

# OF THE Head-Corner-Stone: by Builders still ouer- much omitted:

*That is ; a forme of teaching IESVS CHRIST,*  
out of all the Holy SCRIPTURES, both of the *Old Testa-*  
*ment* (that are Canonically) and of the *New*; Gathered into  
one entire Bodie: in Substance, all one, with that which is  
commonly vsed by all; But in Forme or manner, as it were, a  
neerer & plainer path, not yet (that the *Author* knoweth of)  
troden by any.

*The whole Worke being digested into Two severall Tomes : eyther of which*  
*Tomes, hauing two Bookes thereunto appertaining : as more at*  
*large is to be scene in the next Lease.*

Together with certaine TABLES of diuers sorts, for the better vnder-  
standing, and vse of these *Bookes*; One, of METHOD, in the begin-  
ning; and three others in the end: the first of the *Scriptures*, in two  
parts; the next, of other *Authors*, and their *Authorities*; the thirde, of  
the more speciall & principall matters, contained in the whole worke.

By EDM: BUNNY, Batche-  
ler of DIVINITY.

*This is the way : walke ye in it. These things (also) teach, and exhort.*  
*If any man teach otherwise, and resteth not in the wholesome words of our Sa-*  
*uiour Iesus Christ, & in the doctrine which is according to Godlinesse, He is*  
*pust up, and knoweth nothing. Isa. 30: 21. 1. Tim. 6: 3, 4.*

Printed by W. Iaggard, 1611.



# OF THE Head-Corner-Stone:

by Builders fill once  
much omitted:

That is: a forme of teaching  
one of all the Holy Scriptures, both of the  
new (that are Canonical) and of the Auncient; Gathered into  
one entire Body: in substance, all one, with that which is  
commonly used by all; But in forme or manner, as it were, a  
nether & plainer path, not yet (that the Reader knoweth of)  
troubled by any.

The Author, being desirous to be useful to many, hath  
found out a way, that he might be able to do so.

For he hath taken the best of the  
many, and out of these hath chosen the best, and  
put them together in the end, that the Reader  
might have the best of both, and not be troubled  
with the needless of either, and thus he hath  
done, that he might be able to do so.

And in this way, he hath  
done, that he might be able to do so.

And in this way, he hath  
done, that he might be able to do so.

Printed  
1622



# The proper Titles of the feuerall Bookes.

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## *Tom. 1. Lib. 1.*

☞ The HISTORY of the *Old-Testament*, from the beginning of the World, vnto the time of *Iesus Christ* : both vnited or knit together into one Bodie or continuall Storie ; and laid foorth likewise throughout the whole, in one vniforme and orderly Method.

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## *Tom. 1. Lib. 2.*

☞ Most of the feuerall parcels, that, in the Bookes of *History*, are of *Doctrine* : and, all the whole Bookes of the *Old-Testament*, that (being Canonically) are most of *Doctrine*, both euery Booke by it selfe, and euery Chapter thereof, laid foorth likewise in that Method aforesaid.

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## *Tom. 2. Lib. 1.*

☞ One entire Story of *Iesus Christ*, out of all the *Euangelists* gathered into one Body : and both the *Euangelists* themselves, and the *Acts* of the *Apostles* feuerally ; and all the other Bookes of the *New-Testament* besides, together with their feuerall Chapters laid foorth in Method, as the others before.

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## *Tom. 2. Lib. 2.*

☞ The Auncient people, how farre they haue beene reiectēd : and, in what estate the Church of the Gentiles hath stode, in these parts of the World, from Christs time, to these daies of ours, briefly declared.









TO THOSE TWO RE-  
uerend, most Worthy, Noble, and famous Vni-  
uersities, of the Realme or Church of England, Oxford the one,  
and Cambridge the other, *Edm. Bunny*, a member of the one, wisheth such  
like measure of Graces to both, as whereby still they may be, as (by  
the goodnesse of God) already they are, speciall good instru-  
ments to the aduancement of the kingdome of God a-  
mong vs, and beautifull Ornaments to those that  
haue beene the planters of them, and to those  
that still maintaine  
them.



*That I make so bold, as in this sort to offer these  
my labours vnto your graue and learned censure,  
it is not for any worthinesse of the thing it selfe,  
as in any sense it may be mine, or for any thing it  
hath yet had by me: but for the hope that I haue  
conceiued, that in time it may haue by some of  
you; as a Lazarus now assaying againe, though  
once he was but little regarded, whether yet he  
can speede any better at the rich mans gate.*

*None other foundation, we all doe know, can  
any man lay, but that which is long since already  
laide, euen Iesus Christ: but the building which others may reare therupon, may  
well be diuers; either commendably answering the foundation laide, or (yet not  
without reproach and losse to the workeman) swearing from it. It may answere  
the foundation laide, as also it may swearne from the same, either in substance: or  
else but in forme or manner onely. As for the substance (God be thanked for it)  
there may hardly bee found any such variance at all among vs (I know not of any)  
as may not in good, or some tollerable sense haue place in the building. The maner  
is diuers: one kind, that which is commonly vsed by all, the other, that which this  
present intention of mine doth point vnto. That which is commonly vsed by all,  
is but to deale by particulars: as either by whole Bookes a-part by themselves; or  
else by seuerall parcels or portions thereof. And this if we marke, we may see to  
be the course of all generally: not onely in the deliury of the Word of God by  
word of mouth, as we terme it, as by Sermons and Lectures: but also euen of all  
our writers too, in a maner both olde and new; whether they haue taken but cer-  
taine Bookes or some parcels of them in hand, or whether they haue dealt with  
them all.*

*The course that this intention of mine doth point vnto, is altogether another  
thing, & diuers from it: not in any dislike of the other; but to make vse of this also.  
For that other is not onely blamelesse in it selfe: but of singular moment withall.  
And this that I speake of, is so far from crossing the other: that it discloseth, both a  
readier*



## The Epistle Dedicatory.

readier, and an easier way vnto it. Neither is it any more but onely to deale first with the whole, and to contraine it into one entire Body: as if hauing the portraiture or Image of the body of man, in metall, wood, or stone, but all the members seuered from the body, and from their owne proper places, and in many seueral parcels themselves, a man should in such sort dispose thereof, and lay euery one to his fellow, that so he should giue forth the true shape thereof againe. Making no doubt, but the best way to come to the knowledge of all particulars, is first to bee acquainted well with the whole.

In my measure, at such a thing herein haue I aimed: but graunting withall, that it is farre beyond any furniture that is in me, in such sort to handle it, as the worthinesse thereof doth require. Therefore haue I made this offer thereof vnto you: yet not onely on mine owne desire, that so it may come to better handling; but also, on a good hope that I haue conceiued, that God will in his good time, set some of you on worke about it. And beginners being first directed vnto the whole, and being orderly holpen therein, after that so, for some reasonable time, they haue bene made acquainted with it, may then at their pleasure descend to particulars: and, as by a more orderly course; so to their much better aduantage. In so much that the thing it selfe is not so much to be commended to any, as that wee all may iustly maruaile, that of so many rare and excellent men, that former ages, and especially this of ours, both for learning and godly care, haue raised vnto vs: yet is there none, that I do know of, not any one, that hath taken the course that now we speake of; though otherwise, in their kinde, they haue done maruailous well, and many of them in very great measure.

In that my abridgement in Latin, of Master Caluines Institutions, wherein also I shewed, what method I conceiued him to obserue (which to the younger Students, members of the one bodie of you, many yeares since, 1579. I then did dedicate) I both moued such a thing, and promised withall, that if others should not doe it before, my selfe would make prooffe, what I might bee able to doe therein. Since which time I haue now and then, lesse or more, bene dealing with it: and this is the thing that it hath pleased God to vouchsafe me therein to doe.

Those that haue gone on all the whole Bible, or (which is the same) on all the Scriptures, haue gone nearest vnto it: but so farre as they haue gone indifferently on all (on one booke after another in like sort of those that are of Doctrine, as of those that deliuer the Storie, intermingling the one with the other; and haue not bin carefull to make their choice of such as did appertaine to the body of the whole, and so to dispose them) so farre haue they also missed the course that now we speake of. But these matters are more plaine in themselves, then that we need any farther businesse to lay them open.

Neither is it lightly to be regarded, that such as are to acquaint others with those things that doe appertaine to the Kingdome of God, should by obseruing this course, euer deliuer vnto the people (and that in some better order then hath bene vsed) the vndoubted word of God: it being of most assured testimonie, both that it is mighty in operation; and that when it is not carefully deliuered, in some measure as it ought to be, (as also, in these dayes of the Gospell, oftentimes it is not, euen by men of notable gifts, so farre as they seeke themselves withall) thence is it, that so little conuersion is wrought thereby among the people. The people againe, hauing those things gathered in some plaine and easie manner, may haue good encouragement thereby, so acquaint themselves better therewith.

In both which (that more comfortable discharge of your owne duties therein, I  
meane



## The Epistle Dedicatory.

meane, and the raising up of the hearts of the people to a sound desire of those other matters) the better heede that you take, neuer to let downe those good orders that already you haue, & the more careful that you are euer to repaire the ruines thereof as occasion is offered, the more sauorie Salt shall you bee your selues, and so bee more able to season others: as on the other side, the lesse that smaller matters are in such case regarded; the harder doth it afterward prooue to withstand disorder in those that are greater.

God euer vouchsafe you the mercy, both that you may grow rich in all good graces: and that euer you be carefull withall, readily to bestow them, to the glory of him that gaue them; and to the helpe of those that neede them. London, the 25. of Ianuary 1610.









# The Preface to the READER.



S touching these Books, that now (gentle Reader) I offer vnto thee, I haue thought it needful to acquaint thee with some few things first, concerning the same: most of them concerning the substance or matter of them; but some few likewise, of the maner wherein it now proceedeth. As touching the substance or matter of them, I was at the first in such a course or kind of life, as the yonger sort ( vnder the gouernment of their Parents ) of like condition, are wont to be sorted vnto, and spent a few yeares therein: not meaning, nor knowing then, but in it to haue proceeded, as in that function or kind of life, wherunto it had pleased God to ordaine me. But those few yeares being so spent, it pleased God then to call me to the labour of the Ministry: & soone to set me on worke therin. In it I was occupied, after the vsual or common maner, a few years more. Than, hauing a dore of farther employment opened vnto me, & accordingly (in some measure) both aduising my selfe, and seeking farther, as in such a case it behoueth, what course I were best to take therin, it pleased God to lay me forth such a course as was not so vsuall: both for those among whom I was to bestow my labour; & for the forme or manner of that, which I was to deliuer vnto them. Of the parties it is not needfull to speake, in the case that now we are in: but for the forme or manner of that which I was to deliuer, it was the very same that here I do now offer vnto thee. I haue bin therin occupied long; euen for the most part of my time, since I began it: & both my selfe haue found that benefit by it, and many others too ( as of their owne accord themselves haue deliuered ) that I could not, but in dutie, both set it downe, and impart it to others. No new thing at all, in the substance of it; but such as soundeth (and that in great measure too, God be thanked in these blessed daies of the Gospell) all Christendome ouer, especially in these Churches of ours: but for the forme or manner of it, though handled by me, but after my plaine and simple endeauiour; yet such in it selfe notwithstanding, as to my knowledge (and as before I haue said, is neither yet vsed by any, nor by our Writers (Old, or New) deliuered vnto vs.

In which kinde of labour as I was occupied, occasion was offered, to giue forth some part of it before: by which occasion long since I gathered, and soone after published, a forme or manner of the Lawes of God, such as he gaue to the children of Israel: terming it the Scepter of *Judah*; and publishing it, 1584. In it I acknowledged, that then already I had a greater worke in hand, which but in much longer time, I could not get ready: and in truth it prooued much longer, than I conceiued. Yet now at the length, God hath vouchsafed that mercy vnto me, that in some sort, or according to my measure, I haue gotten it ready, and now at this present salute thee with it.

The effect of it is, the whole body of those Scriptures that are Canonically, generally: but for orders sake, I haue thought best to distribute the  
same



## *To the Reader.*

same into a couple of Tomes; and each of them into a couple of Bookes. The former of these two Tomes likewise is of the Olde Testament: the latter, of the New, and somewhat farther. In that which is of the Olde Testament, the former of those two Bookes, is of Historie: the later, of Doctrine. In that which is of History my endeauour hath been, to compact or knit all the seuerall parts together, so to make one body of it: and withall, to draw it forth in equall proportion, as a thred that is euen spun; not lesse nor bigger in one place then another, but alike, so neare as I could. But to the ende, that of the History better vse may be made, there is euer now and then Doctrine deliuered, as the History it selfe doth occasion, and as it pleased God to vouchsafe me to espie. In that which is of Doctrine, my endeauour hath not beene to gather all into one Body (which notwithstanding I had in election, and my selfe was much inclined vnto it) but haue resolved on the better course, as I do take it: namely, to take all those whole Bookes that are of that sort, as they lie; and but onely to lay forth a Method of them. But whereas in those Bookes that are most of History, we haue diuers parcels that doe rather appertaine vnto Doctrine, especially in those that are accounted the Books of the Law, those parcels haue I gathered to that Booke which is of Doctrine: and those Lawes of God, not onely in parcels as they lie, but haue gathered them all besides, as it were into one entire Bodie. In that which is of the New Testament, the former of those two Bookes is of the estate of the Church or people of God, during the time of Christ, and of his Apostles: the latter of them, a compendious, or brieft recitall of the Story of the Church among vs Gentiles, from the time of the Apostles vnto this present Age wherein we liue.

The vse of these as I doe conceiue, and as I hope that God will blesse them, will be of good and speciall moment: and to his blessing I do commend it. But one thing there is, that my selfe might in some sort commend vnto such, as shall be disposed so to take it. The Saboathes we all doe graunt, the most of vs the Holy-daies also in a second degree) were best to be spent in some godly exercise or other. The Scriptures we haue and other good Bookes, in great plenty, which to such end we may vse to the glory of God, and to the edifying of our selues and others: and euery one is at his liberty to vse any such at his owne discretion, in all lawful and orderly manner.

In this worke of mine, there be two chiefe and principall matters: one of History; the other of Doctrine. The knowledge of the History that herein is deliuered (euen frō the beginning vnto this present Age of ours) I am very sure, is to speciall good vse, to such as would profit themselves by the word of God, whether by reading or hearing the same. Some reasonable measure of this knowledge doe I conceiue might soone be had, by all such as can be content to take some reasonable paines about it. On this perswasion of mine, and on the hope I haue thereof, I haue thought good to put such in mind as shall in themselves be so disposed (otherwise leaving it free to euery one to exercise themselves in those times, with whatsoeuer other good exercise themselves thinke best) of a way that I haue thought, to such a purpose might well be vsed. In those Bookes that are most of Historie, there are (as I take it) three hundred and nine Sections:



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ons: in the former Booke of the former Tome, two hundred and thirteene; of the Story of Christ in the first foure Chapters of the former Booke of the latter Tome, thirtie and one; and in the latter Booke of the latter Tome (a briebe History of the Church) threescore and five; and so consequently, three hundred and nine in all. And these, in such odde times of our Sabaothes and Holy-daies, as betwixt, before, or after Diuine-Seruiue, or publique-Prayer, we haue to spare, might wee easily in such sort bestow, as that in the yeare we should goe through the whole. Our Sabaothes, we know, are euery yeare fiftie and two: our seuerall Hollidaies, (the Circumcision, twelue day, Purification, *Matthy*, the Annunciation, *Marke*, *Philip* and *Jacob*, Ascension day, *John Baptist*, *Peter*, *James*, *Bartholomew*, *Matthew*, *Michael*, *Luke*, *Simon* and *Iude*, *All-Saints*, *Andrew*, *Thomas*, and the *Natiuitie* of *Christ*) twenty likewise. But whereas we haue three principal Feasts, which haue no Holy-dayes to them appertaining, though it may be wel conceiued, that to this purpose it wil not be needful to take in all such times in them (that so the people, such as are so disposed, may haue some part therof to any honest recreation): yet, because those Feasts are all of speciall note, if therefore we shall thinke good, to take out to this purpose, that which is the next, or second day of euery of them; so we shal haue three and twenty in al. Againe, in euery of these we lightly haue three seuerall portions of time, besides those that both morning and euening are appointed for publique Prayer: the first in the morning, before the time of morning-Prayer; the next, after dinner, before euening-Prayer; the third after. The Sabaoth likewise we all doe graunt, would bee on all hands more carefully obserued: and so it shall not be amisse, if any of it allot two of those three portions of time that before we noted, to this exercise that now we speake of. The Holi-daies also would not be so much neglected as (vnder pretence of zeale sometimes, and then for that cause so much the worse) now by many of vs they are: and so might we obserue them so much the better, to take one of those three portions of time that before we noted, out of them to this purpose also. So will it fal out, that if we take order with our selues, to read fife of those Sections euery Sabaoth (three in the former of those times that we take, and two in the later) that in the yeare we shall so haue read, two hundred and threescore of them. On those our other Holi-daies likewise if we shall read, on euery one a couple of those Sections, those Holi-daies being twenty and three, so shal we dispatch sixe and forty moe of those Sections. Then wil there remaine but onely three: and those may we well allot to three of those other Holi-daies that we haue in those our three principall Feastes, to euery of those three, but one. And all these are none other but of the history: and these may serue for the first yeare that any shall betake himselfe to the exercise that now we speake of.

In those parts of the whole worke that are for the most part of Doctrine (which are, all the latter Booke of the former Tome, and the sixteene last Chapters of the former Booke of the latter Tome; the former of the Olde Testament, these latter Chapters of the New) first I note no more but this, that both those whole Books of Scripture, and those other seuerall portions besides, whereof they consist, are laide, I trust, a great deale more open vnto the Reader, then otherwise they would haue been;



## To the Reader.

and yet the same very briefly too : and that, whosoever would haue some Method, either for any whole Booke of the Canonickall Scripture, or for any Chapter or lesse portion thereof, there may he haue it, some or other, such as it is.

But then as touching such vse of these parts also, as before wee haue spoken of in the other, if any be disposed to set in hand with a second year also, they may soone (I trust) find, that the Sections of these parts are, of the second Booke of the former Tome, two hundred thirty and sixe, and the residue of the first Booke of the later Tome, one hundred & twelue in all, three hundred forty eight, & so thirty nine more then the others. For the Sabaothes therefore and for those Holidiaies of the second yeare, we may take of these, as before of the others: and so haue but those thirty and nine remaining; which may fitly bee bestowed on a second portion of time on those Holidiaies which first we named, two a peece on euery one. For those (excepting Saint *Thomas* his day before the Natiuitie) are but nineteene, and so take vp but thirty and eyght; and that day of Saint *Thomas* because of the businesse that commonly it hath (because of those holidiaies that follow soone after) may well bee allowed, to bee charged no farther, for that second portion of time that it hath, but onely with one: and so haue we al placed for the second yeare also.

But then, wherof diuers times Sundaies and Holidiaies meete together in one, and then (in Diuine-Seruice, and set Sermons) the most vsuall manner is, that the one drowneth the other, in this case it might bee performed (by such as may haue conuenient leisure) in some time of the weeke ensuing: and the same course might be likewise obserued, so often as otherwise the exercise wee speake of, were by any occasion omitted. It may be likewise, that some would conceiue, it were much better, if in some Table it were set downe, what Sections would so fall out to be for euery day, and for the seuerall portions thereof: but neither could that so well be done, because so many of those Sundayes and Holidiaies are so moouable; and in this course that now we haue noted, may euery one at all times beginne, whensoever himselfe shall be disposed so to do. As also because some Sections are much longer, and some other but short euery one may vse his owne discretion and freedome therein, both in the one, and in the other, as himselfe is disposed.

As touching the benefite, that in thine estate towards God, both in this present life heere, and in that which is to come, is like (by the goodness and grace of God) to redound vnto thee, if truly thou employ thy selfe therein, and seekest withall thy successe from aboue, so often haue I seene the good hand of God on many therein, that I cannot but hope, but that it will be gracious and comfortable to thee likewise: and the more it shall please God to extend his goodnesse to thee therein, the more be his name glorified therefore; and be thou more carefull, both safely to keepe, and still to encrease that gracious Talent, that so it shall please him, in trust to commend vnto thee.

Of all the whole together, yet, by thy patience, one thing more; this manner of teaching by the whole Body of holy Scriptures, doe I take to be of such importance, to the ouerthrowing of the power of darkenesse, and both to let in, and to settle in the hearts of the faithful the loue of the Truth



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Truth, that if it should be taken in hand by any that should be rightly furnished to such a purpose, and accordingly disposed withall, as in former ages there were many and diuers Engines of great force in Warres; but none like to the inuention of Gunnes since both great and small: so in this spirituall warfare of ours, it might well fall out, that although wee haue many and diuers waies to impugne that power of darkenesse that of late did so ouerwhelme vs, and those very forcible; yet such vnfoulding and laying open of the word of God, being rightly and kindly handled in deed would bee the most forcible Engine (to batter downe Popery, and the whole power of Satan too) that yet we haue vsed.

And for thy better furtherance heerin, before thou shalt enter into the Books themselues, thou hast some farther helps besides: some, that may be to the vse of all; one other such, as for many of the common sort will be needfull also. Those which may be to the vse of all, are concerning the matter it selfe: and they are, in that the effect of the whol, and of euery of the seuerall Bookes by themselues is laide forth, first to the Learned, in the Tables of Method prefixed; then, to the residue, in the Contents of the Chapters, after the vsuall manner, besides. That other, that for many of the common sort will bee needfull also, is about the quotations of the Scriptures that therein are vsed: to which end I haue likewise set down (for the reader going to all the places that there are noted) not only the names of the Bookes themselues, as in our Bibles they are wont to be noted; but for some farther, and the more easie getting of them a Method likewise, in what sort they may be well taken.

Those few more that concerne the manner wherein it now proceedeth or commeth forth, are, one of them before intended: others, comming in at the Window since. That which was before intended, is, that the Tables are framed to the Capitall Letters in the inner Margent, as other books for the most part are vnto the Pages. The reason is, for that the Tables were made before, while the Booke was but in writing, and so could not bee knowne then, of what number the Pages would be when they should be printed: but then those Letters do note in effect, but Pages also, for that they all in euery Section (the first and the last, which must euer take their place as it falleth, only excepted) had the space of a writtē page.

At the Window (that I speake of) are other two come in since: one, in certaine of the Sections; the other, in the quotations onely. In the Sections no more but this, that a few of the first of them, are into diuers parcels, by Breakes (as they tearme them) diuided: which for a while on supposall was done, as thinking thereby to ease the Readers labor therein. That which is in the quotation, is, that therein for a time they haue followed their wonted order: whereas the manner of these quotations, are to distinguish the number that noteth the Chapter with a Colon, or Middle-distinction from the verses that follow; and some-times to sort the verses also (as the case doth sometimes require) by some other distinctions besides.

These are the things that thus I do commend vnto thee: and that they may prooue to thy greater good, the successe thereof, together with thy selfe and thine, I commend to the good blessing of God.



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## The Generall Table of the whole.

The History of the Church frō the beginning of the World vnto this present Age wherein we liue, digested into 2. seuerall Tomes:	One, of the Bookes of the <i>Old-Testament</i> that are <i>Ca-</i> <i>nonicall</i> ; in which Tome, we haue (of our discourse) two seuerall Bookes;	One, of Hi- story.
	The other con- sisting of two se- uerall Bookes likewise;	The other, of Doctrinc.
		One, of the bookes of the <i>New Testament</i> .
		The other a short Sto- rie of the estate of the Church since.



# The Table of the first Booke of the first Tome.

	One, a general Story of the whole world.	First, how God made all things in the beginning. Chap. 1.	First, one speciall matter that fell out while they were but two persons only, euen the ruine or fall of man. Chap. 2.	First, of two speciall Sonnes of <i>Adam</i> and <i>Eue</i> : <i>Kaine</i> the one; <i>Abel</i> the other. Chap. 3.	Then, of the residue, euen all the race of mankind, till it pleased GOD to haue one peculiar people among them. Chap. 4.	
In the former booke of these 2. Tomes, which is of history (besides the Title of the Bible, as it is commonly called, apertaining vnto the whole, which also we haue in the 1. chapter thereof) we haue two principal stories:	The other, a more speciall Storie of the peculiar people of god. But whereas there be others also that may seeme to be of this company, but yet are not, our Storie	Then, in what case things after-ward floode (viz:)	Then, such things as followed, when they were encreased farther.	First, vntill hee had raised them to be a people: and therein,	First, so long as they were free: the Story for the time going (in a manner) but onely of certaine principall Fathers, out of whome they were raised. Chap. 5.	
		First, dooth somewhat treat of them both: & therein,	First, of those that were his peculiar people indeede, and therein,	Then, when he had them in the wilderness: at which time their story is,	Then, when once they were in bondage: both how they came into it; and how they were againe deliuered, Chap. 6.	
		Then, by digression, of those others also: so taking in the Story of <i>Iob</i> . Chap. 9.	The returning to the peculiar people of God againe it dooth thenceforth altogether proceede of them. And whereas God before had made two speciall promises to <i>Abraham</i> , one, of the Land wherein he sojourned, the other, of the promised and Blessed Seede.	The former of those by the Ministry of <i>Isaiah</i> , was verily fully performed vnto them: hee both bringing them into the land, & giuing them quiet possession of it. ch. 10	First, vnder their Iudges; euen vntil the time of <i>Saul</i> : which also mingled with some part of the raign of <i>Saul</i> , Ch. 11. Then, vnder one of their kings, namely, <i>k. Saul</i> : in that part of his raigne, which no way mingled with that time of <i>Prophet Samuel</i> before. Chap. 12.	
				For a time they were all one people.	In the former of First all those (which was the most of the for a few yeares stood out against <i>Dauid</i> ) they ioyned together quickly againe: & so continued one people as before Chap. 14.	
In the latter they neuer vnited the felues together againe, but became two Kingdomes:	The other of <i>Iuda</i> . Concerning which we haue likewise deliuered vnto vs, in what sort it afterward stood.	One, of <i>Israel</i> which also was the greatest. Concerning which we haue deliuered vnto vs, in what case they stood.	First, so long as vnder their owne Kingdomes they were a free people.	First, for the forpart of that kingdom. ch. 15	Then, for the latter part also. Chap. 16.	
		Then, when they were given vp to be in subiection to others, whereby their estate was such, as that out of it certaine doubts may arise: & so are we	First, to consider of that their seruile estate,	First, in a Forraygne Countrey: as they were Captiues in <i>Babylon</i> . Chap. 19.	Then, in their owne Countrey also; the most of which wee haue set downe in the word of God.	First, againe for the fore-part of this kingdome also. Chap. 17.
		Then, as touching those doubts, we haue likewise declared, how we are to resolu our felues therein. Chap. 22.	Then, by the way of Historie; and vnder the <i>Persians</i> . Chap. 20.	Then, by the way of Prophecie, and vnder others. Chapter 21.	Then, for the latter. Chap. 18.	



# The Table of the second Booke of the first Tome.

<p>First, of those parcels that lye in the storie as members thereof, and come not in (to this purpose) but as it were, by occasion onely. Chap. 1.</p>		<p>First, of the Law: and in it likewise.</p>		<p>First, as it is in severall places to vs delineated. Chap. 2.</p>	
<p>The latter of those two Bookes of the first Tome, is for the most part, of Doctrine onely: and,</p>		<p>First, of such doctrine, as that both the parties themselves, by whome it pleased God to deliver the same, and the time when it was delivered, are reasonably well known; as that which we have,</p>		<p>Then, endeavouring to gather the same into one whole Body together. Chap. 3.</p>	
<p>Then, of such others, as of set purpose</p>		<p>First, of certain of their Kinges; who of this sort were but two: &amp; so,</p>		<p>First, of such as in the Text it selfe are intitled vnto him. Chap. 4.</p>	
<p>are to that end delivered vnto vs: &amp; therein,</p>		<p>Then, of Sa-lomon: &amp; so,</p>		<p>Then, of such as otherwise are accounted to be his also. Ch. 5.</p>	
<p>Then, of the Prophets.</p>		<p>Then, of certain others besides: and of those,</p>		<p>First, of the Prouerbs. chapter 6.</p>	
<p>First, of those that prophesied before the Lawes returned from the captiuitie: &amp; among those,</p>		<p>First, of those that are accounted the Greater: and so among those,</p>		<p>Then, Ecclesiastes. Chapter 7.</p>	
<p>Then, of those that are accounted the Lesser: and among those,</p>		<p>Then, of such as are of godly medication, as the Canicles, or Song of Songs. Chap. 8.</p>		<p>First, of those that prophesied before the Captiuitie: &amp; of those</p>	
<p>Then, of one that hath his time noted, and is followed with another that hath not: but both of them occupied about the people of God.</p>		<p>First, of those that prophesied in the Captiuitie it selfe, &amp; of those,</p>		<p>First, of <i>Esay</i> who finished his prophesying or Ministry therein, before the captiuitie. Chap. 9.</p>	
<p>He that hath his time noted, is <i>Amos</i>: of whom we have, Chap. 16.</p>		<p>Then, of those that prophesied after the people were returned, which were <i>Aggeus</i>, <i>Zacharias</i>, and <i>Malachy</i>: the two former having their time noted: but not the latter. Chap. 17.</p>		<p>Then, of <i>Ieremy</i>, continuing vntill the captiuitie it selfe, and therein,</p>	
<p>Those by whom <i>Amos</i> is followed who have not their time noted, and are occupied about strangers, are <i>Obadiah</i> &amp; <i>Jonah</i>: the one, about <i>Edomites</i>, the other about the <i>Ninivites</i>. ch. 17.</p>		<p>Then, of one that hath his time noted, but is not followed by any that hath not, himself being of the last of this company: which is <i>Sophonias</i>, ch. 20.</p>		<p>First, of <i>Ezechiel</i>, Chap. 12.</p>	
<p>Those by whom <i>Amos</i> is followed who have not their time noted, and are occupied about strangers, are <i>Nahum</i> &amp; <i>Habakkuk</i>: the one of them being occupied against them, as enemies; the other, somewhat also, as they were scourges to the people of God. Chap. 19.</p>		<p>Then, of those that prophesied after the people were returned, which were <i>Aggeus</i>, <i>Zacharias</i>, and <i>Malachy</i>: the two former having their time noted: but not the latter. Chap. 17.</p>		<p>Then, of <i>Daniel</i>, Chap. 13.</p>	
<p>Then, of such, as whose Authors and times, are not so plainly delivered vnto vs: which are none others, but onely such Psalmes as yet remaine. Chap. 22.</p>		<p>Then, of those that prophesied after the people were returned, which were <i>Aggeus</i>, <i>Zacharias</i>, and <i>Malachy</i>: the two former having their time noted: but not the latter. Chap. 17.</p>		<p>First, of one that hath his time noted, and is followed with another that hath not: but both of them occupied about the people of God.</p>	



# The Table of the first Booke of the second Tome.

The first Booke of the second Tome, is of the Historie of the church, so far as the new Testament, reacheth. Wherein, before the ancient people should be reiect-ed, & others taken in in their roome, we haue declared vnto vs, how the Blessed & Promised Seede was exhibited first vnto them

First, in the person of christ: which in this our Treatise, we haue delineated two seuerall waies,

First, by one entire Story, gathered out of all the foure Euangelists: and therein, whereas a Messenger was first to come before his face to prepare his wayes, and then the Lord to follow immediately after,

Then by following the course of euerie of the Euangelists seuerally: and so,

First, how they both came into the world, Ch. 1.

First of the Messengers, ch. 2.

Then, how they were occupied therein: and so,

Then, of the Lorde: but in him,

First, how hee made a kinde of entrance into his function. Chap. 3. Then the residue of that his Storie, Chap. 4.

First, of those, that, as it seemeth, wrote somewhat nearer together, as much about one time: and among those,

First, of him that was an Apostle himself: which was Saint Mathew. Chap. 5.

Then of those that were but Euangelists: & so

First, of S. Mark. Ch. 6. Then of S. Luke. Ch. 7.

Then, of him that wrote some good time after: which was S. Iohn, Chap. 8.

One of them relying most on matter of History, which is the Acts of the Apostles:

The fore-part of it, going as it were, on them all indifferently. Chap. 9.

The latter part of it, going, in a manner, only on one of them more specially. ch. 10

But one of them onely to a Church, that, in some measure yet standeth or yet holdeth, after a sort, the profession of Iesus Christ: which is that Epistle of his to the Romanes. Chap. 11.

First, those that lead, which are the Epistles to the Corinthians.

The former of them. Chap. 12.

The latter of them. Chap. 13

7 The residue to Churches long since decayed: the Epistles, which to the he wrote, being in such sort placed, as he twice beginning with certain churches of Europe, they are both times followed with some of Asia: but not so the 3. time also.

Those Churches of Europe, that are so followed, are,

8 The former of those two times

Then, those that follow, which are other two Epistles: one, to the Galatians, the other to the Ephesians, Chap. 14.

The latter time, but one that leadeth, which is the Epistle to the Phillipians: and one other that followeth, which is the Epistle to the Colossians. Chap. 15.

That Church of Europe, that is not so followed with any of Asia, is Thessalonica, the Head-City sometime of Macedonia: to the faithfull of which Cittie he wrote those two Epistles next following, chap. 16.

Others to certaine seuerall persons: as two to Timothy; to Titus and Philemon; but one to either, chap. 17.

But, that one there is, that some haue thought to haue bene written by some other Apostle: which is the Epistle to the Hebrewes, Chap. 18.

The others, being the Epistles of other Apostles: one, of Saint Iames: two of S. Peter; three of S. Iohn; and one of S. Iude, chap. 19.

But one of them, extending it selfe to a time then following: which is the Apocalyps, or the Reuelation of Saint Iohn, chap. 20.

Then, by the Ministry of those his Apostles & Disciples, that he vsed therein: such as wee haue in all the rest of the Booke remaining.

Most of them being for the most part, occupied about that present time: & of those

The others, altogether almost of matter of doctrine: which are the Epistles of the Apostles

Most of them going vnder the name of S. Paul: & of those

Most of them being his in deed; & of those

Som of them written to whol churches: & of them



## The Table of the second Booke, of the second Tome.

<p>As touching the latter Booke of the second Tome, the effect of it is, to shew in what sort this Church of the Gentiles, hath stooode since it was planted: and so to that end directing vs,</p>	<p>First, to consider, in what sort the Foundation of this new building was then already laide. Chap. 1.</p>		<p>That, for a season, the purity of the Gospell was, in good and comfortable manner, among them preserved. Chap: 3.</p>	
	<p>First, to that which we haue of that ancient people, the <i>Iewes</i>. Chap: 2.</p>	<p>First, to haue recourse vnto former times: and that in those wee may finde,</p>	<p>But, that afterward it spred verie ill, when they diuided themselues the one from the other. So are we to consider,</p>	
	<p>Then, to that which we haue of this latter church &amp; since among vs <i>Gētils</i> was reared: &amp; therein,</p>	<p>First, to consider of the storie it selfe: &amp; to that end,</p>	<p>First, of that diuision of theirs. Chap. 4.</p>	
	<p>Then, to cast our eyes farther to that which followeth: &amp; therein,</p>	<p>Then, of their estate after: the effect whereof is, that among those that still held the profession of Christ, Religion was verie much corrupted, Chap: 5.</p>		
<p>Then, to come to this age of ours, wherein we liue: and there to marke, both that wee haue some remnants of that power of darkenesse in diuers persones yet remaining; and yet, this comfortable light of the Gospell withall, to get vs in a readinesse against the second comming of Iesus Christ in glory, Chapt: 6.</p>				
<p>Then, to cleare it of certaine doubts thereon depending; some of them more properly appertaining to those that are the chiefe parties therein, one other lying more indifferently to either of them. Chap: 7.</p>				

The Chapters and Sections do likewise follow the selfe-same Method.

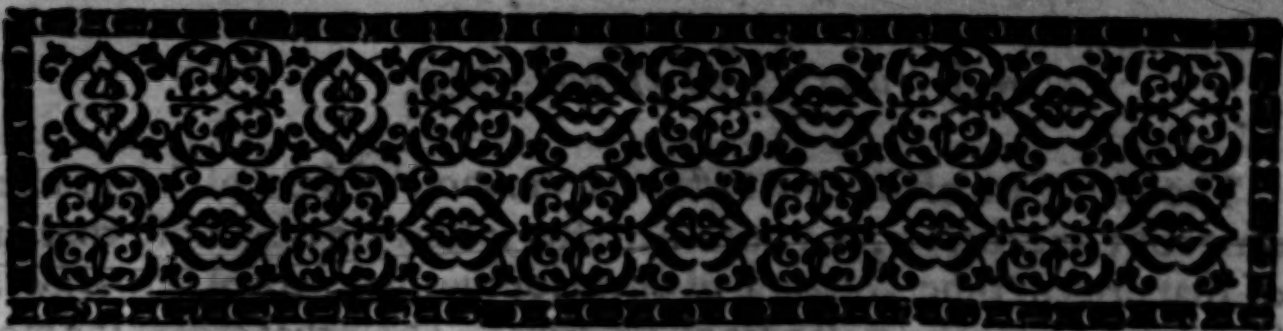




**The Contents of these foure Books, according to the seuerall Chapters of them:**  
**shewing withall, what number of Sections are in euery Chapter.**

The former Booke of the former Tome, hauing Chapters 22.		Chap.	Sect.	
1	The Story of the Creation, hauing Sect.	17	Obadiah or Abdias, and Ionas.	3
2	The story of the Fall, hauing Sections	18	Michzas.	3
3	What patterne we haue in Kaine, how foule we all by Nature are.	19	Nahum, and Habakkuk.	4
4	The Storie of the residue of the whol world, shewing the same also by others.	20	Zephaniah, or Sophonias.	2
5	How God began to take vnto him a peculiar people: & of the principal fathers of the.	21	Haggai or Aggeus, Zechariah or Zachari- as, and Malachias.	9
6	Of the people themselues that were raised of them: and of them first in Egypt.	22	Other Psalmes yet remaining, or the residue of them.	27
7	Then, as they were in the wildernes: but on- ly for the first yeare of their being there.	The former Booke of the latter Tome, hauing Chapt. 20		
8	The residue of their Story there.	1	How Iohn Baptist (the Messenger) first then the Lord himselfe came into the world.	5
9	A digression to the Story of Iob.	2	How the Messenger was occupied.	3
10	Of the peculiar people of God again: of their enterance into the Land; and of their sto- ry therein so long as Iosua liued.	3	How the Lord himselfe was occupied: & first of his enterance into his function.	8
11	Of their estate vnder the Iudges.	4	The residue of the Storie of Christ.	15
12	Of their estate vnder King Saule.	5	The Gospell written by Saint Mathew.	13
13	Of their estate vnder King Dauid.	6	The Gospell by Saint Marke.	8
14	Of their estate vnder King Salomon.	7	The Gospell by Saint Luke.	14
15	Of the kingdome of Israel: the former part of the story of it.	8	The Gospell by Saint Iohn.	14
16	The latter part of the Story of it.	9	The Actes of the Apostles: the former part of it.	12
17	The former part of the kingdome of Iuda.	10	The latter part of it.	14
18	The latter part of it.	11	The Epistle to the Romaines.	6
19	Of their captivity in Babylon: and of their deliuerance thence, into their own country	12	The former Epistle to the Corinthians.	6
20	Of their estate vnder the Persians. (again.)	13	The latter Epistle to the Corinthians.	6
21	Of their estate vnder others, till Christ.	14	To the Galatians, and to the Ephesians.	5
22	Certaine doubts answered.	15	To the Phillippians, and the Colossians.	4
The latter Booke of the former Tome, hauing Chapters 22.		16	Both the Epistles to the Thessalians.	4
1	Certain parcels of doctrim in the books of hi-	17	Two vnto Timothy; one, vnto Titus; and one to Philemon.	7
2	The law gathered out of diuers places. (story)	18	The Epistle to the Hebrewes.	6
3	The same againe in one entire Boay.	19	The Epistles of other Apoctles: one of Saint Iames; two of Saint Peter: three of Saint Iohn: and one of Saint Iude.	10
4	Such of the Psalmes as were Dauids.	20	The Apocalyps or Renelation of Saint Iohn the Diuine.	9
5	Such of the Psalmes as were of others.	The latter Booke of the latter Tome, hauing Chapters 7.		
6	The Booke of Prouerbes.	1	The foundation of the new Church how it was laide. The Reiectiō of the Iewes.	7
7	The Booke of Ecclesiastes.	2	Of the church of the Gentiles so long as it stood well. Of the same farther, when by di- uision it was in worse estate.	14
8	The Canticle or Song of Salomon.	3	Who were then of the Church: and of their e- state in former Ages. (ours.)	4
9	The Prophecie of Esay.	4	Of the estate of the said Church in this age of	4
10	The Prophecie of Ieremy.	5	That in al ages there haue been sound profes- sors: & how weake such things are, as might seeme strong against it.	25
11	The Lamentations of Ieremy.	6		
12	The Prophecie of Ezechuell.	7		
13	The Prophecie of Daniell.			
14	Hosea, or Osee.			
15	Ioel.			
16	Amos.			





# A SHORT METHOD OF ALL THE BOOKES OF THE HOLY BIBLE: DECLARING,

*In what order those Bookes may be taken (as commonly they are sorted vnto vs) for the readier finding of such places, as in these Bookes following by the Quotations we are directed vnto: (the better if it be had by heart; and not vnto mee to be taught vnto Children, for their readier helpe hereafter.)*



**O**f the Holy-Bible there bee two principall parts; the *Old-Testament* and the *New*: the *Old* consisting of such Bookes, as in former Ages were written of Christ; the *New*, of such as are written of him since his comming in the flesh.

In that which goeth vnder the name of the *Old-Testament*, there be sorts of Bookes; *Canonical*, and *Apocrypha*: *Canonical* being such, as are the vndoubted Word of God; *Apocrypha* being such, as are not the vndoubted word of God, but yet haue many good Lessons in them.

Those that are *Canonical*, are of two sorts: some of them for the most part of *Histories*; others, for the most part of *Doctrines* onely. Those that are for the most part of *Histories*, are, first *Genesis*, *Exodus*, *Leuiticus*, *Numbers*, and *Deuteronomy*: then, *Ioshua*, *Iudges*, and *Ruth*: thirdly, two Bookes of *Samuel*, two of the *Kings* (which are sometimes called also the foure Bookes of the *Kings*) and two Bookes of the *Chronicles*: fourthly, *Ezra*, *Nehemiah* (called also two of the first Bookes of *Esdra*) and *Ester*: last of all, *Iob*.

Those that are for the most part of *Doctrines*, are some of the *Kings*: and some of the *Prophets*. Those that are of the *Kings*, are first, the *Psalmes*, which are (most of them) *Dauids*: then, the *Proverbs*, *Ecclesiastes*, and the *Canticle* or *Song*, all which are *Salomons*. Of the *Prophets* there bee two sorts: some of them *Greater*; and some of them *Lesser*. The *Greater* are foure, *Isaiah*, *Jeremy* (both his *Prophecie*, and his *Lamentations*) *Ezechiel* & *Daniel*. The *Lesser* are twelue, *Hosea*, *Ioel*, *Amos*, *Obadiah*, *Ionah*, *Micah*, *Nuhum*, *Habacuk*, *Zephaniah*, *Haggai*, *Zachariah*, and *Malachy*.

The *Apocrypha* are, one of them set before by it selfe: the others following after together. That one that is set before by it selfe, is the Prayer of *Manasses*, commonly following the Bookes of the *Chronicles*. Those that follow after together, are the first and the Bookes of *Esdra*, *Tobit*, *Judeth*, the rest of *Ester*, *Wisdomes*, *Ecclesiasticus*, *Baruk* with the Epistle of *Jeremyah*, the *Song* of the three Children, the Story of *Susanna*, the *Idol Bell*, and the *Dragon*, the first and the second of the *Maccabees*.

Those



## *A short Method, &c.*

Those that are of the *New-Testament*, are most of them of that present time: but one there is, of a time then after following. Those that are of that present time, are some of them for the most part of *Histories*: & some of them for the most part of *Doctrines*. Those that are for the most part of *Histories*, are most of the *History of Christ*: but one, of the *Apostles*. Those that are of the *History of Christ*, are the foure *Euangelists*: *Mathew*, *Marke*, *Luke*, and *Iohn*. That one that is of the *Apostles*, is the *Acts of the Apostles*.

Those that are for the most part of *Doctrines*, are the *Epistles of the Apostles*: most of them going vnder the name of *S. Paul*; but some of them being the *Epistles of other Apostles*. Those that go vnder the name of *S. Paule*, are most of them his indeede: but one of them there is, that some haue thought to be the *Epistle of some other Apostle*. Those that are his indeed, are some of them written to whole Churches: others to certaine seuerall persons. Those that are written to whole Churches, are, one to the *Romaines*, two to the *Corinthians*, to the *Galatians*, *Ephesians*, *Philippians*, and *Colossians* to euery of these one: and two to the *Theſſalonians*. Those that are written but onely to certaine seuerall persons, are, two to *Timoth*, one to *Titus*, and one to *Philemon*. That one that some haue thought to be the *Epistle of some other Apostle*, is, the *Epistle to the Hebrewes*. Those that are the *Epistles of other Apostles*, are, one of *James*, two of *Peter*, three of *Iohn*, and one of *Jude*.

That one Booke which was of a time then after following, is the *Apocalypse*, or the *Reuelation of Saint Iohn*.







## CAP. I.

A



**A** Certain Gentleman of Athens, called Me- Hero. Clio. *gacles*, was on a time desirous to get home *Pisistratus* againe, whom the people had bannished a little before: but considering the City was so diuided, that if the one part should grant his return, the other wold therefore the rather deny it, he saw there was no remedy, but to resoluē of some such way, as might bee liked of both the factions. Remembring therefore that the whole Citty were forward worshippers of their supposed Goddesse *Minerva*, hee thought, that happily there might some consequence to his desire that way be had. He aduiseeth himselfe therefore of some such personable woman, as might best serue to such a purpose, attireth her accordingly, placeth her in a Coach, and *Pisistratus* with her, and causeth proclamation to be made as they entered into the Citty, and as they passed farther therein, as in the name of that their great and mighty Goddesse, that they in any wise receiued him againe, whom her selfe vouchsafed so to bring home. The people therefore so suddainely taken, made no stay for that matter, and so busily worshipped that their Goddesse, besides, that plainly they haue shewed themselues to haue swallowed. In these daies of ours, much stickling we haue about those vaine conceits in Religion, which the latter Church of *Rome*; partly, of ignorance, but much more on priuate respect, haue matched with the truth in Christ, and still would vphold in that so transcendent a place for them. Howbeit, the power of the truth is so strong against them, that euery where they daily fall more and more, and in many places are already quite discarded. Heerupon, diuers wily pies among vs, noting with themselues, of what reckoning the name of the Catholicke Church is, generally with all (not only with those that to their owne purpose abuse it, but with many others of the people besides, of all sortes or degrees whatsoever) haue often endeouored, and daily yet do, (vnder that reuerend name of the Church) to bring in againe those already deciphered and exiled trumperies of theirs, no more approued by the true Catholicke Church indeed, than that Gallant was, then brought in by that supposed Goddesse of theirs. A thing, which at that time was so much the more absurdly done of them, for that then they had a *Solon*, a right worthy man among them indeede, and one that altogether studied the peace and welfare of that state of theirs: yet nothing so absurdly as should be done by vs, if hauing Christ and his truth so presently with vs, we should by any such pageant suffer our selues to bee so far abused. It is noted likewise, that the woman who sustained the person of that supposed Goddesse, was *Phya* by name: and certain it is, that such as in these dayes of ours, do most ingrosse to themselues the reputation or Title of the Catholicke Church, are (besides that intolerable presumptiō of theirs) so grosse in Idolatry, so beastly in life, that if any in the vehemency of his spirit, should leaue the propriety of the Greeke, and in plaine English vrge such application of it, as in some sort the word might lead vnto, though such application might be somewhat distastful, yet had they no iust cause to complaine, laying their owne deserts out thereunto.

B

2. These



2. These things are yet but onely saide: namely, that those points of the Romish Religion, for which they do so busily striue in these our daies against the gospel, are not such as the true Catholicke Church at any time vrgeth: and that those who in these our dayes do so much braue it vnder the name of the Church, though indeed they bee of the Church, because they professe (after a sort) Iesus Christ, yet (besides their life) euen their profession it selfe is such, as sheweth them to be exceeding corrupt members thereof, & so to leese their dignity therby. But the discourse that now ensueth, will so plainly declare the same, and make so good demonstration of it, that there wil need no further prooffe at al vnto it. For therein shal we see, what people God hath euer had (euen from the beginning of the world) and what Religion or profession it was, that they did hold. In the people likewise wee shall see, that the greater multitude of them were but corruption in their profession, though, after a sort, they also did hold it: but that euer God reserued certain of the, who in that corruption of others, did more truly hold, that which was professed by all.

In their profession it selfe, we shall see likewise, that there was none other allowed, but only that which God himselfe prescribed; and that the better sort of them made their stand there: but that the others, led by the wisdom of flesh & bloud, had diuers additions of their owne mingled therewith; and with them accounted altogether (in a manner) as currant too, as were the other appointed by God, by the prerogative that themselues had in being his people. Which if wee can apply to our selues, out of it may wee learne that, which will abundantly serue, both to repress the audaciousnesse of some, in the matters that now wee speake of, and to strengthen the weakenesse of others.

3 Comming therefore to the matter it selfe, wee are first to consider of the Title of those Bookes or writings that now we set in hand withal; and then, to come to the Bookes themselues. The Title, for the most part is, *The Holy Bible*, or the *Holy-Scriptures*, containing the *Old-Testament* and the *New*: or contained in the *Old-Testament* and the *New*. Wherein wee may note, that as touching the matter which in those Bookes wee haue deliuered vnto vs, we haue something noted, but generally: something againe, more specially. Generally, I account that to be noted, which doth concerne the whole: more specially, that which concerneth the chiefe and principall parts thereof. As touching the whole, whereas it is the wil and pleasure of God, deliuered vnto vs in Bookes, or in writings (for such is the meaning of the words, *Bible*, and *Scriptures*) we are first to consider, whereupon it may seeme to be, that God would leaue vnto vs his will and pleasure in writing: then, whereupon it is, that these Bookes, or these writings are counted holy. That hee would leaue vnto vs his will and pleasure in writing, it seemeth to be, both to preuent the malice of some, and to help the infirmity of all. The malice that otherwise wee were like to finde in some, is, that diuers of those that are ill-disposed, would readily otherwise beare vs in hand, and strongly too, both that that was the word of God which indeed is, and that that were, which is not: vnlesse we had the Booke, both our selues to shew the one; & to put them to shew the other. The common infirmity of vs all, is such, as that though we doe meane neuer so well, yet neyther can we well get the knowledge thereof to our selues, vnlesse we had it in such sort so ready, as that now and then we might peruse it: neither could wee, in any good manner, deliuer it ouer to others, but that in going from hand to hand, it wold soon be corrupted. Which things being considered, may sufficiently teach vs, as that it was maruellous il done of those that took fro the people the word of God, & plainly enough bewrayed themselues thereby, that they had an ill meaning in it, so was it vnaduisedly done of others also (and yet is) to haue the same in so litle account, as euer it hath bin the manner of the vnthankfull and carelesse world.

Holy it is in two respects: first, in it selfe; then also, towards others. In it selfe it is Holy, for that it approueth nothing that is ill, nor condemneth any thing that is good: as also it must needs be such, and can be none other, proceeding as it doth,  
not



B not any thing at all from the wisdom of flesh and blood; but altogether, & only from the wisdom of God. Towards others it is *Holy* likewise; chiefly, because it sanctifieth or bettereth those that are truly occupied therein: but partly also, because it shall bee so severely required at the last day, of those that have neglected the same; and now also in some measure is, in the meane season. As touching the chiefe and principall partes thereof, it is farther sayde, that those *Holy Scriptures* do containe the *Old* and *New Testament*: or else, that they are contained therein. In which kinde of speech, the word [*Testament*] doth signifie that, which we commonly call a *Covenant*: and wee thereupon are to consider what *Covenants* they are that are signified thereby; and why the one is called the *Old*, and the other the *New*. The *Covenants* that are signified thereby, doe in some things agree together, though in some others they vary likewise. They agree in this, that they both offer vnto vs the fauour of God, and eternal life: and we are able (accordingly in themselves, and so that there be no want in vs) to performe the same. But in this they vary, that the one doth offer it by woorkes; and the other, by faith onely. The woorkes that are thereunto required, are none other, but onely such as make vp perfect righteousness; that is, not onely to be freed all our life long from all manner of euill (both in word and deede, without; and in our secrets thoughts within) and euer to do all manner of good (so that whatsoever we bring forth by deede or word, or whatsoever wee conceiue within, all to be godly) but also, euer to haue auoyded all euil, and euer to haue done all manner of good, in so great and exquisite measure, as the rule of perfect righteousness requireth, with a wonderful detestation of the one, and a most absolute loue of the other.

The faith that is required, is to put by all others, in heauen and earth, and for the whole worke of our Redemption, to rest in Iesus Christ alone: looking by his sufferings, to escape hell, and by his righteousness to come vnto heauen. The former of which, is tearmed the *Old*, because it is antiquate to vs, in respect of any helpe that wee are able to get thereby, because wee can come nothing neere to doe the things that it requireth: so to giue vs to vnderstand, that of it we may looke for no helpe at all, but only requiring such things at our hands (so far exceeding whatsoever we are able to do) that thereby it put vs cleane out of doubt, that that way there is no good to be done: and therefore that wee leaue it or abandon it cleane, as an out-worne Garment, altogether vnable (in such respect) to bee of any vse vnto vs.

C The latter also is tearmed the *New*, as succeeding in the place of the other, to supply whatsoever we want therein: and as in it selfe, euer able to serue our turne; so on our parts euer to be of that reckoning with vs. Vpon the consideration of both which, if any man should conceiue a farther question, whether, when as wee are not able to do whatsoever the Law requireth, it might be sufficient to do our best endeauour, and to get so neere it as we are able; the resolution thereof doth plainly shew it selfe to bee, both that it would not serue our turne, and that it is more also then needeth. That it would not serue our turne, may plainly appeare, for that the former of these two *Covenants*, doth strictly require absolute righteousness: and the other, nothing at all to rest on our selues, or any other, but vpon Iesus Christ alone. So that taking neither of those courses that they prescribe, we might not look to haue the benefit of eyther: but bringing in a new of our owne, as we must needs graunt that GOD hath made none such with vs (but onely those two before rehearsed) so may we not looke that he shal that way saue vs, or vouchsafe vs that fauor of his, though otherwise he will bountifully reward whatsoever seruice we do to him. That it is more then needeth, also is plaine enough likewise, for that although wee cannot receiue that helpe by the former, because we cannot do the things thereby required, yet hath God so fully provided for vs by the latter, that therein there is no want at all, but most absolute fulnesse, to all intents and purposes whatsoever.

A 4. The Booke it selfe, so farre as we are to deale with it now, deliuereth vnto vs two principall Stories: One, a generall story of the whole World: the other, a



Genesis 1. 1.

more speciall story of the peculiar people of God. The generall story of the whole World, is deliuered vnto vs in the first eleauen Chapters of Genesis, and hath two principall parts: how God made all things at the first; and in what case they afterward stood. How God made all things at the first, is commonly called the Creation: which is set down vnto vs, first generally; and then more specially. Generally it is said, *That in the beginning God made the Heauen and the Earth.* Where we are to note, that these things were not eternall, nor of themselues; but that they haue had their beginning (& the same not long since neither, to speak of, little more then fifty fixe mens liues, as some men yet liue, allotting but one hundered yeares to euerie one) and that they are the workmanship of God the Father, the Sonne, and the Holy Ghost. More specially we haue diuers things more plainly set downe: but most of them concerning the worke he had in hand; and yet some of them concerning the [Rest] that afterward he tooke.

Genesis 1. 2.

Concerning the worke that he had in hand, wee haue set downe how rude and vnhanfome it was for a time: and then, to how excellent a worke it was brought in the end. That it was but a rude and an vnhanfome thing at the first, is set downe in this, that it is sayde; then to haue beene without shape and voyde, and that it was couered with darkenesse besides. Out of which we may learne, that euen the workes of God himselfe, and such as hee meaneth afterward to bring vnto speciall beauty, may notwithstanding for a time, be but of homely beginning: and therefore no such thing to bee of vs cyther cleane reiected, or no more but lightly esteemed.

Ibidem.

To how excellent a worke it was brought in the end, is declared; first, in his dealing with that whole vnhanfome Masse it selfe: and then, in the creation of the particulars, that he framed out of the same. His dealing with that whole vnhanfome Masse it selfe, was that his Spirite did spreade soorth it selfe on the same: and, as the Nature of the Worde importeth, euen as a Byrde doth spread forth, and set her selfe close on her Egges, when she is to hatch or bring forth her yong. By which wee may gather, what it is that bringeth to prooue whatsoeuer wee haue, that is so farre off, and so vnlikely at the first: euen the good Spirit of God, and none other power or deuise whatsoeuer.

In the Creation of the particulars that hee framed out of the same, wee are first to consider of the thinges themselues: and then, what hee pronounceth of the Workmanship of them. As touching the thinges themselues, wee are to consider, not onely what they are: but also, in what order it pleased him to make them. What they were, is for the most part so plainly declared in the Text it selfe, that no body can chuse but see them therein: and yet are there some others that in the Iudgement of most men belong thereunto, that cannot so easily bee founde in the Text, or (at the least) not to lye so plainly there, as do the other.

Ibid 3. 5.

Those that are so plainly set downe in the Text it selfe, are first of all, one, that shoulde in some sort extend vnto all, and take away one speciall blemish that was on the whole Masse before: and then all the rest, that shoulde serue to perfect the worke that was in hande. That one, that should in some sort extende vnto all, and take away one speciall blemish that was vpon the whole Masse before, was the Light: so to put away the darkenesse that before couered all.

A verie good patterne that God is euer the Author of Light; and that, vntill he vouchsafe vs the same, we are nothing but palpable darkenes: as also, a good token withal, that these dayes of the Gospel (which are so hardly censured by others) are notwithstanding the good workmanship of GOD, because they bring the light with them, in so plentiful measure, that euen the Aduersaries also are lightened thereby, and by this light haue amended some of their former errors. The residue that should serue to perfect the Worke that was in hande, were, some of them, but onely to distinguish or to drawe out of that whole Masse, the chiefe and principall parts of his intended worke, apart by themselues: Others again, to furnish them, so as his wisdom had determined to do.

Vnto



Vnto the distinguishing, or drawing forth of that whole Masse the chiefe and principall partes of his intended woorke apart by themselves, doe appertaine, that first he made that separation betwixt the Waters aboue, and the Waters beneath, which we commonly call the Firmament, or the lowest Region of the Ayre; a breathing place before for such liuing creatures as he would make to enioy it: and that he made the Waters beneath to withdraw themselves to the Channels and depths, that so the dry Land might appeare among them, which the Lord called the earth, and these waters themselves the Seas.

Gene. 1. 6, 8.

Ibid. 9. 10.

The furniture that GOD bestowed on these, was first, of such thinges as had no sence: and then after, of such as had. Of those that had no sence, first, hee cloathed the Earth with Grasse, Hearbes, and Trees: and then both adorned the Sky aboue, with those two greater lightes, the Sunne and the Moone (where we haue it giuen in withall, that hee made also the Starres.) Of those Creatures of his that had sence, first hee furnished the Waters with Fish and Foule, and all the other Creatures thereunto appertaining, blessing them also vnto increase or multiplication: and then the Earth, not onely with Beasts and Wormes of all sorts according to their kind; but also with Man.

Ibid. 11. 13.

14. 19.

20. 23.

24. 31.

Those others (that in the iudgement of most Men) belong thereunto, and yet are not so easily found in the Text, or at least not so plainly, are all those spirituall Creatures that otherwise wee read of, Angels and Diuels; both which are commonly thought to be of this Creation, or part of those Creatures that appertaine vnto the workemanshippe of this World: the former of them, to haue beene made then such as they are yet; the latter of them to haue beene made good at the first, but that then they quickly fell, and so became such as they are. But seeing that neyther heere, nor any where else (but as some men doe thinke they may gather) the Scripture doth not set them downe to bee of this Creation, and maketh at all no mention of them in all this story; therefore as it is needlesse for vs to inquire farther, so it were, so much the worse so to determine, when as wee see it is more than needeth, and that we haue no warrant for it: and much safer to leaue it at large (as the Text it selfe doth) contenting our selues (for those matters) only with this, that they are the Creatures of God, not curiously searching when it pleased him to make them.

D It is (wee knowe) but of a small time to speake of, not fixe thousand yeares since this World beganne, neyther is it of so great a compasse but that the Sunne compasseth, not onely the Earth, but one halfe of the higher Orbes likewise, in foure and twenty houres, and a Man (for the quantity or greatnesse of it, if otherwise hee might haue conuenient, safe, and ready passage) might on foote trauaile round about the whole Earth in lesse then three yeeres. Beyond all which time, and without all which spaces, as wee knowe that GOD hath beene for euer, so it may bee, that he hath had, and yet hath, many other workes in hand besides this.

Wherein, although the most part goe with Saint *Augustine*, to allot Aungels to be a part of the Creation of this World; yet Saint *Hierom* before, and others with him, doe rather allot them to a former time; and therein haue, for any thing that I can see to the contrary, the better part, and more agreeable (all things considered) to the Text it selfe. But because in this World onely, GOD hath opened himselfe vnto vs, and in none other; therefore, howsoeuer that hee according to his incomprehensible Maiesty, may well haue many woorkes besides this, both else-where, and before, and after; yet are wee to holde our selues content with this, and therein to learne to know the Maker of it, and not to suffer our conceits to wander further; as also wee neede not, because hee hath sufficiently opened himselfe in this, and not in any other to vs.

De ciuit. lib.

11. Cap. 5. 6.

7.

To. 9. in Tit. 11

In the order that it pleased him to obserue in the making of them, we haue diuers thinges to bee considered: some of them concerning those workes of his, (as wee may take them) all together; others, as they are to be considered seuerally, or taken asunder.



As we may take them altogether, wee are to note, that all thinges were made first to the vse of Man: and that they were all made likewise before that Man himselfe was made. Beeing all made to the vse of Man, we may see therein, both the great goodnesse of God towards vs, and both how carefully and how confidently we ought to serue him, that hath made those thinges for vs, and so backed vs with them in al his seruice.

In that they were made before Man, wee may see a perpetuall patterne of his prouidence therein, that hee neuer bringeth any into the Worlde, but that first hee ordaineth thinges needfull for them, for the time that they shall bee there: euen as Milke in the Mothers breast for the Childe to sucke, before that euer the Childe bee borne to sucke the same. A very good patterne, alwaies to haue before our eyes, against that distrust that commonly haunteth the nature of man in those matters.

Gene. 1. 3. 6.  
9. 11. 14. 20.  
24. 26.  
Ibid. 3. 14.

As they are to be considered seuerally; we are first to consider of those creatures that were made before: and then of Man. In those Creatures that were made before, we are to note, both that all of them are set downe to be made by the power of the word of GOD: and that there was both day and night, before there was any Sunne at al. In that these thinges were made by the power of his Word, wee see not onely of what power himselfe is: but also that his Word (whereby hee made all) may well bee a sufficient meane of our Redemption, without any other mixture on earth whatsoever.

In that there was day, before there was any Sunne (though since wee see, that when the Sunne is with vs, then it is day, and when it is departed, then it is night, and so might thinke that the presence of the Sunne is absolutely needfull to haue any day:) yet thereby may we learne, that although it pleaseth God ordinarilie to worke by such meanes; yet can he do otherwise so oft as he list, as in these hee hath left a patterne vnto vs,

5. In Man we haue many thinges to bee considered, as touching the order of his Creation, that as hee was ordained to bee (next vnder GOD) the Head of all the rest, so might we haue the workmanship of him more carefully set downe vnto vs; and first, how God made him; then, how he dealt with him when he was made. How GOD made him, to the end that wee may the better finde out, wee are to consider, that whereas hee made them both Male and Female, some thinges there are, that concerne them both together: some others againe, that concerne either of them apart by themselves.

Gene. 1. 26.

Those thinges that concerne them both together, doe first lye in that part of the Storie, that sheweth, how the God-head, or the Persons in Trinity, did first expresse or vtter their purpose therein, before that euer hee did set in hand to make him: then also, in another place that afterward followeth. Out of the former we may easily gather, that he was like to be a Creature of speciall importance; both for that it pleased GOD, so to aduise himselfe therein; and especially, for that hee should bee such an one, as it pleased him before-hand to shewe that hee should. For in that hee will shew himselfe, but to be aduised therein, needes must it import a matter of some speciall importance that thereupon should bee done: as we see it is the manner of men, howsoever they will slightly and presently dispatch their common affaires; yet if any matter doe come of greater moment, then will they more specially enter into some set aduisement of it. Nor that God needeth so to call his wittes together (hauing his wisdom euer present with him, and the depth of all thinges euer open before his owne eyes) but that thereby he would teach vs to consider, of how excellent a woorkmanship hee meant to haue him.

What before hand hee shewed hee should bee, dooth sufficiently appeare in these two pointes; that both himselfe should bee endued with such graces within, and haue such power ouer all the Creatures of GOD besides, both in the Sea and Land,



Land, that therein he should be a right Image of God, and euer represent his person on earth.

The latter of them is, that afterward it is saide; that though they were Both of them naked, yet were they not ashamed: an euident token, that the workmanship of God is good in it selfe, but that by sin, it is since defiled in vs. And though now we cannot see (in this corruptible estate that since we are in) how excellent a Creature then we were made (no more then in the Dust and rubbish of some excellent building, what was the building it selfe before) because now wee are to beare the Image of the earthly: yet, no doubt, the woorkmanship was then of some wonderfull beauty, (farre passing all that we are able to thinke and conceine) when as both that wonderfull and glorious God-head, would shewe himselfe to take such aduice therein, and before-hand gaue it so honourable a Title, that it should be like to himselfe; and they both likewise found no deformity at all in themselves, when as wee (if there be any shamefastnesse in vs) are full ill ashamed now, not onely of the foulest partes of vs, but of others also lesse stained then those, even before the neereft friendes that wee haue, and though there be some speciall cause to vncover the same, vnlesse it bee some vrgent necessity that enforce vs vnto it. Of which beauty of ours then, if wee would gladly haue some such little tast as heere wee are able, wee are to take heede, that from our selues now, wee doe not seeke to gather, what that woorkmanship of God should bee: but that from his vnsearchable wisdome and goodnesse, wee search to finde out, what it is likely our selues were then; how wise, how holy, how free, how mighty, how comely, how rich, how glorious withall.

Genesis 2. 25.

- A 6 Those others that concerne either of them apart by themselves, do some of them appertaine vnto the Creation of the Man: & others, vnto the Creation of the
- B Woman: Vnto the Creation of the Man it appertaineth to consider; first, of the making of his Body: and then, how hee was a little while after indewed likewise with a liuing Soule. Concerning his body, wee are to note, first, of how meane a peece of stuffe that same was raised, or how homely a beginning it had: and then, to what a peece of excellent workmanship it was afterward framed. His homely beginning appeareth in this, that his body was made of the Dust or slime of the

Genesis 2. 7.

Earth: on our part, a good preseruatiue against pride, if the matter bee well considered; on Gods part, that he is able, of small beginnings to accomplish his greater purposes. To what a peece of excellent workmanship it was afterward framed, will indeede most fully appeare, when the Soule is vnited vnto his body. But yet notwithstanding, if we looke no further but onely vnto the Body it selfe before the Soule was breathed into it, euen therein also it may plainly appeare, that it was brought to an excellent woorke, and that partly if wee doe behold but that which may bee seene with the eye; but especially if wee goe somewhat further, to that which representeth it selfe to our vnderstanding. As touching that which may bee seene with the eye, wee are to know, that since the fall wee are not able so well to behold the excellency of it, partly for some deformity that is fallen to the Body it selfe; and partly by a corrupt disposition in our selues likewise. The deformity that since is fallen to the Body it selfe, is part of it but peculiar to some: but part of it againe common to al.

That which is but peculiar to some, are all those imperfections or wants, or when any thing is too much or too little, as somtimes we see in diuers of vs. That which is comon to al, is partly our whole nakednesse generally (some few parts only excepted) but especially, our secrets, or priuy parts. That corrupt disposition that is in vs, is fleshly concupisence: whereby it cometh to passe, that beeing so far stained with sinne as now it is, our eye can no sooner light on the nakednesse of any (especially on those partes aforesaid) but that by and by it turneth it selfe aside, as from some vncleannesse that much offendeth the sight thereof. So that in the estate that now we are in since the fall, we may not looke to finde how beautifull workmanship the body was of, so far as might bee seene with the eye: much lesse, so farre as

then



then it might represent it selfe to our vnderstanding, for that now the same is much darkened in vs, and nothing able to finde out many of those thinges that therein were to be found. But yet that it was of very great beauty may sufficiently appeare, principally in the thing it selfe, as yet it standeth: but partly also, euen in that corrupt disposition of ours likewise, that euen nowe was noted so much to hinder vs. For as touching the thing it selfe, as yet it standeth, although in the Bodies of dy- C uers, wee see sometimes something too much, and more often of the two, some thing too little: yet are those but the Badges of sinne, and but very few in respect of the rest; and all the residue doe yet resemble the workmanshippe thereof to haue beene of great wonder indeede, whether wee respect the beauty or feature of euery member, or part in it selfe, or the apt distinguishing or knitting of them altogether, in so wonderfull good proportion and beauty. And as for that corrupt disposition of ours, of what force soeuer we finde it to bee, to make either Sex to delight in the other, and in the sight of the bodyes of those whom so they doe loue: of the like, and greater, may we probably thinke would bee that holy and chaste loue, that G O D at the first did giue vnto them the one towards the other, in the whole and in euery part, to admire the wonderfull art of the Maker. That the force of this stained loue that nowe wee haue, is to such purpose great, and maketh vs to finde great workmanshippe euen in the Body; it appeareth, not onely in that good liking that in such case we haue of the Body it selfe: but in this likewise, that such as haue skill rightly to resemble whatsoeuer proportions or shapes they doe conceiue, doe not lightly finde any thing that for woorkmanshippe, or good proportion and beauty, dooth generally delight the beholders more, then the resemblance of it, though left more open vnto the eye, then the bounds of modesty may well allow.

And although, if the worke-man hath gone too farre therein, then they are but the lighter and looser sort, that doe take such pleasure in it: yet both so long as the boundes of modesty are duely obserued, good workmanshippe is then delightfull to all; and that staine of loue that nowe is in vs, cannot make vs more to like now of that which exceedeth, then the power and force of that holy loue that then was in vs, could make vs to like of the thing it selfe then; both in respect of the worke it selfe, and in respect of him that made it. But if wee goe further, to that which may come within the reach of our vnderstanding, then doe wee see, (though nothing so cleerely as wee might before) that such is the power and needful vse of euery part, and of altogether, and so wonderfull aptly framed thereunto, that many that were but natural men, could no sooner enter into the consideration of it, but that they found themselues ouer-matched in the depth of wisdom, power, and goodnesse, that they saw to shew forth themselues in the least of them all.

When the Soule was vnited vnto it, then was it more fully seene, what was the workmanshippe of it. For then could the eye see; the eare, heare; the tongue, frame it selfe vnto speech; and euery part and member thereof, doe the proper worke thereunto appertaining. VVhere we may note by the way, that therein we D haue a right patterne of the difference or oddes that wee finde betwixt the Naturall, and Regenerate man, in such thinges as belong to the Kingdome of God: for though (otherwise) they bee learned and wise, and so might seeme to haue a great in-sight thereby in matters that doe belong to the kingdome of G O D; yet so long as they be but Naturall men, as the eye of *Adam* did not see, nor his eare heare, vntill he had a liuing soule breathed into him; so these also, haue no iudgement at all in matters of Religion, to approoue or like of that which is sound, vntill they bee regenerate or borne againe the Children of God, or (which is all one) become a new Creature in Iesus Christ.

And from this difference it is, that when at any time the word of G O D is offered indifferently vnto all, some there bee, that haue no feeling thereof, and others, that like thereof maruellously well: the one sort hauing but such eyes and eares yet, as can neyther see nor heare, in those matters; the others, by that latter byrth of theirs, hauing them so inabled to such a purpose, as that therein they are able



able to deale with a speciall feeling vnto themselues, and a singular comfort out of the same.

As touching the Soule it selfe, we are to note two principall matters: the former of them, whence it is; the other, the nature or excellency of it. Whence it is, wee are so much the rather to note, because diuers, by such likelihoodes as they haue conceiued, haue taken the Soule to bee nothing else in effect, but onely some elementary concretion, and so consequently, both to followe the temperature of the body, and to bee but Mortal also: Whereas notwithstanding, not onely this Text doth plainly say; that God breathed into him the breath of life, and that so he was a liuing Soule (and so doth shew it to be another thing, then any way arising out of the Body; and that another gift of God) but euen the wiser sort of the World likewise, would neuer yeeld to thinke so grossely of it. And although (because it may seeme to follow the temperature of the Body) it was so much the rather thought with diuers of them, that it must bee of that Nature also, (deceiuing themselues with a false principle;) yet heerein may wee see, that it was not raised out of the Earth as was his Body, nor out of any other Element whatsoever, but that it came immediatly of God: and therefore neither may it so properly bee saide to follow, (though the experience that we haue, may seeme that way much to incline) but rather to vse, as it thinketh good, such temperature as the body hath; and that well, if the Soule be good; otherwise worse, if the Soule be ill.

Gen. 2. 7.

E As also we are taught by experience it selfe (if wee be able rightly to take it) that whatsoever temperature the Body be of, or as we vse most commonly to speake, of whatsoever complexion it bee, it may be vsed eyther well or ill: as Choller, to a godly zeale; and Flegme, to a good moderation withall (and so of the rest) if the Soule be good; but otherwise, the one to vnbridled passions and anger; the other, to slothfulnesse (and so of the rest) if the Soule bee ill. Much like as a Man in a fray, or a Worke-man in following his businesse, is sometimes driuen, the one to such Weapon, the other to such Instrument, not as either of them would fainest haue, or at that time were meetest for them, but such as then they haue, or any way can get howsoever: and yet in neither may bee saide to follow, though it bee such as best he liketh, but rather to vse that which he getteth.

The nature or excellency of it, wee haue likewise set downe in two speciall points: First, because immediatly it came by the breathing on of GOD; then also of the effectes, because that by and by that Body did so become a liuing Man.

For comming from GOD, and in such sort as it did, it must needes bee of speciall price: and by and by quickning the whole Body, and taking place therein (as a Prince in his Kingdome) in the whole, and in euery part thereof, and therein both working and ruling so woonderfully as it dooth, there may bee no question with any, but that it is of wonderfull excellency, and that much greater, than our selues that haue it, are thereby able for to conceiue. Insomuch, that it is lesse maruaile, that diuers of the wiser sort of the World haue accounted Man, consisting now of Body and Soule (yet after the fall, when both these were much defaced, and seeing no more then they did neither) to be no lesse then a litle world: and certaine withal, that much rather they would haue made that reckoning of him, if they had had a farther light of the word of God, and might haue scene him (with former eyes) as he was at the first.

A 7. In the special discourse of the Creation of the Woman, wee are to consider, not onely in what manner shee was made: but also, of a certaine Mysterie that therein is further deliuered vnto vs. Vnto the manner of her Creation it dooth appertaine, first to consider of some thinges that went before, concerning the same: and then, to come to the thing it selfe. Those thinges that went before concerning the same, are some of them ascribed to GOD himselfe: and some vnto Man. Vnto God are ascribed these two:

First,



First, that he saide, *That it was not good that Man should be alone*: then, that hee added thereunto, *That he would make him an helpe meete for him*, or such another as himselfe. In that he sayde, *That it was not good that Man should be alone*, we are to gather, both out of the consideration of the wisdom of him that spake it, and of the time when it was spoken, that though it please God sometime to giue that speciall giift (at least for a time) to liue single, and yet therein not to burne: yet houldingly or generally, it is not good for vs to liue vnmarried. For, if God in his wisdom did see that it was not good, needs must it be but folly in man, to thinke otherwise of it: and if it were not good then (before sinne did enter in vpon vs) needs must it be, in that respect, so much the more needfull now. So that out of this onely place, though there were no other Scripture besides, yet might wee indifferent plainly see, how vnaduised a course it is, not onely to forswear marriage (as it was the manner of our Cleargy of late to doo) but also, so much to abstaine from marriage, vlesse there be some speciall and vrgent cause, as it is the manner of most of those, that finde no necessity in themselves to marry. For though they neede not, and in such case may vse their liberty, as themselves did thinke good; yet they must take heede, that they do not abuse it neyther: and, when God hath saide, *That it is not good to be alone*, let them take heede that they play not the fooles, to liue vnmarried.

In that he sayd, *He would make him an help like to himselfe*, we may note likewise, not onely what benefit there was therein at the first, as God did then ordaine the same; and whereunto Wiues should now also endeouour to frame themselves; that is, to be good helpes to their Husbands: but also, so farre as it pleaseth God, yet to vouchsafe vs the benefit of his ordinance (if we betake our selues thereunto, as we ought to do) so farre do we defraud our selues of that needefull helpe, if (without some speciall good cause) we enforce our selues to liue vnmarried. And that among those that at any time marry, such reckoning should be made the one of the other, as that each of them should euer be (as it were) another selfe to each other.

Those that are ascribed to Man, may be two likewise: And yet it is not to be denied, but that the former of them is by diuers (and lyeth fayre for it) otherwise taken. The former of them, is in such sort placed in the Originall, that as the forepart of the sentence is plainly attributed to him, so may the latter part also: & yet is it no great matter in effect neither, though it likewise be attributed to God. But being attributed to man, the former of them is, that hauing al those creatures of God before him, to giue them their names, so (as it were) to set his marke or burne vpon them, he found none of them all meete for himselfe, to such a purpose. The latter, that his words after seeme to import (in that he maketh so speciall a difference betwixt those two times, when now he found none, and afterward when one was presented vnto him: for so the words in the Hebrew import) that hee had some desire himselfe vnto it.

If among all those creatures that were brought before him, he found none meet to be ioyned with him, as it is cleane against kinde, that any should bee so beastlie since (and that is a matter so plaine in itselfe, that all do willingly yeelde vnto it:) so is it against the dignity of our Creation likewise, that we should make the similitude of them, or of any thing els (being therein but our owne creatures) so farre aboue vs, as that we haue done worship vnto them. If hee had some desire before, to haue such a yoke-fellow ioyned vnto him, he being in estate of innocency; then out of it we may gather, that marriage by Nature, and Gods holy ordinance, is so holy in it selfe, that there may bee inclination thereunto, altogether without any stain of sinne.

Now we come to the thing it selfe, to see how the Woman was first created, and there haue we more specially to consider, first of the matter of which it pleased God to make hir: & then, in vvhath sort he made hir therof. In the matter vvhich he made her, vve are to consider, first, vvhath it was: and then, how it pleased God to take it. It was a rib out of *Adams* side, so to occasion their mutuall loue to bee so much the greater. It pleased God in such sort to take it, as neyther might bee any payne vnto



vnto him at that present, neyther yet any want for the time to come : and therefore did he cast him into an heauy sleepe while hee tooke it out ; and filled vp the place againe whence it was taken. In what sort he made her thereof, doth occasion vs to consider of some thinges on the part of God : and some others on *Adams* also. On Gods behalfe, we are to consider ; first, how he made her a woman : & then, how he made her his. He made her a Woman, by framing that matter in such sort, vnto *Ibid 22.* the vse for which he ordained it, (as that the word importeth) as it were a building of her ; so to signifie, that he vsed such workmanship in the making of her, as best might frame her to bee a Yoake-fellow meetest for him. He made her his, by making deliury of her vnto him when he had made her : an euident token, that marriage by the first institution, is no way stained with any vncleanness, when as God himselfe doth so ioyne them together ; and that such as will looke to finde a blessing in their marriage, had need to reserue themselues onely to such, as it shal please God to bestow vpon them, or whom they may account themselues to haue taken, euen as it were of his owne deliury. On *Adams* part wee are to consider (for the euidency of that worke of God towards him) how readily, and without any questioning at all, as if it were written in his heart before (as indeede it appeareth that so it was) hauing found none a little before, among all those Creatures of God that he could like of, now on the suddaine hath espied, that in her so soone as euer she is brought vnto him, that he acknowledgeth her to be such, as with whom he may, and ought to bee most inmost of all : and for that mutuall society of theirs, that it should be no breach of duty, nor against kinde, to leaue or breake off from the nearest societies that are (euen of Father and Mother) to keep to his Wife. That speciall Mystery, that in this Creation of the Woman is deliuered vnto vs, is concerning the Church, and resteth in two principall pointes : one, who they are that may bee accounted to be of the same ; the other, of what hope they may bee towards God in Iesus Christ.

Who they are that may account themselues of this company, may soone appear, if by the description of the one, we can frame our iudgement of the other : that is, none other, but such as are raised out of the opened side of Iesus Christ, being cast in a sleepe by his death ; or such as rest in him alone, for the whole woorke of their Redemption. What hope they may haue towards God in Christ is euident also, if as *Adam* then acknowledged *Eue*, so Christ likewise shall then acknowledge those that in such sort are brought vnto him, to be so neere and deere vnto him.

A 8 How he dealt with Man when thus he had made him, whosoeuer would find, he had neede first to consider how wealthy and richly hee placed him : and then, what charge hee gaue vnto him. How wealthy and richly it pleased God to place him, will best appeare, if we consider first of the place that God prouided for him ; and then accordingly, how God did place him in it. What the place was that God prouided for him will best appeare, if first we consider of the scite of it ; and then how the same was furnished for him. As touching the scite of it, though it bee by *Moses* described, yet it is not so fully agreed on by the learned that haue written thereon, but that as yet some question remaineth, both of the place where it should bee, and of the boundes and limits of it, when once they are agreed on the place.

B But this is certaine, that it was in *Heden*, a fruitfull and a pleasant Countrey, and on the East part of it : and by the description that *Moses* vseth, about that place where *Babylon* was afterward built, or somewhat beyond ; and was very well watered, which in those hotter Countries is of speciall importaunce. But as touching the furniture of it, the Text is plaine, that God had prepared therein whatsoeuer Plants and Trees were meete for sustenance, & most delightfull to the eye besides ; and that in that respect it was called a Garden : and that he had therein two speciall trees besides, one of which, was the Tree of Life, in the midst of the Garden ; the other, the Tree of Knowledge of good and euill. Which place beeing in this sort provided, then hauing made him, it pleased him likewise to place him in it : that so he might be possessed of that goodnesse of God tovyardes him, and in the dayly fruition

Gene. 2.8.14.



Gen. 2. 15. 17.

fruition of it, the more to his comfort behold the same. In the charge that nowe he gaue him withall, we are to consider, first what the charge it selfe was; and then what we are to gather out of the same. In the charge it selfe we are likewise to consider, in what poynts it resteth, and of what nature it is, for one other matter of speciall importance. The pointes wherein it resteth are two: the one as touching the whole grounde it selfe; the other, as touching one Tree therein. As touching the whole ground it selfe, he was willed to imploy himselfe about it, to dresse it as need should require, and to keepe it (belike) in such order as now it was deliuered vnto him. That which concerned one Tree therein, was, that which was giuen about the Tree of knowledge of good and ill: which in effect was this, That hauing liberty to eat or feed where they would besides, and especially of the Tree of Life, they might in no wise eat of that other that was forbidden; being giuen to vnderstand withall, that whensoever they should eat of it, then should they certainly die. Of what nature this charge of theirs was, for one other matter of speciall importance, is to be considered also: namely, that in those two pointes of their charge, God did not so tie them vnto him, that they could not fall away from him; but onely let them vnderstand wherein they might please him, and what seruice he required of them: otherwise leauing them at their owne free liberty, to chuse them whether they would doe it or not. As also it had left them lesse oportunity, to haue shewed their obedience towards him, if they had beene made so fast vnto him, that they could not haue turned aside though they woulde. Those thinges that we are to gather out of the same, doe partly respect God himselfe, but most of all Man. Those that respect God himselfe, are especially two: one, that he had done maruelous much for man; the other, that notwithstanding, he requireth but a small peece of seruice of him. That he C had done meruelous much for man, appeareth not only in his Creatio of late, in that he made him so excellent a creature in himselfe, and besides that (vnder him) the head of all the rest; but also, in this his late placing him in so notable a vein, so richly furnished with all things needfull, and so full of delectation besides. That notwithstanding it was but a small peece of seruice that he required of him, will better appeare, if we do consider of those braunches of it apart by themselves: and first, of dressing and keeping the Garden; and then, of forbearing of that one Tree that was forbidden. For as touching the dressing and keeping of the Garden, being such as then it was when God had new made it, no doubt the labour must needs bee but small, and was rather an occasion giuen him to go about it, that in the whole and in euery part of it he might (to his singular cōfort) behold the exceeding great goodnes of God towards him, than to be accounted (as labours go now) a labour indeed. For who would not of himselfe be desirous of so pleasaunt a place as it, and though it were a great deale meaner, desire to haue the fruition of the whole and of euery part (and glad he might obtaine that fauour) notwithstanding the labour that the place would require to keepe it in order? As touching the Tree that was forbidden, although their liberty was therein so farre restrayned, yet was that no burthen vnto them, but so easie and light, that without any paine they might haue borne it, though (for those twoe persons) they had not had the tenth part of that prouision, that otherwise he had laide open vnto them, euen rounde about them, which way soeuer they turned themselves. Being therefore so good vnto them, and yet requiring so small seruice of them, it might well teach many of vs, not to exact so much as wee do, at the hands of those to whome we haue done some little pleasure. Those things that respect man, are first as touching them both together: and then, as touching either of them apart by themselves. As touching both together, we may note, that when God was purposed to appoint them some spirituall seruice, which was to forbear the forbidden Tree, then did he first enioyne vnto them some bodily labour: so (belike) the better to preserue them from transgressing the other. A good argument vnto vs, that if in the wisdom and goodnesse of God, that bodily exercise were needfull for them, to preserue them from sinne, before that sinne had yet made any entraunce vnto them, then is it much more needfull for vs, after that once sinne hath gotten such hold of vs as nowe it hath; and withall, that such as liue most idly,



D ly, or do most of all sequester themselves from all needfull and honest labour, those are by all likely-hood most subiect to sinne; and how faire a shew soeuer they may outwardly beare, yet notwithstanding, of all others the sowlest within. If we come to either of them apart by themselves, then are we first to begin with this bodily exercise that it pleased him to enioyne vnto them, and out of it to gather two speciall lessons; One, that if that bodily exercise or labour (such as it was) was enioyned to them, then when as neither they stood in any neede for their bodily sustenance (for themselves or others) nor in any danger of sicknesse, which as yet was not; then is it much more needfull for vs now, when as necessity vrgeth vs thereunto, so much as it doeth, either for the needefull sustenance of our selues or others, or else for the health of our own bodies. The other, that if God in *Paradise* would not haue things in so perfect order in euery point, to those also that had yet neuer sinned, but that therein there should be some vse of their owne industrie too; then is it not to be expected, that there can be any such estate in the world now, that will not need some speciall care to maintaine the same, euen to the godliest men that are. In the other, we are to note somewhat, not only in the prohibition it selfe, but also in such things as go therewithall. In the prohibition it selfe, we are to note, that it is our seruice to God, to forbear such things as hee forbiddeth; and that as vnto them he forbad but the vse of one Tree onely, and gaue them free liberty ouer all the rest; euen so, now dealeth he with vs also, leauing vnto vs so great plenty of all things needfull in all kindes whatsoeuer, that we neede not to account our selues streightened in any thing that is forbidden vnto vs, but that the corruption of our nature doeth rather incline to that which is forbidden (though it be woorse) than to those things that are left vnto vs, be they neuer so good. Those other things that go therewithall, are diuers: some of them nearer, but one that lyeth somewhat farther off. Those which are nearer, are two; the name of the Tree that was forbidden, and the interpretation of it. By name it was called the Tree of knowledge of good and euill: a daungerous name to allure them vnto it, but that there was provision made in the interpretation of it, to preserue from the daunger of it. The interpretation of it, was such, as might plainly shew in what sense it was so called: namely, that if they transgressed, the should they know by their misery then, how blessed or happy they were before. And this place may be a patern vnto vs, to teach vs what to look for in al the residue

E of the scriptures besides; namely, that as somewhere there are things darkly set down, to exercise the depth of our wittes therein, and to be a iust offense to those that are carelesse of holy things; so are they else-where made so plain likewise, that the simpler sort may well vnderstand, & all that be careful may be safe enough from all danger of being intangled therein. That one that lyeth somewhat farther off, is the consideration of the Tree of Life: which being the Sacrament of their happy estate by that their Creation, and placed in the midst of the Garden, might very well haue beene a good stay vnto them so to haue continued. For in that it was the Sacrament of their happy estate, as they had a feeling of the same within: so was this from God himselfe, an vndoubted testimony of it without. And being in the midst of the Garden, it must needes be much in their eies, which way soeuer they turned themselves, and so more meete to holde them in a speciall good liking of their present estate, to be thankfull to God for the same: yeelding vs also a profitable lesson, how much to esteeme not only of our blessed estate in Christ; but also, both of Christ himselfe (by whome we haue it) and of such Sacraments as he hath left vnto vs, euer to haue them our chiefeft delightes, euen in the midst of all our Gardens of ioy and comfort.

A 9 What it pleased him to pronounce of the workman-ship of these when he had made them, wee haue deliuered vnto vs; first, particularly of most of them apart by themselves: and then, generally of all together. Particularly apart by themselves, it is first pronounced of that one, that serued to take away one speciall blemish that was on the whole Masse before: and then, on most of the residue, that serued to the perfecting of the worke that was in hand. In that it was pronounced of that one

C

that



Genes 1, 4. that serued to take away a speciall blemmish that was on the whole Masse before, (namely the Light) we may note, that it was not good to be in darkenesse; and so consequently, that it is a thing vnnaturall, that diuers doe so much loue darknes as they doe in most of their waies; Then also, that the inward Light of the trueth is a treasure of great importance, and the ignorance of it maruailous euill. Among those that serued to the perfecting of the woorke that was in hand (being omitted in the second dayes woorke, which was the seperation of the Waters that were aboue, from the Waters that were beneath by the Firmament set betwixt them) it is next of all spoken of the diuision of the Waters that were beneath, from the dry Land, so making therby the Sea and the Waters on the one side, and the Earth on the other, B to appeare and be apart by themselves: and then of the furniture of them. In that it is spoken of that diuision of the Waters and Earth, we are to note, not onely that which ariseth vnto vs, by dayly experience of the benefits that redound vnto vs out of them both, and therein much more then wee can perceiue; but also that those bounds which are set vnto them are clearly the best, and therefore not to be wished of any that there were Land where it is Sea, or that it were Sea where it is Land. In that it is spoken of the Furniture of them; first of those things that haue no sense, both belowe and aboue, and then of those that haue, both of the Sea and of the Earth, wee are to note, that euen from the highest vnto the lowest, and from the greatest vnto the least, they are all to good vse, and not one of them all to be despised, or had in any other account. When it is spoken generally of all together, it is not onely saide, that he did see those things to be good: but also, both that he viewed and considered of them, that all was maruallous good. Out of which, we are so much the more to settle that resolution in our selues of all the works of God together, both for the whole and for euery part of them: as wee see that it is of speciall great force to such a purpose, that his wisdom vppon that view, should so giue forth his iudgement of them.

10 In the [Rest] that afterward hee took, we haue no more set downe vnto vs, A but only that when in the sixe dayes before he had finished his worke, then the seauenth he rested from all his labor: and withall, that he blessed the seauenth day and hallowed it. In that he did not rest vntill he had made an end of his worke, we are to note, both that himselfe will not giue over vntill he haue finished whatsoeuer he taketh in hand; and that we also are first to labour, and to do whatsoeuer buisinesse we haue to do here, before that euer we giue our selues to our rest or look to enioy that promised rest in the kingdome of God. Again, that such as would finde in themselves, that they are the children or of-spring of God, had need to finde euen this property in them likewise; or otherwise, to doubt that they are a restless generation, of some stock farre baser then that which now wee speak of. In that he blessed and hallowed that day of his [Rest,] wee are first occasioned to gather what manner of blessing it is that was laid vp therein, namely, of holines, because they are so coupled together: then also raised to good assurance to meete with that blessing, if wee be carefull rightly to keepe the seauenth daies [Rest].





## C H A P. 2.

**I**  
**A** **B** **I**N what case these things afterward stood, to the end that we may  
the better finde, we are to consider, first of one speciall matter that fell  
out immediatly after, while yet there were no mo. but these two onely  
and then, of such other things as followed, when there were moe in:  
creased. That one thing that fell out immediatly after, while yet they  
were but those two onely, was the ruine or Fall of Man (a matter of very speciall im-  
portance :) wherein, first we are to consider how far they departed away from God;  
and then, how God did ( neuerthelesse ) beare them speciall fauour. How far they  
departed away from God, will best appeare, if we consider what was the fault by them  
committed; and then what euill did thereupon rush in vpon them. In the fault by  
them committed, we are to see, not onely what was the transgression it selfe, but also  
by what meanes it was accomplished. The thing it selfe was, not onely a breach of  
the commaundement that God did giue them: but also, in a very high degree. A  
breach of the commaundement it was, for that they did eat of the fruite of that Tree  
which was forbidden. It was in a very high degree, in many great and weighty re-  
spects: some, respecting the thing it selfe; others, certaine circumstances thereunto  
appertaining. Those that respect the thing it selfe, are two: One, that they had liber-  
ty to eat of all besides; the other, that there was so grieuous a penalty imposed vp-  
pon the eating of it. Hauing liberty to eat of all besides, it must needs be a great fault  
in them to stretch out their desires into those bounds that were forbidden; and ha-  
uing so great a penalty imposed thereon, needs must it teach them, both how much  
they should offend God in doing the same; & how far they should thereby endamage  
themselues likewise. Both which do necessarily import, that their sin, (in these respects  
only) was maruelous great. The circumstances that are chiefly to be considered here  
are two likewise: one, of the time; another, of the persons. The circumstance of the  
time importeth, that very quickly they did so far transgresse; and (it may be, at least  
for any thing that we read to the contrary) before they had done any seruice vnto  
him: but the best probability seemeth to be, that they stood one whole day and  
somewhat better, because we haue the story of Gods resting the seauenth day before  
the story of their Fall, & because the story of some part of their Creatio is enterlaced  
therewith. The persons are of two sorts: those that dealt with them; and their own.  
Those that dealt with them were two: God, & the Serpent. In God, his Maiesty and  
Goodnes to them was such & so well known vnto them, that they could not do any  
thing against the praescript that he had set the, but that therein, though the fault were  
C neuer so smal, yet must they needs grieuously sin. In the Serpent, they could not but  
see, both that he was but a creature himselfe, and but of base estate besides, in cōpa-  
rison of many others. If he were but a creature himselfe, they then could ow no seruice  
vnto him, but were to account him to be theirs, and made to their vse. If he were of so  
base quality besides, in cōparison of many others, then might not they so far be ruled  
by him, but that thereby they must make their sin to be so much the greater. In their  
owne person they might likewise behold, both within and without, such things, as  
would easily make their sin to be very great. Within they might find, both such free-  
dome of will, and such graces withall, that the fault must needs be great in them, so to  
offend: Without, might they finde likewise, that they were so farre aduanced alrea-  
dy, that considering their homely beginning so lately before, they might in no wise  
praeze further, but that thereby they must staine themselues maruailous sowly. The  
meanes whereby it was accomplished were these two: Sathans tempting; and their  
owne yeelding thereunto. In that tempting of Sathan, we are first to consider of  
the instrumentes that hee vsed vnto it: and then, in what manner hee proceeded  
therein. The instruments that hee vsed vnto it, were two: one, to the Woman,  
which was the Serpent; and an other, to the Man, which was the Woman.

Gen. 3:1-16.



Gen. 3. 1.

In vsing of the Serpent vnto the Woman, wee are to note, that whereas the Text it selfe sayth, that hee was the most pregnant of all the other beasts of the fildes that God had made: first, what instruments they are, that Sathan in such cases will bee readiest to vse; namely, the most ingenious, or such as come neereft vnto it, as the meetest of all for his purpose: then also, that our selues, (if God haue giuen vs anie speciall giftes) are to take heede, that Sathan do not abuse the same to the hurt of others. The former of which, may teach vs to beware that Sathan do not beguile vs, with the wisdome, learning, devotion, humilitie, or austeritie of any, or with anie other excellencie, or good guift whatsoever; much lesse with pretences, or where those giftes are in scantier measure, as in the adherents of the Church of *Rome*, and all that company in our time: and so the latter may warne vs likewise, that by any such thing in vs, hee deceiue not our selues or others. In that hee vsed the Woman her selfe vnto Man, wee may likewise note two things: first, that as Conquerours vse, when they haue subdued any one people or Citty, to make it a meane to bring in others to their subiection; so Sathan likewise, first subduing the Woman vnto him, doth afterward by her, overthrow the Man likewise; then also, that Sathan will abuse (to our hurt) not onely such as are farthest off from vs, but euen those that are neereft also. The manner of proceeding that he vsed herein, was most of all imployed about the Woman: but somewhat also about the Man. In that which was imployed about the Woman, wee are to note, first how he chuseth out the weaker vessell, and then in what sort he dealeth with her. In that he chuseth out the weaker vessell, wee are to take heede, first that we be not weake, or that we abide not in our wonted weaknesse, because that so wee shall prouoke Sathan to set vpon vs: then also, that wee ever remember where our strength lyeth, which is (to such purpose) in the exercise of his holy word. Experience whereof we haue in al ages, and these dayes of ours in plentifull measure, Sathan by his both priue whisperers and open gain-sayers, ever lightly imploying himselfe about those that haue least skill in the word of God, or care not for it, and as carefully on the other side auoyding al such as giue themselues vnto it in any good measure, loath be-like to leese his time about them: and euen as in those hee readily worketh on that kind of weaknes, so likewise in al others besides, whatsoever weaknesse it is that he findeth in them, of that is he ready to take the aduantage the best that he can; and lightly bawketh none others at all, but onely such as hee findeth to bee prepared to encounter with him, and euer standing vpon their garde, that so they may the better be able to resist the assaults that hee shall at any time make vpon them. In wat sort he dealeth with the woman, whom he hath in such sort chosen, to the end that wee may the better find, we are first to note, what person it is that hee taketh vpon him; and then, how he playeth his part therein. The person that he taketh vpon him, is of a freind, and one that is carefull of their estate, as comming vnto her for no other cause, but onely to confer with her about the same, and to giue her his best advice. Out of which wee are to gather, first that wee are to take heede of those that are our neereft friends of all, for that Sathan may tempt vs, by them: then also, that sometime profession of friendship and great hostilitie may lodge together in one mans bosome. Vnder the person of a friend how hee playeth his part with her, is set foorth vnto vs in his two seuerall attempts: whereof in the former hee keepeth somewhat aloofe, or holdeth himselfe somewhat farther off; but in the latter he commeth neerer vnto her. In the former, wherein he keepeth himselfe somewhat further off; he doth but aske a question onely: but yet in such sort, as that plainly he sheweth himselfe to be ready to quarrell with that word of God that was giuen vnto them; and couertly also hee doth insinuate, both that God had no good meaning therein to them, and that himselfe doth not take it well that their liberty should be so far restrained. Hee doth plainly shew himselfe to bee ready to quarrell with that word of God that was giuen vnto them, in that he sayth, *Tea hath God sayd*, &c. a speciall propertie of him and his, as in these dayes also we daily do find, euer to be quarrelling with the word of God; knowing wel inough, that so long as it standeth in credit with



with vs, so long he is able to do little against vs, and therefore that first hee must in any wise seeke to discredit the same vnto vs. In that hee dooth couerly insinuate, that God had no good meaning towards them, and that himselfe did not take it well, that their liberty should be so farre restrained, as thereby we may plainly see, that he went cunningly about his purpose then; so we daily see likewise, that hee goeth about after the same manner to worke with vs, insinuating to inferiours, some hard dealing of their Superiours, and a better care in himselfe, to haue them in better estate. But as Fowlers lay not meate in their Scrape for Birdes, nor Fishers so carefully baite their hookes to feede those fowle or fish any fatter, but to prey vpon them: euen so, hath he the self-same meaning in those his fawnings, & none otherwise to be esteemed of any. In the latter, wherein he draweth neerer vnto her, hee dealeth likewise more plainly with her; both against that which was their stay, & further to commend this new friendship of his vnto them. To ouerthrowe that which was their stay; first, he doth more plainly impeach the credit of that worde of God: & then, he chargeth God himselfe with il-dealing towards them. How far he impeacheth the credite of the worde of God, is not so fully agreed on with all: some being of minde, that he goeth but against the certainty of it; others, that hee did flatly deny it. And experience teacheth, that those that are of that kind among vs, do not onely impeach the certainty of it, as those that say in their hearts, *There is no God*; but also take away the thing it selfe from the vse of the people (as the adherents of the late Church of *Rome*) that others may the lesse espy the collusion that they vse for their owne aduantage: as also we may learne hence to gather, that such as at first do no more but make question of the word of God, haue it in them, and bring it with them, to deny it too, so soon as they see hope to aduantage themselves thereby. In that part of his speech wherein he chargeth God himselfe, it shal be good, first to consider wherewith he doth charge him: then, what we are more specially to gather out of the same. Of those things wherewith he doth charge him some there are, that he speaketh plainly: some others againe, that he doth but insinuate, and leaueth them to her selfe to gather. Those things that hee speaketh plainly, are two: One, that they were towards a better estate, by the help that they might haue of the Tree forbidden; the other, that God himselfe did know it also. Concerning that better estate, that they were toward, by the helpe that they might haue of the Tree forbidden, he doth not onely shew, whereunto they might attain: but also how soon it would be accomplished. To shew wherunto they might attain, by eating of the Tree that was forbidden, he setteth it downe in two speciall braunches: one, that their eies should be opened; the other, that they should bee like to the Gods, knowing good and euil. Both which may seeme to be grounded on the name of the Tree it selfe. For seeing it was called the Tree of knowledge of good & euil, it might seeme very wel, both that their eies should be opened thereby: & that so far, as to haue some knowledge of good and euill, might make any like vnto the Gods (if any such there were, mo then that one, who of late had made them) they might indeede thereby be made somewhat like vnto them. For the speedinesse of the accomplishment of it, he giueth her to vnderstand, that they should not need to tarry for it, but that presently it should be done, euen the selfe-same day. That God himselfe did know it also, he doth not only affirme it, or plainly say it: but also bringeth it in for a reason, why so hee dealt with them, as though that his owne secret knowledge of that matter, had bin the cause why he thought good so to keep them vnder. Those things that he did but insinuate, & did but leaue them vnto hir selfe to gather, wer two; one, that God for his part (they might be sure) did mean no better at al vnto them, but to keep them as vnderlings stil: the other, that therefore it was not for the any longer to be at his apointment, but now much rather to shift for themselves. Those things that we are more specially to gather out of the same, are (some of the) to be gathered out of the whole: & some others againe, out of certain particulars thereunto appertaining. Out of the whol we may gather, that such wil be the practise of satan, & of his Solicitors, both in matters of religion, & in our ciuil estate also: and therefore, that we are euer to take heed vnto them: namely, that in matters



of Religion they discredit not the goodnesse of God so farre vnto vs, as that thereby they make vs some other way to shift for our selues; and that in our Ciuill estate they doe not draw vs to such dislike of our lawfull Magistrates, or of their government (though they be somewhat streight) indeed, that wee take occasion thereby to withdraw our selues from their allegiance. Out of the particulars therunto appertaining, we may gather likewise, whence it cometh to haue a conceit of mo Gods than one, and so to wrest the word of God to a contrary sense; to make that poyson, that is of itselfe a most wholesome foode, as Sathan here did the name that was giuen to the Tree forbidden. For, whereas God had therefore giuen that name vnto it, to make them take heede that they medled not with it (as other wordes of his did plainly import) because that whereas now they knew nothing but good, they should then know euill withall, and that in such measure, as that therein they should much better see what good they had before, than euer they found in the thing it self while they had it: Sathan, to make it serue his purpose, would out of it gather, that there lay such knowledge therein, as whereby they might become like to the Gods. That part of his dealing that was imployed about the Man, was no more but this; that by her he offered some part of the fruite vnto him to eat. Wherein, although it may very well be, that the Woman did it of her selfe alone, without any sollicitation of Sathan vnto it; yet because it may be likewise, that she was stirred vp by Sathan so to do, here it shall be good to consider, first in what sense, or howe far it may be accounted the deepe of either of them; and then, what instruction we out of either of these senses may take to our selues. First, it may be ascribed to the Woman, both for that *Adams* himselfe doth afterward lay it vpon her, and her selfe doth take with it likewise: and for that the Text (in this place) nameth none other but her alone. And so it standeth with vs indeed, that after that once we are infected with that venom of his, then are we sufficient in our selues to infect others therewith, without any further helpe of his. It may be attributed to Sathan likewise, both because that originally it came from him, and himselfe was likeliest to be ready to help forward that which he had already begun, and so earnestly desired to haue effected vnto the full: and because that in diuers places of the Scripture, such woorkes are attributed to him likewise. If in the former sense wee take it, that it was but the Woman her selfe that did it, out of it we may gather, that in that respect also, it is needfull for vs to take heed, that we admit no infection into vs, that thereby we be not the ruin of others: If in the latter, that we hold him out so well as we can from all, for that hauing gotten any one (especially if they be of the better sort) he is thereby much better enabled to subdue others vnto him; and by degrees, euen the strongest of all. In their owne yeelding thereunto, we are first to consider of the Woman: and then, of the Man. In the Woman likewise wee are to consider, that as she was two seuerall times assayed, euen so did she accordingly yeeld: somewhat to the former, but most to the latter. In her yeelding vnto the former, we are also to consider, first, how far she cleaueth vnto God, and then how far she yeeldeth to the Serpent. She cleaueth vnto God in these two: that they had free liberty to eat of all besides; and that God forbade them that other for their owne good also. How farre shee yeelded vnto the Serpents aduice at this first assault, is not a thing so certainly knowne, because her wordes [*least we die*] as they may be taken to import, that then she made some doubt of that which God had set her downe for certainty; namely, that they shoulde certainly die; so they may be also otherwise taken, to signifie no more, but onely to shew what penalty God had set vpon it, if at any time they should meddle with it: but yet, that she abode to heare him, and vouchsafed to giue him answer, and that same but in milde and gentle manner, is more plaine, than that it may be denied by any. As for the former, though most of the learned suppose, that therein she began to faile (and it may be that she did:) yet seeing the Text doth not force vs so to charge her, we may doubt of our warrant if so we do: yet, if so it were that so farre she yeelded, then out of it may we gather, that shee did very easily yeelde: and that if the Tempter so easily preuayled with her, then, vnlesse (wee take heede) he may preuayle much more easily with vs now. As touching the latter thence may we plainly



ly gather, how dangerous a thing it is, no more but onely to giue eare, not onely to that which is plainly euill; but vnto those also, that but call in question any thing that the Lord hath set downe vnto vs: especially, if we shut it vp with some easie answere, and do not scorne against such slye dealings, as best appertaineth vnto a faithfull and zealous defence of the honour and glory of God. For Sathan did yet but aske her the question: and she both abode the hearing of it; and did not giue him any such answere as he deserued, and she at that time full wel and kindly might haue done. In her yeelding vnto the latter, we haue deliuered vnto vs; first, how she did deliberate or consider thereon: and then after, how shee consented therevnto. In her deliberation thereon, it is to be noted, first, that she did deliberate on it: then, in what manner she did deliberate on it. In that she did deliberate on it, when as it was so plainly before, and on such penalty forbidden vnto her, we may therein plainly charge her, that now she was much shaken indeed: both in her duty towards God; and in needfull care of her owne estate. The manner of her deliberation was, that setting aside, or not remembering how God had forbidden the same vnto her, she onely considered of the fruite it selfe (but relying therein, as it seemeth vnto that which the Serpent had told her) and therein gathered vnto her selfe certaine allurements, to prouoke her to meddle with it: some to the contentation of the Body; and one other, vnto the contentment of her Minde. Vnto the contentation of her Body, she gathered a couple: One, *That it was good for Meat*; the other, *That it was pleasant to the eye*. That other that tended vnto the further contentation of her minde, was, that she thought it a good fruite also, to encrease her knowledge besides. A wonderfull thing, that beeing in that estate that then she was in (sauiug that now shee was shrunk a little from her foundation) these things could be of that reckoning with her, in a thing that was so plainly forbidden before, by such an one as did forbid it, and on such peril vnto themselves: and a speciall good warning to vs, that we, in this estate that now we are in, shall bee neuer able to stand against those and such like allurements, vnlesse we take speciall good heede to our selues therein; and specially remember, that they do not at any time sooner present themselves to our consideration, but that forthwith wee cast them out againe with all our power, and euer cleaue inseperably to that direction that he by his worde prescribeth vnto vs. Her consenting thereunto, is deliuered in two speciall pointes; One, that shee tooke of the fruite thereof; the other, that shee did eate of it also. Out of both which wee are to gather, first a meruailous preposterous iudgement vpon the deliberation aforesaide: then, how dangerous a thing it is, eyther to view or but to consider of such allurements. Her resolution or iudgement was preposterous, for that none of the premises, nor all together, which shee tooke in to perswade her selfe thereunto, were any thing comparable to weigh with the least of those other considerations, which shee had to haue kept her from it. How dangerous a thing it is, but to viewe or to consider of such allurements, may sufficiently appeare in this, that she did then ouerthrow her selfe thereby. For, if shee in that estate was so soone ouerthrowne thereby; then is it certaine, that we in this estate of ours, may a great deale sooner vndo our selues by such vnadvised dealing as it: as also experience doth commonly teach, that infinite numbers of people daily miscarry thereby. In *Adams* yeelding thereunto, we haue no more set downe vnto vs, but onely that he also did eat: and so did yeeld his consent so fully thereto, that neither he rebuked her for so far yeelding; nor stayed himselfe from ioyning with her in so euill an action as it. But if he in that estate of his, did so easily fall to those two branches of great transgression; (one, that he did not reprove her, the other that he did not yet stay himselfe:) it may not be doubted of any of vs, but that in the estate that now we are in, wee shall much more easily, if we take not good heede vnto it, transgresse in them both; neither reproofing such transgression in others, nor so much as staying our selues from it neyther.

A 2. The euill that heereby rushed in vpon them, was of two sorts; One, corruption



ruption of nature to sinne; the other, misery that came in withall. Concerning the corruption of their nature to sinne, seeing it is a matter of so speciall importance, to know howe farre they were corrupted, and one of the principles of our Religion, therefore it shall be needfull, not onely to consider of those perticulars that here are spoken of: but also by them to go somewhat farther in the consideration of their estate in respect thereof, that so wee may see so much the better, what to thinke of our selues for that matter also. As touching the particulars that here are spoken of, B most of them doe certainly import great corruption in them: but one there is that doeth not necessarily import the same, but yet notwithstanding may so be taken. Those that certainly import great corruption, wee are to gather partly out of the time, while yet they were alone by themselves: and partly out of that which immediately followed, when God approached and came vnto them. While yet they were alone together, we may very well gather how farre they were corrupted, partly out of that which then they did: but chiefly out of another that was omitted. That

Genes 3, 7. which they did, was, that they were busily occupied so to sew Figge-leaves together, as that thereby they might be able, so to couer some part of their nakednesse. That which was omitted, was true repentance of their sinne committed: which if they had had, it could not haue beene, but that they would haue imployed themselves much more busily about it, which was the greater; than about that other, which was by many degrees the lesser. When God approached, and came vnto them, first they fled him, or shunned his presence: then, when he would not leese them so, but called vnto them, and inquired of their sinne, they neither did then acknowledge the same, but each of them laid it off from themselves. In that they fled him, and shunned his presence, it plainly argueth that nowe they were very foule within: and not onely of sinne (for that could not so haue chased them away from the Phisitian of their soules;) but of sinne vnrepented, which onely maketh the presence of God to be odious and irksome vnto vs. For after that sinne is once settled in vs to our owne good liking, it altereth all our good perswasion of God, into a secret hatred of him: and then ingendereth that feare of him in vs, that maketh vs to account no otherwise of him, then as of a seuerer reuenger of our sinnes; and thereupō, when we cannot repent vs of them, doth make likewise both him and his odious vnto vs. Out of which, we may gather by the way, that because this shrinking away from God is of euil, we may resolute our selues of the true difference betwixt that feare of God which is good, and that which is euill; the one euer leading vs vnto him, the other euer driuing vs from him: and so consequently, that our late seeking to Saints was of euil, when we sought to send thē to God as spokes-men for vs; for that such our seeking to thē did arise out of one & the self-same fountaine that made vs, though we sent thē, yet to keep our selues far inough from him. In that they did not acknowledge their sin, but each laid it off from themselves, we may therein C note diuers good tokens of great corruption that now was in them: some that were comon vnto them both; other that were proper to either of them. Those that were comon vnto them both, were two: One, that same want that before we noted to be in them: the other, that so readily they lay it from themselves. The want that before we noted to be in them, which was of repentance, or that they were lapt vp in impenitency or hardnes of heart, doth now again shew it selfe to be in thē: for that now, when they had so iust occasion to haue gathered themselves to repentance (by that approaching of God vnto them, and his questioning with them of the cause of that their feare) they neuertheless did not suffer themselves to be led vnto it thereby. For the better occasion we haue vnto it, the greater must needs be our impenitency, if ratably we seek not vnto him. That they did so readily lay it off from themselves, it doth more plainly declare, how farre they were from any repentaunce, when as they would not so much as take with the fault that they had made, but altogether put it off from themselves. For, to take with the fault that we haue made, is but onely one steppe vnto repentance: and there is much more that belongeth vnto it besides. So that whosoeuer is voyde of the first degree of all, there is no question, but that euery such, must needs be farre from the full accomplishment of it. Those that A

noting were



were proper to eyther of them, are for either of them one, of much like qualitie : *Adam* laying it vpon the Woman : and the Woman, laying it vpon the Serpent. In *Adams* laying it vpon the Woman, we are to note, that though directly he did lay it indeed but onely on her : yet obliquely, he doth in some part lay it on God likewise. Hee layeth it directly vpon the Woman in so euident and plaine tearmes, that it cannot lie hid vnto any. But yet is it apparent inough that therein also hee doth her great wrong, for that although she gaue thereof vnto him, yet hee needed not to haue eaten vnlesse he list, and so was that fault none others but his : and first, for that hee did not reprove her for mouing him vnto it ; then also, in consenting vnto her. Obliquely he doth lay it on God likewise, in that he doth not lay it onely on the Woman, but on the woman that *he ordained to be with him*, committing there in a double fault : first of iniurious charging God so far as he dare ; then, of vnthankfull peruertering of that goodnes of God in bestowing that Woman on him, to be the cause of that his transgression ; whereas himselfe did know, that he had giuen her vnto his singular help and comfort. In the Womans laying it vpon the Serpent, we are to note also, that though shee lay it chiefly on him : yet doth shee partly touch God likewise, in that she saith that the Serpent beguiled her, as though God had not giuen her wit inough to haue withstood his subtile perswasion. But this also is a double fault in her, both to lay it, where of right she ought not so to haue done (partly for

**D** the Serpent, who did no more but moue her vnto it ; but chiefly for God, who shee knew wel inough, did plainly forbid it :) and so far to insinuate, that it was for none other but onely for that God had not giuen her wit sufficient ; whereas indeed shee should rather haue granted, that it was for not vsing well the wit that she had. That one that doth not necessarylie import such euill to be in them, but yet notwithstanding may so be taken (and lyeth sayrest so to be) doth directly touch but *Adam* onely, and is no more but that it is set down of him, that hee called the name of his wife *Chavva*, *Hevab*, or *Living* : and gave in the reason withall, that she was the Mother of all men living. Wherein first we are to consider, in what respect it standeth somewhat doubtfull, whether by it he may be charged with sin or not : and then, if hee may, what is the sin that therein he is to be charged withall. The doubtfulness standeth but onely in this, whether that relation of *Moyse* be in his right place or not : whether it bee sorted to the time when it was done ; or whether it bee but inserted there as a digression (as in diuers places some other things are, without respect of the proper time thereunto appertaining. For if it bee but a digression, so that the meaning of it is not that then, but at some other time, that that lyeth not so much to his disadvantage, hee did so call her : then it may (much rather) bee, that he might do it in some other sense, and is not therein so farre to be charged. But if thus it bee sorted vnto the place that is due vnto it, then it falleth out, that when God was denouncing heauie things against him for his sin, and now was come vnto the sentence of death it selfe (and yet had not done with him neyther, as appeareth by that which followeth) even then, hee gaue this name to his wife : and wee haue, as I take it, no part of the Text, out of which it may bee rather taken to be a digression, then to bee in his proper place. The sinne that then he is thereby to bee charged withall, is no more, but an euident fruite of great impenitencie or hardnesse of heart, that hee in the midst of those heauy and grievous speeches, coulde imploy himselfe in that kinde of earthly glorying : and found not that he had much better cause to call her the mother of the dying, then of the liuing. But sure it is, that our selues are pestered with that vanity in so wonderfull manner, that euen in the midst of the fearefull iudgements of God, and commonly also at the time of our deaths, wee altogether vanish away in such discourses, as altogether sauer (or stinke, much rather) of flesh and blood. If now by these wee goe somewhat farther to the consideration of their estate heerein, that wee may somuch the better see, what to thinke of our selues for that matter, out of these may wee gather two speciall lessons that may helpe vs well

**E** to iudge rightly of our owne estate therein : One, concerning the sinne that was in them ; the other their owne inclination vnto it. Concerning the sin that was in them,

Gen. 3: 20.



them, wee may well conceaue, that where wee finde such braunches of it as heere E we haue done, there may we account, both the whole body of sinne to be likewise: and that where sinne hath gotten such holde, there hath it bannished all godlinesse also. And as for their owne inclination vnto it, wee doe finde likewise, that when they had sinned they aboad therein: and that so fast, that when good occasion was offered vnto them, to haue sought vnto God, they neuertheles aboad so fast in their sin, and so little endeouored themselues to get out, that (vnlesse afterward we haue some other Scripture that may otherwise inform vs) it may seem by this, that hauing so sinned, now they were so farre made the seruants to sinne, that they had in themselves no motion at all vnto good, but that all that they had was onely to euell.

Gen. 3:7.

3 The misery that came in withall, was some of it such, as came in at the first together with their sinne: and some of it such, as afterward was inflicted on them. That which came in at the first together with their sinne, was some part of it such, as doeth concerne the whole: and some of it such, as respecteth but certaine particulars onely. That which doeth concerne the whole, is, that now they began to finde what they had done: how blessed an estate they had foolishly lost; and into what miserie they were sodainly faine. Which no doubt, if then they had any right feeling thereof, was enough to confound them cleane, and to make them so ill ashamed of themselves, that a thousand deaths might haue beene farre lesse irksome vnto them. That which respecteth but particulars onely, doeth some part of it keepe but within themselves: but some other againe hath some thing to doe with God besides. That which keepeth but within themselves, resteth in two principall points: Shame, the one; and Folly the other. So ashamed they were now of themselves, in that nakednesse of theirs, that now they found their selues to be in, that though the work-man-shippe of those their bodies was in it selfe meruailous good both in the whole, and in euery part whatsoever, according to the vse and measure of it: yet now that excellent work-man-ship of his, is by their owne sin so stained to them, that they are much ashamed of it; euen of the whole generally, but then much more of certaine parts of it. An euill that is of greater importance, than is espied of all at the first: for that thereby it commeth to passe, that neither can we glorify God for any thing that we haue, if our selues be ashamed of it; neither can we put forth our selues to do good with it, so long as we languish in that conceite. Their Folly appeared plainly in this, that they endeouored to couer themselves with so miserable helps as those; hoping with those Fig-tree leaues, to couer that vncleannes of theirs from the all-seeing eies of God: a folly notwithstanding that is often renewed among vs, as in many other things besides; so especially with those that either by pardons from sinfull men, or else by those vnperfect good woorkes of themselves or others, hope so to do away their sinnes, that they shall not rise in iudgement against them. That which hath to do with God besides, was, that when they heard him approaching, they had no ioy now in his presence: but found it to be so irksome vnto them that now they sought to get out of his sight, and to hide themselves from him.

Gen. 3:8.

A wonderfull depth of Misery, no doubt: though our selues be not able to see it. For though there were no more but this, that they could not ioy in his presence, yet, as they are in pittifull case, who are so clogged with mallady or cares, that they cannot ioy in their meat & drinke, in kinsfolk nor frends, nor in any other such earthly comfort (which things notwithstanding are as meere trifles as may be, in respect of the other:) much rather must we account it to be a much harder estate without comparison, when any are one way or other so far distempered, that they can haue no ioy in him, that is not onely all ioy in himselfe, and the fulnes of whatsoever comfort, not only the earth, but euen the heauens are able to yeeld; but especially vnto those that are distressed, as meat to the hungry, the Phisitian to the sick, or deliuerance to those that are in a grieuous and loathsome imprisonment. But if hereunto may be added, that we not only haue no comfort in him (and then what comfort is else to be had?) but also haue a feare and lothing of him, wel may such an one not be able sometimes to find how miserable he is: but certain it is, that he is in wonderful wretched estate. That part of their misery that was afterward inflicted vpon them, was first that they were



were called to a reckning of their doings: then afterward, howe they were punni-  
 shed for them. In that they were called to a reckoning of their doings, is some part  
 of their misery also, for that when any hath done euell, he had rather a great deale,  
 that it should neuer be called to account, than that there should be farther inquiry  
 of it: yet such a thing, as euer so inseperably followeth after sinne; as that whosoe-  
 uer committeth the one, he also must looke to come to the other, and may not hope  
 any way to escape it. How afterward they were punished, may best be found out,  
 if first we consider, what was cast on either of them apart by themselves: then what  
 was cast on them both together. In that which was cast on either of them, we haue  
 first set downe what was cast on the Woman, according as she was the first that of-  
 fended; then, what was cast on the Man likewise: but in them both we are to note,  
 that as either of them doth most respect the persons of those on whom they are cast,  
 especially the former of them; so neuertheless they haue somewhat in them, espe-  
 cially the latter of them, that doeth appertaine to the other also. So haue we in ei-  
 ther of them to consider, first, what belongeth more specially vnto the party to  
 whome it is directed: then what belongeth not onely to it, but in some respect to  
 the other also. In that therefore which is cast vpon the Woman, some things there  
 be that appertaine to her alone: and one, that belongeth vnto her and her husband  
 together. Those that belong to her alone, are of two sorts: one of them respecteth  
 her bearing of Childeren: the others, her estate towards her husband. That which  
 respecteth her bearing of Childeren, is, that her sorrowes therein should be multi-  
 plied: an euident token, not onely, that seeing it is onely God who laid that chas-  
 tisement on that Sex, it is he also (and none other) that can take it off, and therefore  
 in that case to be sought vnto; but also, that none can breede any Childeren to God  
 neither, but that they must take great paines therein, and that the harder that this is  
 in respect of the other, the greater paines proportionably it will require. Those  
 that respect her estate towards her husband, are two: but in either of them, as wee  
 haue good lessons that lie more plaine, and are nearer vnto vs; so haue wee some o-  
 thers that lie further from vs, and are not so easily espied of all. The former of them  
 is, that her desire should be to her husband: wherein it is plain, that she should haue  
 a sense or feeling of a want in her selfe, and that thereupon she should leane to her  
 husband (a manifest token of a want in themselves, when as they are faine to haue so  
 speciall dependencie on others;) and a good lesson also, though further off, that  
 such as are of the true Church indeed, are priuy to such want in themselves and haue  
 such a sensible feeling of it, that their desire (howsoever others content themselves)  
 is euer to Christ. The latter of them is, that she should also be at his commaunde-  
 ment, or in subiection vnto him: Wherein likewise it is very plaine, that subiection  
 and obedience was so cast vpon her, as that she could not seeke to rule, but that  
 thereby both shee must needs withdraw her selfe from the ordinance of God, and  
 might not looke for his blessing neither vpon any such gouernment of hers (which  
 also belongeth vnto all married Women besides;) and a good lesson it is likewise,  
 though it lie somewhat farther off, to helpe to resolue vs in a matter of doubt that  
 troubleth many, concerning the authority of the Church in respect of the worde of  
 God, because it teacheth vs by the analogie of this, that the true Church is, and  
 euer will be vnder the obedience of the word of Christ her husband. Well may an  
 harlot, or some fond presumptuous Dame take vpon her to rule ouer her husband:  
 but an honest Matron will neuer doe it; nor the true Church wheresoeuer it be.  
 That one that belongeth vnto her and her husband together, is the paines and tro-  
 ble they should haue in the bringing vp of their Children. For seeing God had cast  
 that discipline or chastisement on that part of their duty, needes must the Man also  
 be subiect vnto it, because that the course of nature it selfe would make him also to  
 be as carefull about it, as would be the other, and therefore as gricuous vnto him  
 likewise, if it did not well go forward. And whosoeuer they are that would bring vp  
 any to God (as Parents their Childeren; Maisters, their Seruants; the Minister his  
 Flocke; the Landf-lord, his Tenants; the Prince, his Subiects; or one Neighbour  
 another;) they also may looke for none other, but that therein they shall finde a very  
 paine-

Gen. 3. 9.  
11, 13.

Gen. 3. 16.



Gen. 3:17-19. painfull and irksome labour. In that likewise that is cast vpon the Man, one thing there is that doth more specially concerne him then her, and yet concerneth her also: and others againe, that concerne them both indifferentlie. That which doth more specially concerne him than her, and yet concerneth her also, is the toile that he should haue with the ground so hardly yeelding, because of the curse that now was cast vpon it, such things as should be needfull for them: a thing that is found in greater measure in the Lords Husbandry; where, not the ground that was accursed, but mans heart for the which that curse was cast vpon it, is to be laboured. That it toucheth the Man more then the Woman, dependeth on this, for that by the abilitie and naturall disposition that God hath giue vs, it falleth vnto the lot of the Man, much more then of the Woman, to be occupied in the fields or outen labours; and vnto Women, much more then to men to be about home, and to see to those things that are there to bee done: though *Herodotus* noteth the *Egyptians* of olde to haue taken the cleane contrary course; wherein notwithstanding, either he was deceived, or they went therein directly against, not onely the doings, but euen the natural disposition of all Mankinde generally. It neuerthelesse concerneth the Woman to, because that both she was of necessitie now and then to be imployed about the same, and for that the hardlier it could be won out of the earth, the more must she also be streightned by the same. Those that do concerne them both indifferently, are two: one, a toyle some life in the meane season; the other, mortallity or death in the end. That a toyle some life was in the meane season allotted vnto them, wee are to gather two speciall lessons out of the same: one concerning our duty here; another, concerning our hope hereafter. That which concerneth our duty here, is, that seeing God hath cast this discipline vpon vs, we willingly submit our selues vnto it: not seeking otherwise to maintaine our selues but by our iust and paynfull labour, and not to step aside to some easier course for the paynfulnesse of any labour that doth lie in the way of our calling; and, though wee neede not labour for our owne maintenance, yet that otherwise there is euer so iust occasion offered thereunto, that no body may account that he liueth godly, vnlesse he find himselfe to be vnder this discipline also. That which concerneth our hope hereafter, is, that if now wee take vpon vs this toylsome life here, such as is by God himselfe appoynted vnto vs, then there is hope, that hereafter wee shal be free from it: where as otherwise, if here we shun it, then may wee doubt, that wee do but referue our selues to greater in the world to come. That mortallity or death in the end is appoynted vnto them likewise, it implieth not onely that last dissolution of the body when it shall be sundred from the Soule, and it selfe resolued into dust againe: but also, al such things as belong therevnto, either by the imperfection or distemperature of the Body it selfe; or when thereby it is a burthen and breedeth vexation to the minde likewise. Those that were not directed to eyther of them apart by themselves, but were cast on both together, were two likewise: one, that they were vpbraided by God himselfe with this their follie; the other, that they were expulsed withall from that which hitherto they had enioyed. He vpbraided them with this their follie, that now they were become like to the Gods, knowing good and il: a speach that was, or at least might haue bin, exceeding bitter vnto the both, especially proceeding from God himselfe; but yet to good vse vnto vs, to teach vs to haue a better account of those good things that God doth giue vs, and not so easily to part with the same, as these our Ancestors at that present did. In that they were expulsed withall frō that which hitherto they had enioyed, we are to consider, first what those things were: and then, in what sort they were expulsed. Those things were especially two: *Paradise*; and the *Tree of life*. And meete and right it was, that such as now by their own default, were become so miserable, should no longer enioy so blessed a place: that when so they had falne from Life or happy estate, they should bee in like sort depriued of that which was the Sacrament of it. Which may be also the ground of a probable coniecture to vs, that none do now so carelesly absent themselves from the Church, our *Paradise* heere; nor from the Communion, our *Tree of Life*: but onely such, as whose Fall, or miserable estate going before, hath by the wonted iustice of God brought vpon them



them the like iudgment also; namely, that they should (in secret iustice vnkown vnto them) depriue themselves, some, but only of our *Tree of Life*, others, both of it, and of *Paradise* too. In what sort they were expelled thence, is deliuered vnto vs in two principall parts: one vpon what occasion it was done; the other, how firmly it was performed. The occasion is made to bee, least they should take and eate of the *Tree of Life*, and liue for euer; a further vpbraiding them with the misery that nowe they were in by their folly before; the matter being of that nature, as that they were neuer likely, not only, not to recouer themselves, but also, not to haue somuch as a mind vnto it. But it is to good vse vnto vs likewise, that so wee may the better see, that if we leaue the way of *Life* that is giuen vnto vs, we should be then as vnlikely as they, any way to helpe our selues againe, or somuch as to haue a desire vnto it. How firmly or surely it was performed, appeareth in this, that when they were once put out, then did God place Angells there, with a fiery sword, to keepe the way of the *Tree of Life*: giuing vs plainly to vnderstand thereby, that it should be impossible for any to stand by our former integrity; and therefore that we are to cast about for some othe way to helpe our selues, so to bring vs the sooner to Christ.

- A** 4 Though Man were thus farre departed from God, yet that God did neuertheless beare speciall fauour vnto Man, may soone appeare if we consider, first how it pleased him to seeke him out after his fall: then, in what sort hee dealt with him vpon the same. That it pleased him to seeke him out when he was fallen, is an euident Gen. 3:9-13. token of his fauour towards him, as a good and carefull Shepheard, seeking out his lost sheepe; a good example for all in such case to do the like; and out of which we may gather likewise, that whē God calleth on vs by his word, leading vs to consider where we are, or in what case we stand, in religion or life, then doth he deale in great mercy with vs, and giueth vs therein a token of his speciall fauour. His further dealing with them vpon the same, is first to finde out what they had done; then, how gently he punisheth the fault, that he findeth them to haue made. To finde out what they haue done, first he dealeth with the Man: but by and by after with the woman also. The effect of his dealing with the Man resteth in two principall points: first, to get his answer of him, then, howe hee goeth no further with him. To get his aunswere of him, hee doth put him in minde of the cause of his misery, that for feare and shame of that his nakednesse, hee ran away, and hid himselfe: namely, that belike he had eaten of the *Tree* that was forbidden. Out of which we may gather likewise, first, that to put vs in minde of our sin, for which any hand of God may be on vs, is a speciall fauour of God, & not so hardly to be taken, as is the manner of many of vs: then also, that to transgresse the commaundement of God, is lightly the cause of whatsoeuer confusion or misery at any time we fall into. That hauing this answer aforesaid, yet notwithstanding he goeth no further with him, it is a speciall good token of his goodnesse towards him: putting vp so graciously as hee doth, an answer that is so insufficient. For besides that hee doth nothing at all giue forth any token of true repentance; he further layeth it off on his wife, and partly also on God himselfe, as before is declared: and yet it pleaseth the goodnesse of God, quietly to put it vp at his hands. Then comming vnto the woman, on whome the Man Gen. 3:13. had laid that fault, he enquireth of her, how she could so farre overshoot her selfe, as to do it. Whereunto when shee answered, that the Serpent beguiled her therein, and so did neither repent her of it, nor take with her fault so as shee should; yet doth God put vp this at her hands also: and in his dealing with her likewise, declareth his goodnesse to be such vnto them, as the impienitency of neither of them could yet abolish. When he commeth to punish, first he beginneth with the Serpent: and then doth after come vnto them. Beginning with the Serpent, wee are to see, first what was his punishment: then, how they might out of it, gather vndoubted tokens of his goodnesse to them. His punishment rested in two principall points: first in his base estate in respect of other creatures; then, in the enmity that should bee betwixt the woman and him. As touching his base estate in respect of other creatures, first it is set Gen. 3:14, 15.



downe generally : then more specially. Generally it is set downe, in that it is devoted to bee the most accursed of all Cattle, and of all the beasts of the field : more specially, in that it must but creepe on the ground ( and may not bee allowed either wings to fly, or legs to goe ; ) and must haue but the dust or refuse of the earth to bee his meate. As touching the enmity that should bee betwixt them, first it is set downe that so it should bee, and not only betwixt the parties that then were, but also betwixt their seede for euer : then, as touching the euent or successe thereof, that it should euer haue the worse, the Seede of the Woman bruising a sunder his head ; and his Seede neuer getting power to doe any more, but onely to bruise the heele of the other. That out of this punishment of the Serpent, them-selues might gather vndoubted tokens of his fauour towards them, is a thing more plaine, then that there may bee any question of it : first, out of the whole generally, then also, out of the consideration of the seuerall parts more specially. It appeareth out of the whole generally, for that God punisheth the Serpent for their sakes, for that hee was the instrument of their ouerthrow : and let all such take heede, as suffer them-selues to bee made any instrument of hurt or offence to any of those whome G O D doth fauour. As the Father can hardly abide to see the knife where-withall his Childe was slayne : so can God so-much more hardly put vp any such dealing to those that are his, that often ere this hee hath powred forth his wrath in great measure on those that haue suffered them-selues to bee so abused ; euen from the basest sort that are, vnto the highest, and from seuerall men vnto whole Citties and Kingdomes. Out of the consideration of the seuerall parts more specially, the arguments of his goodnesse that doe arise, doe some of them come out of that abasing of his : and some agayne, out of the enmity that should bee betwixt them. Out of his abasing they had prooffe inough of it, not onely in that he was so abased : but also in the particulars of it. That he was so abased, may shew it, for that God would allowe him no better ; after that Mankinde was by his meanes ouerthrowne : a sufficient warning to others also, that if they suffer them-selues to bee abused to the hurt of others, they may not thinke much, if what-soeuer they were before, they bee after-ward made but abiects for it. In that hee must but creepe on his belly ( as not allowed either wings to fly, or legs to goe ) and feede but of the dust of the earth, they might see, that both hee had compassed him in with a disability after-ward to doe anie great hurt : and that hee allowed him the meanest or homeliest feeding of all. In that hee did so compasse him in with such disability to doe much hurt any more, they might see howe much hee was displeased with that which was done already : and all such as bee of that kinde may learne, that if needes they will bee doing hurt to any of his, they may not thinke much, if after-ward there be taken such order with them, as that though the naughtinesse of their will remaineth, yet they haue not abillity or meanes to perfourme it. In that hee was allowed no better feeding, they might gather out of the same, in what reckoning he was now with G O D : and an other poynt also that lyeth more hid, but of speciall good comfort when it is founde. That by the feeding hee was allowed, they might finde him now to bee but in small reckoning with God, for that the others were allowed a better feeding ( as of liuing creatures, or the growth of the earth ) and hee but the homeliest of all others, as the most abiect of all others in the house of God. That other poynt that lyeth more hid, but yet is of speciall comfort when it is found, is, that out of that homelic feeding they might haue gathered, though not a certainty yet notwithstanding a probable coniecture, who they were that should bee the Serpents meate hereafter : namely, none of those beloved of his, or that are sealed by him to eternall life ; but onely those that are of lesse account with him, and will not receiue the loue of the trueth being offered vnto them. Out of the enmity that so it pleased him to set betwixt them, not only themselues might gather such tokens of his goodnes



towards them then : but wee also may gather other lessons besides, as meete for vs now. To begin with them, it is certaine that they might gather the same partly out of the enmitie it selfe : but especially out of the harde successe that the Serpent should haue therein. In the enmitie it selfe they might plainly see, that God had now accursed his whole dealing that was betwixt them, with perpetuall hostilitie on both sides : that the Serpent for all his fained friendship then, should euer haue the seede of Man his mortall enimie ; and Man-kind likewise, notwithstanding that now the woman had yeelded vnto him, in a matter of so great a moment, to the vter ouerthrow of them-selues and theirs, yet should they haue euer all that generation ( which now, reason would, should haue pittied them rather, or at least haue done them no more hurt, as hauing done them to much alreadie ) set on a mortall hatred against them. In which as they may plainly see an euident token of the goodnesse of God towards them in that hee so punisheth the Serpents deceauing of the Woman with the hatred of them and theirs : so might they see likewise, if they did but a little marke it, that God rewarding the Womans facilitie, with the hatred of all that kinde to her and hers, did therein also plainly declare his goodnes towards them, giuing them now to vnderstand thereby what the Serpent and his seede should bee vnto them, that is, their enemies, and of a sufficient warning vnto them ; and prouiding thereby a needfull exercise for them besides. In that harde successe that the Serpent should haue therein, they might better finde it because the advantage is so plainlie giuen to the Seede of the Woman : and although in that lesser power that is giuen to the Seede of the Serpent, the matter may seeme to bee some-what eclipsed ; yet euen that also being better considred, is not without some speciall good comfort. In the advantage that is giuen to the Seede of the Woman, to bruiſe in-sunder the Serpents head, the more welcome a thing that it is vnto any, that hath any mortall or deadly enimie, to bee able to tread him vnder his foote when-soeuer hee will, the more may they finde therein an vndoubted token of the speciall fauour of God towards them, that then did giue them assurance of so speciall aduantage against that mortall enimie of theirs. And although as yet it was farre to the full accomplishment of it, for

E that it was to bee performed onely by *Christ*, and that in many ages after that promise then to come : yet, because God is true, and cannot faile in whatsoever hee hath promised, the more assured that they might bee of it, in time to haue it fully performed, the more comfort might they haue euen in that also ; and yet in the meane season might account besides, that both they and theirs should euer haue such power against the Serpent and all that kinde as by the letter lay neereſt vnto their vnderstanding, and daily experience it selfe would teach them. That in that lesser power that is giuen to the Serpent and to his seede, against the Woman and her seede also, they might see good tokens of the goodnesse of God, first it is cleare, if then they had that knowledge of *Christ* and were better able to apply it to him : and, if they had not that, yet might they otherwise finde it also. If they had that knowledge of *Christ*, and could right-ly apply it to him, then could they not otherwise take it but of the Man-hood of *Iesus Christ*, and that it was the Heele against which *Sathan* should haue that power : and then could they not but see withall, the inestimable benefit that out of the same should redound vnto all generally. If they had not that knowledge of *Christ*, yet that otherwise they might finde it also, euen in that lesser hurt that the Seede of the Serpent should doe them, is plaine inough likewise, first in that hee hath some power ouer them : then, that it is no greater then so. In that hee hath some power over them, they might well accout it both a needfull chastisement for their so ready yeelding vnto him before : and as needfull an exercise also for the time to come, to make the more wary how they haue any dealing with him. In that it was no greater then so, and had no power allowed him ouer the principal parts of the body, but was restrained only to the Heele, so farre from the heart, it is plaine likewise, that hee being so mortall an enemy would haue made choise of some other part much rather, on which to haue wreaked the malice he had, then on a part so far frō deadly danger as it, if he had not



Gen. 3:16-21.

Gen. 3:23.

bin for their sakes restrained by the speciall hand or power of God. Those other lessons that wee may gather besides out of the same, are all about that division or variance that commonly haunteth the Church of God, and euer standeth betwixt the children of the world on the one side; and them, on the other: whereof some of them are to our instruction; and some, to our comfort. To our instruction it is, that such enmitie is of God, and euer to bee found betwixt the children of the world on the one side, and the godlier sort on the other: and therefore that none are to take offence thereat, as though neither part could haue the truth, so long as they haue such variance with the other. To our comfort it is, that the issue of that contention shalbe so comfortable to the godlier sort: that the seede of the Serpent shal annoy them but in the heele; and they, in the power of their strong Redeemer, shal readily goe to the head of the others, and there giue them a deadly wound. Then comming to the parties that had offended, and to the chastisements that were cast vpon them, therein may they see the great fauour of God likewise: and first, in them all taken together; then, in euery of them apart by them-selues. In them all generally they might note, that none of them all, nor all together, were any thing correspondent vnto the sinne that they had committed. to bee any iust punishment of it, but that it came short of the same: then, that if somuch of their iust desert were remitted vnto them, or at the least not imposed on them, needs must it bee of some speciall fauour that God did beare them; and that certainly there was, in the secret counsell of God, some attonement meant vnto them or else that in iustice God could neuer haue dealt so easily with them. If wee come to consider of euery of them apart by them-selues, wee are first to begin with those that God did cast on either of them seuerally: then, to those that hee did cast on them both together indifferently. Of those that God did cast on either of them seuerally, wee are first to come to those that were cast on the womā: the, vnto those that were cast on the Man. In those that were cast upon the Woman, they might see the fauour of God remaining, first, in those her paines in child-bearing: then also in that other, which was of her subiection vnto her husband. Her paines in child-bearing would make her to loue her children better: and bee some stay vnto her besides from such inordinate wantonnesse, as otherwise might bee diuers waies hurtfull vnto her: Her subiection to her husband must needs bee a benefit, if there bee in the Man (as, for the most part, it is) better gouernment, then in the Woman. In those that were cast vpon the Man, first wee see that for the time wee are heere, labour is a preservation of the bodie in health, and of the Soule from sinne likewise: and that a toylsome life here, or any kinde of grieve whatsoever, doth helpe very well to make vs weary of this our *Pilgrimage*, and to couet that Country of ours that is for euer. And our dissolution in the end, is a blessed thing, for that it helpeth vs away hence, that wee tarry not here still, till the world be as weary of vs, as wee of it: especially, when as by making them garments hee both declared himselfe to haue care of their necessities in the meane season; and that hee, and he only it is, who both doth make those garments for vs (euen out of the death of *Iesus Christ*) whereby wee stand cloathed before God, and teacheth vs also to put them on by faith in him. In those that hee cast on them both together, it appeareth plainly likewise, for that though hee cast them out of *Paradise*, yet he left them the rest of the world to dwell in, and therein, many a rich and pleasaunt Country: and though hee depriued them of the fruition of the *Tree of Life* (a Sacrament of that estate that now they had lost) yet before hee had made them the promise of a Seede of the Woman, who should bee so twighty against the Serpent, that in him they might looke to haue a better estate, then they had before.



## CHAP. 3.

A



When there were moe increased, then the course of the story doth in a manner altogether leaue these, and treateth but of others onely: and first, of two speciall Sonnes of *Adam* and *Eue*; then of diuers others besides. Those two speciall Sonnes of *Adam* and *Eue*, were *Kaine*, and *Abell*, of whom wee haue diuers things reported, but

such as most of all tend vnto these two poynts: by the one of them, to shew what we are all by nature; by the other, what diuers of vs are by grace. But first, wee haue certaine things of them deliuered vnto vs that are of a lower consideration: then, those others, that are of that speciall matter of greater account. Those things that are deliuered of them, which are of lower consideration, are two: one, of their birth; another, of their kinde of life. Of their birth, we haue no more set downe, but that first they had *Kaine*, and that his mother did so call him, as a man obtained of the Lord: and afterwards had *Abell* also. Of their kinde of life it is said, that *Abell* gaue himselfe to tend cattle; and *Kaine* to the tilling of the ground: neither of them liuing idely, *Kaine* though a bad one, yet in that kinde being well imployed; and *Abell*, though of better hope, yet not thereon sequestering himselfe from the other. Those other things that are of that greater consideration will occasion vs, first to consider of the story of them thereunto appertaining: then, to gather out of the same what patternes we haue in them, both of nature and grace: the storie of them thereunto appertaining, doth first treat of their worshipping of God: and then, of certaine other things that fell out thereupon. As touching their worshipping of God, wee are to consider, first what was done on their parts towards him: then, how far he accepted of it. That which was done on their parts towards him, was, that after many daies they both came to worship: *Kaine* bringing his oblation of the frutes of the ground; and *Abell* his, of the first breed of his flocke, and the fattest of them. When these were thus offered to God, it pleased him to haue regard vnto *Abell*, and to his offering: but not vnto *Kaine*, nor vnto his. Those other things that fell out thereupon, do all, most appertaine to the story of *Kaine* (but so notwithstanding, that there is some mention of *Abell* also:) and first, about the present griefe that then he tooke, for that God accepted of his brothers oblation, and not of his; then, about the slaughter of his brother thereupon. Concerning that present griefe of his, we haue declared, first that he was angry therewith: then, how the Lord dealt with him about it. That he was angry therewith, it is very plain for that it is said, that he was exceeding wroth, and that his countenance abated or fel withal. Whē the Lord dealeth with him about the same, first he inquireth of him

Gen. 4: 1-2.

Gen. 4: 3-5.

B

why so he doth: and then, vseth some reasons to quiet him againe. He inquireth of him what reason he hath, either for that inward perturbation of his mind, or for that outward demonstration thereof in his countenance, or hanging-look. The reasons that he vseth to quiet him withall, are two: one, of the equitie that in him he should find; the other, that there was no cause in his brother to the contrary, but that he might quiet himselfe towards him. Concerning the equity that in him he should find, he doth plainly giue him to vnderstand, that he is ready both graciously to accept of any thing that he should do well: and to lay to his charge whatsoeuer it is that he should do ill. That there was no cause why he should be grieued against his brother, he sheweth likewise, both that his brother did bear a good dutiful affectiō towards him: & that he should be his inferior also. Concerning the slaughter of his brother thereon, we haue described vnto vs, first how he committed the fact: then, how God dealt with him about the same. In his committing of the fact we are to consider, first what moued him vnto it: then, in what sort he did perform it. That which moued him vnto it, was nothing else but that which goeth before: namely, that God accepted of his brothers oblation; but then as touching his own, he did not onely not regard it, but, when hee was abashed at it, did also reprove him for the same. The manner

Ibid. 6, 7.

Ibid. 8, 9.



Wherein hee did performe it, is deliuered vnto vs in two principall poynts: one, that hee spake peaceably vnto his brother: dissembling the secret hate that he bare him; the other, that hauing him abroad in the fields, he suddainly fell vpon him and slue him. The dealing that God had with him about it, was first but onelie to enquire of him where hee was: but then, all the residue about the chastisement that God thought good to cast vpon him for the same. In his inquiring for him wee are to note, first how mildely God doth aske him for him: then, what an vngracious and wicked answer hee returneth to God againe. The mildenesse and goodnesse of God appeareth therein, first, for that hee did not roughly storme against him as hee had deserued: then also, both that hee did aske where hee was, and that hee asked the same of him, who knew well inough what hee had done with him. The naughtinesse of his answer appeareth in this likewise: both that hee did flatlie ly vnto him, in that hee denied to know where hee was; and that hee asked of God withall, whether hee was his brothers keeper. Concerning the chastisement that God thought good to cast vpon him for the same, wee are to consider, first how it was imposed of God: then, how it was taken by him. As it was imposed of God, wee finde that though it were but small in respect of that which hee had deserued: yet when hee sounde some fault with it, it was something eased vnto him. So are wee first to consider what it was in it selfe: then, how farre it was eased vnto him. In denouncing the chastisement it selfe that was cast vpon him, first hee laieth his sinne before him: and then sheweth him, what must be his portion for it. He layeth downe his sinne before him, first but generally: then, more specially. Generally when hee doth it, hee addeth an admiration withall; as when hee saith, what hast thou done? so to giue him to vnderstand, that he had committed a fact of speciall detestation; and the better to quicken him vpon vnto some due consideration of it. More specially hee sheweth what it was, when hee telleth him that the voice of his brothers blood cryed vnto him out of the earth: so giuing him to vnderstand, not onely that hee knew well inough what he had done; but also, both that blood in such sort spilt doth cry to the Lord, and that hee is ready to hearken vnto it. The portion that for this his sinne hee must haue, is likewise set downe vnto him, first generally: then, more specially. Generally he giueth him to vnderstand that he

<sup>a</sup> I doe not finde that hee goeth any further but onely to insinuate it because the speech is but vnperfect, as in such case, oft times it is: because that the Hebrew Accent which they call *Athnach*, and is of the nature of a middle distinction, doth so farre separte the former part of this sentence from the latter, that though it leaue the former perfect, or to haue a sufficient lence by it selfe, as *Now therefore bee thou accursed*: yet leaue it the latter part vnperfect, when as first it shutteth vp the former from it with a distinction of the nature of a Colon, thus: and then goeth on forward with the rest thus, *from the earth which opened her mouth*. In all which there is no perfect lence if wee keepe precisely vnto the words; and therefore by certaine of the learned it is supplied: though *Arias Montanus* doe omit that distinct on in the Latine, which notwithstanding himselfe doth expresse in the Hebrew; which also the *Septuagint* and others haue not regarded, nor *Aloisius Lippomanus* in his *Chaine* or *Genesis* remembred in the Hebrew it selfe.

Gen. 4:13-16

continually pricked with a troubled minde, by the guilt of that foule fact of his. To finde out how farre this sentence of God was eased vnto him, whereas the occasion thereof is also set downe wee are likewise to consider, first by what occasion

it



**D** it was so eased : then, how farre it was eased unto him. The occasion of easing the same vnto him, was the complaint that thereon hee made : first complaining of that whole punishment of his generally ; then, of the seuerall partes or members of it. Of the whole punishment hee complaineth, that it was greater then he was able to beare : which hee coulde in no wise thinke, but that both hee must make ouer-light of his owne sinne ; and somewhat charge God with iniustice also. In his complaint of the seuerall partes of his punishment, first hee complaineth of that which he now had lost : then, of that estate wherein now hee was to be. Of that which now he had lost, he reckoneth two speciall benefits : One, the same Countrie of his, from which he sayth that God now doth driue him ; the other, his gracious countenance from which hee sayth that now hee shalbee hidden. In that estate wherein henceforward hee findeth that hee must bee, he complaineth of two speciall discommodities : one, that hee must bee such a forlorne Fugitiue on the face of the earth ; the other, that it would come to passe, that (being in such disgrace as hee was with God) whosoever should finde him, he also would kill him. The mitigation of that his punishment, which hereby hee obtayned, was but onely concerning that feare that hee had, that whosoever should finde him, would slay him : and for it, or to ease him therein, hee had both a speciall iudgement sette downe against any that should so doe, namely to bee punished seauen-folde more, then *Kaine* yet was for the murder of *Abell* ; and a marke set vpon him, for his protection on that behalfe. How this punishment was taken by him, it may sufficiently appeare, in that hee did thereupon depart from the presence of God, and so wandred vp and downe as a Fugitiue, in some of those Countries on the East of *Eden* : nothing at all seeking the fauor of God, though by that his late complaint hee had found, how ready he was to haue done him good, if himselfe had sought the same at his hands.

**A** 2. What patterns now wee haue in them, both of nature and grace, to the end that wee may the better finde, as they are two seuerall things, and deliuered vnto vs in these two persons, so are wee to consider of either of them apart by themselves : and therefore first to begin with *Kaine* ; then after, to come vnto *Abell*. As touching *Kaine*, out of whole story wee are to gather what wee are by Nature (who was the first that euer was borne, and therefore somuch the meeter to shew vs what wee may thinke of our selues for that matter) though some things we see that were commendable in him ; yet for the residue, all was reprocable. Commendable it was, first that hee gaue himselfe to labour the ground : then also, that hee had some Religion in him, such as it was. In that hee laboured the ground, though he might  
**B** haue done it in a greedie desire ( considering how plentiful things were then that grew of themselves, while yet they were so very few ; and so he be charged by some of the learned ) yet is there no question, but that hee might doe it in good manner also : and then, wee knowing nothing to the contrarie, sure it is that wee are to iudge the best of euery one. Neuerthelesse if hee did it out of a greedie desire, or any way ill, then haue we a pattern in him, that though Husbandry or tillage it selfe bee good, yet may the children of the world follow it ill : as also there is no question, but that they doe, and so haue the light that is in them to be but darknesse, to the greater conuincing of their darknesse to be exceeding great. If hee did not any way follow it ill, then out of it may wee gather likewise, that such as are bad men towards God, may neuerthelesse imploy themselves well to the vse of themselves and others, in such things as belong to this present life. That hee had some religion in him, it doth plainly appeare, both in that he worshipped : and in that hee worshipped so as hee did. In that hee worshipped wee may plainly see, that a kind of worshipping may bee in men : and yet themselves starke naught notwithstanding. In the manner of his worship it appeareth likewise, both that hee worshipped the true God : and that hee came not emptie, but brought with him such things as hee had, or wherewith God had blessed his labour. Out of which wee may in like sort gather, that those poynts also may be in such as otherwise are of a reprobate course, and not one iot better then *Kaine* himselfe. Reprocable hee was, first even in his wor-



worshipping it selfe, the chiefeſt flower of all his garland: then alſo, much more in other his dealings that enſued thereon. That in his worshipping hee was re-  
 proueable, it may plainly appeare, both by ſome things that we finde in God; and  
 out of the conſideration of his owne nature alſo. Thoſe thinges that wee finde in  
 God for that matter, are two: one that he did not accept of that his worshipping;  
 the other, the reaſon that himſelfe doth giue of his ſo doing. That hee doth not  
 accept of it, though it bee no vndoubted argument in it ſelfe, becauſe ſome-times  
 hee vſeth ſo to deale with his children alſo, not accepting their ſeeking to him at  
 the firſt: yet is it a ſpeciall good likelihoode, that ſome way or other his worſhip  
 was wrong, ſeeing that then, euen at the firſt, God did plainly reſuſe to take it.  
 The reaſon that hee giueth of his ſo doing, doth make the matter cleane out of  
 queſtion: for that hee doth a little after ſo plainly tell him, that if hee had done  
 well, hee would then haue taken it of him. Out of the conſideration of his owne  
 nature wee may gather it alſo, for that before wee found it to bee ſo corrupt in  
 Adam himſelfe, that now we might not looke for any true good to come of this  
 his firſt begotten: becauſe that finding all things to engender like to themſelues  
 euen that onely conſideration may iuſtly with-hold vs from expecting any other  
 in this. Thoſe other dealings of his that enſued thereon, were of two ſorts, as we C  
 ſaw before: ſome of them concerning that preſent griefe that he conceiued, about  
 the acceptation of his brothers oblation, and the reiecting of his; the others, about  
 the ſlaughter of his brother that hee thereupon in his minde conceiued and after-  
 ward performed alſo. In that his griefe that ſo hee conceiued wee are to note, not  
 only that it boded a maruelous ill nature, to bee ſo angry as he was: but alſo, that  
 it argued no repentance in him. It muſt needs boade a maruelous ill nature in him  
 to be ſo angry as he was: for that hee was ſo angry with God himſelfe: and that  
 for no iuſt cauſe at all; hauing alſo not ſo much as any ſemblance of iuſt cauſe for  
 any the leaſt iot at al of that his anger. It argued alſo no repentance in him, for that  
 his anger growing on the non-acceptance of that his worshipping, did thereby  
 plainly bewray, that the pride of his heart was ſuch as that hee thought very well  
 of that his worshipping, though hee ſawe that God did make no reckoning of it:  
 whereas, if there had bin any repentance in him, he would haue had that lowlines  
 of mind as that, though God had accepted neuer ſo well of it, yet would he haue  
 thought ſo meanly of it, that it would haue grieved him nothing at all, if God had  
 made no reckoning of it. In the ſlaughter of his brother, we may perceiue it, firſt,  
 if wee goe no further, but only to the fact it ſelfe: but then much more, if we con-  
 ſider of what behauiour hee was towards God, when he dealt with him about the  
 ſame. In the fact it ſelfe wee are to conſider, what it was in the nature of it: and  
 in what manner hee did performe it. The fact it ſelfe, was in the nature of it, hor-  
 rible murder: and committed, not only when yet there were few in all the world;  
 but alſo vpon his owne brother. Vnto the manner of it, do appertaine two ſpeciall  
 conſiderations: one, that hee had no cauſe at all why hee ſhould ſo doe, neither  
 was himſelfe carried with any other, but onely that God, not reſpecting his ſacri-  
 fice, did neuertheleſſe accept of his brothers; the other, that to compaſſe his pur-  
 poſe the better, hee vſed deepe diſſimulation, couering the miſchiefe that was in  
 his heart, with a pretenſe of no other meaning, but only of ſuch as might well be-  
 come one brother to haue towards another. In his behauiour towards God, wee  
 may plainly ſee, that he did nothing repent him of it, no not in the preſence of God,  
 and when hee was called to a reckoning for him: and, on the other ſide, that ſo  
 long as hee hoped hee might keepe it cloſe, hee both denied that hee knewe any  
 thing of him, and did plainly profeſſe beſides, that hee accounted not himſelfe  
 to haue any charge of him; and when he ſaw that it was eſpied, and now had ſome  
 puniſhment caſt vpon him for the ſame, hee both accounted that eaſy puniſhment  
 of his to bee ouer-great (bewraying a ſpeciall feare that now he had of all things  
 beſides) and withall turned aſide from God, nothing at all ſeeking to him for the D  
 forgiueneſſe of that his finne, nor for any other fauour beſides. Out of which, wee  
 alſo may gather for our ſelues, that as wee are naturall men, wee haue no religion  
 or



or deuotion wherewith to worship, but such as God may not accept of; and that neuerthelesse wee are so well perswaded of it, that wee also can easily be angry if he doe not accept thereof asmuch as if it were found in deede: that for that only cause wee conceiue mallice against our bretheren, whose profession wee find by the word of God to bee approued; and neuer leaue (if God will permit somuch vnto vs) vntill that vnder pretence of brother-hood, wee haue imbrued our selues in their blood: that neuerthelesse wee will not be acknowne of it, nor in any wise take with the same, so long as any way wee can put it of, and account our selues likewise nothing at all to stand charged with them: that wee also make so light of our fault therein, that how little soeuer wee bee punished for it, yet wee account it a great deale to much: and that hauing so euident testimony both of the iustice and mercie of God wee also make no reckoning of either, but turne vs aside we care not whether, so wee may but seeme to our selues that after a sort wee are gotten out of his presence. And where these things are, there may wee be sure, there is somuch ill besides, as that we may assure our selues, there is nothing at all that can be thought on, but that by nature wee are stayned with it likewise.

3 As touching *Abell*, in whome wee are to search out (as before I shewed)  
 A what many of vs are by Grace, there bee but two speciall matters therein to be noted: the one his worshipping of God; the other, what he suffered of *Kaine* his brother. In his worshipping of God, wee are to note, that it pleased God to accept thereof: and so consequently, that without all question there was made some reconciliation in the secret purpose of God; and that it is not vnlikely neither, but that, one way or other, *Abell* was directed how to worship God aright. That without all question there was made some reconciliation in the secret purpose of God, it is most euident, not only because the scriptures declare the same, but also for that the iustice of God is such, as that otherwise none might looke for at his hands, that hee should so farre approoue any so base workes of ours. For although that *Abell* might then haue worshipped, both for the substance of that his worshipping, as God required, and for the manner, both sincerely and zealously also, so far as then (after the fall) could be found in man: yet of necessity needs must it be so far short of that measure or weight that God requireth, that but in mercy hee might in no wise haue accepted of it; and then must his iustice some way or other first bee satisfied,  
 B before his mercy might extend it selfe so far vnto any. That one way or other *Abell* was directed to worship God aright, is not vnlikely, for that it pleaseth him, for the most part, so to worke with those that are his: and yet it may bee otherwise also, namely, that hee worshipped no better then *Kaine*, it may be worse, and yet in respect of the reconciliation made, he might sauously accept of a worse of him, then hee reiecteth at the hands of the other. For so is it with those that are his heere in this life: both that hee directeth them oftentimes to worship him according to his word in some measure; and yet, that at their hands he accepteth oft-times likewise, much fainter and meaner seruice, then he reiecteth of many others. So that by the vertue of that reconciliation we also may hope, that our worship and seruice to him shalbee accepted: and yet, that wee glory not therein, as though it were for the worthinesse of it, wee are to knowe withall, that oft-times hee reiecteth much better of others; or at least may so doe, for any thing that wee can haue to the contrary. In that which hee suffered for his brother, wee are to note, what cause himselfe did giue thereof; and how his brother wrought thereupon: and, in either of them, to apply the same vnto our selues. The cause that *Abell* gaue to his brother was none at all, but that his brother was of so ill disposition, as that hee tooke occasion thereat, though none was iustly giuen by him. For he did no more but worship the Lord, as also *Kaine* his brother did: and it may bee, that hee worshipped him (as touching the worship it selfe) nothing better then *Kaine* did. But certaine it is, that it pleased God to accept of his, and not of his brothers; which was the thing whereat he was grieved: and so consequently leaueth vnto vs, that *Abell* did giue no cause at all. That which *Kaine* did neuerthelesse worke thereupon, resteth in two prin-



principall poynts: one, that hee was griued with his brother; the other that hee murdered him also. Out of both which wee also may learne, that which daily experience teacheth, that euer there is a race in the world, so dieply smitted with that bad disposition of *Kaine*, that they also rage against their bretheren, and imbrue themselves in their blood, for none other cause, but only, for that they find, that the profession or religion of those their bretheren doth stand approoued by the Word of God, when their own is by it reiected: the only cause, why in these daies also the adherents of the late Church of *Rome*, do so bend them-selues against all those that more sincerely professe the Gospell of *Christ*. In which quarrell though the better sort bee put to the worse heere, and daily spend their blood therein: yet such is the retribution in the end, that well may this also bee deemed a speciall blessing that by grace is cast vpon those, to whome by his goodnesse it is allotted.

## CHAP. 4.

Gen. 4:17.



Those others besides, of whome the story doth afterward treat, are all the residue: first, two speciall lines of *Adam*, seuerally: then, the whole race both of those and of the others, all ioyned together. Those two speciall lines of *Adam* that are set downe seuerally, are, the one of them by this vngracious *Kaine*: the other by *Seth*, whom hee had in the place of *Abell*. Concerning that line that was by *Kaine*, it is set downe to the first descent from him: and the principall matters that are reported therein are diuers: one of them about *Chanok* his first begotten: the others about *Lamech* the first from him in lineall descent. That which was about *Chanok* his first begotten, was, that after hee had a Sonne hee then began to builde a Citty, and called the same, after the name of that Sonne of his, *Chanok*. Wherein, as before in diuers others, so in this also hee hath yeelded himselfe a right patterne of the Children of the world, as in one thing that commonly haunteth the nature of all, and is more tollerable: so in some others that are more reprooueable. That one thing that commonly haunteth the nature of all, and is more tollerable, is the common care that Parents haue for their Children to leaue vnto them so well as they can: whereof wee haue some patterne heere in that wee read not of any care that hee had of building, vntill hee had a Sonne; but hauing a Sonne, then not only hee builded, but hee would builde a Citty also, more a great deale then hee should neede. Those others that are more reprooueable, are two: one, that is open inough of it selfe; another, that is not so easily espied of all. That which is open inough of it selfe, is, that hee seemed to haue a desier to æternise so much as he could the name of his Sonne, or to leaue it to all posterities that were to come: a kind of vanitie, that sitteth neere to flesh and blood, and can hardly be sundred from the wisest and godliest that are. That which is not so easily espied of all, is that now hee beginneth to settle himselfe in a stayed place, or at least doth labour the same; whereas already hee knew well inough that God had inflicted this chastisement on him, that still he should wander on the face of the earth, for that his vnnaturall and wicked deede: nothing at all (in any good remorse of conscience) submitting himselfe to that hand of God; but struing against it, and labouring to crosse it so much as he could. But as we haue no mention or knowledge of it since (which also might be by the flood which after ensued) so may wee the rather think, that God did crosse that purpose of his, and held him vnder the execution of that his former sentence in a wandering estate, and so would not suffer him to enioy a quiet settling of himselfe in any such building. Those that concerne *Lamech*, the first from him in lineall descent, doe partly respect that present time, when the story beginneth to record any part of his doings: and partly the time that afterward followed. That which respecteth that present time when the story beginneth to record any part of his doings, was, that hee first corrupted wedlok, in that hee tooke him two wiues, first of any others that wee doe reade of: a matter that is of that nature, as that though it well become that

Gen. 4:19-24.



that first beginner of it, to haue descended of so gracelesse a line; yet so plausible vnto the corrupt nature of all, that afterward it rested not there, but proceeded further and smitted many of the principall Fathers in the Church it selfe. So perilous a thing it is for any, to begin any kinde of ill whatsoeuer. Of those things that respect the time that afterward followed, one of them doth concerne his Childeren: and another importeth, that as hee had first corrupted Wed-locke, so was hee afterward ill troubled with it. That which doeth concerne his Children, is, that God notwithstanding did specially blesse them: and not onely the Sonnes of his former Wife, with whome it seemeth his marriage was without reproofe; but also the Childeren of his latter, the one of them cleerely, the other also in the iudgement of some. The speciall blessing that was bestowed on the Sonnes of the former, was of inuention: by *Iabal* the elder, of well ordering of Cattle, and of the trade thereunto appertaining; by *Iubal* the younger, of certaine instruments of Musicke, by the string, and winde, as the Harpe, and the Organ. The Childeren of the latter were two likewise: a sonne that was called *Tubal-Caine*; and a daughter that was called *Nahamah*. On the Sonne the text is plaine, that there was a speciall blessing of inuention bestowed likewise: namely, of working of Brasse, and Iron, and applying the same to our vse. On the daughter also, by her name it may seeme, that there was some speciall beauty bestowed, because that so in the Hebrew tongue her name doth signifie. But because it could not vsually so soone be scene, whether shee would proue to be so answerable vnto that name (at least if that name were so timely giuen her) therefore on her part it importeth no more, but that in her childe-hood there were some good tokens in her of some special beauty: and on theirs that did so name her, that beauty was with them as also with vs, a special ornament vnto a Woman. And so may we see that on the Childeren of either of these two wiues of his, there was a much like blessing bestowed: namely on either of them onethat appertained to needfull vse, as vpon *Iabal* of the one, and *Tubal-Caine* of the other; and on either of them another that tended chiefly to delectation, as vpon *Iubal* the inuention of Musicke, and vpon this *Nahamah* that speciall beauty. That which importeth, or at least may so seeme, that as hee was the first that corrupted Wed-locke, so was hee afterward ill troubled with it, is that same speech that hee had vnto his Wiues: concerning which we are to note, both what it was; and at what time it proceeded from him. What the speech was that he had vnto them (as touching the sense or meaning of it) is not yet resolued among the learned: but it may seeme (and that is the iudgement of some) that he did not therein speake of any such slaughters as hee had already committed, as many imagine (especially of the Iewes:) but rather that he did vaunt forth himselfe, what he were both able as yet and willing also to doe, if he were therunto prouoked. And because that he doth so specially direct his speech therein to his Wiues, it is not vnlikely, but that their contentions and ill dealing with him, did make him so to breake forth vnto those menacing speeches: and so declare as it may seeme, that himselfe found some trouble now, in taking a couple of Wiues vnto him; pulling vnto him (as the Prouerbe is) more with one hand thereby, than now he was able to put of with both. As touching the time, when this speech proceeded from him, by order of the text it seemeth to be after that his Childeren by them were come to mans state or to ripe yeares already (because it seemeth by the order of the story, that they had inuented those things before) and so consequently most likely to be in the old or declining age of *Lamech*; at which time he might be indeed more likely to find cumber in such case, somewhat answerable in proportion to that, whereunto his own inordinate lust in the flower of his yeares had prickt him before: a needfull document to others also, so to moderate the lusts of their youth, that in such case they doe not onely consider, what would best fitte their inclination then, but also how it will fit them after; least that while in the former they omit the latter, they afterward be cloyed with the fruites of the former, and now do find ten times more griefe, than euer they had contentment before, notwithstanding that then with brags and crackes they face out that weake declining cause of theirs so well as they can.

Tremel.  
Iun.



Gen. 4: 25, 26.

In that other speciall line of *Adam* that was by *Seth*, we are to consider, first **A** of the manner wherein it is deliuered vnto vs : then, of the principall matters that are noted vnto vs therein . In the manner of deliuering the same vnto vs, wee may see, that some part of it is ( as it were ) annexed vnto the story of *Kaine* aforesaid : but then, both that it and the rest, is, altogether, immediately after set downe vnto vs . That part of it, that is ( as it were ) annexed vnto the story of *Kaine* aforesaid, is sette downe in the end of the fourth Chapter ( which Chapter, as wee haue seene, doth otherwise in a manner treat of *Kaine* onely ) and in two of the last verses thereof : and sheweth vnto vs, both that *Adam* had *Seth* an other sonne, instead of *Abell* that was slaine before ; and treateth of one speciall matter besides appertaining vnto the time of *Enos* his sonne . But then both this part of that line of *Adam* ( together withall **B** the rest of it vnto *Noah* ) is a fresh set downe againe in the next Chapter following : and such an entrance then made vnto it, as though the race of *Adam* did there onely begin, and that those that before were spoken of, were now set by . Which manner of deliuey wee are so much the rather to marke, for that it may something helpe to iudge of one point of difficultie in the matter it selfe which after ensueth . The principall matters therefore that are noted to vs therein, do some of them appertaine vnto that patt of this line of *Adam* that is sette downe immediatele after the story of *Kaine*, and as it were annexed thereunto : and some others, vnto that other recitall of it, when it is all taken together . Those that do appertaine vnto that part of it, that ioyneth so neere to the story of *Kaine*, are two : one of them concerning *Seth* himselfe ; the other following immediately after the birth of *Enosh* his sonne . Concerning *Seth* himselfe the story doth shew, that he was giuen vnto them, after that *Abell* ( by his vnnaturall brother ) was taken away : and that they did so take him to, as giuen them in the place of *Abell*, and thereupō gaue him his name accordingly . Out of which we may gather, both that God is wont to make supply, whensoever any are in such case destroyed : and that our selues likewise may looke for the same at his hands, that though tyrants rage neuer somuch ; yet God will euer so make supply that still there shalbe a seede among vs . That which followeth immediately after the birth of *Enos* his sonne, is a matter of greater difficulty, for that it is of two diuers and contrarie readings : the greatest part of the learned, both of old, and of this present age of ours, reading it one way, namely, that then ( that is, in his time ) men began to call on the name of the Lord, or that the name of the Lord began then to bee called vpon : others, of old and nowe also, of speciall account for learning likewise, reading it cleane otherwise, namely, that then the name of the Lord began to bee profaned in calling thereon, or in the worshippe that was done vnto it . For as touching that of the *Septuagint*, that did reade, that *this man* ( that is, *Enosh* ) *did hope to call on the name of the Lord*, and such others as goe that way to worke, giuing to *Enosh* that commendation, besides that in the first part they plainly swerue from the original, in reading that *Enosh* did it, in the residue also they ioyne with the former, and so are in effect ( for the matter that now wee speake of ) all one together with it . Therefore concerning these two, it shalbee good so to consider of either of them, as that wee may the better see in what sense it may best bee taken : whether, that then the name of the Lord began to be called vpon ; or else, then beganne to bee among men **C** profaned . As touching both which, there is no question, but that the former hath many mo partakers, then hath the latter : but yet notwithstanding it seemeth to me, that the latter is not to be despised neither . For though the former doth ouercome in number of iudgements : yet the matter seemeth to haue the Texte it selfe somuch the more to incline to it then vnto the other, that those iudgements of theirs may so much the rather be called in question . Which that it may the better appeare, and that a readier way therewithall may be made to iudge betwixt them, it shall be good ( as I said ) to consider of either of them apart by themselves : both howe farre they are supported in the iudgements of men ; and how they stand in the Texte it selfe . And first as touching the former of them, not onely most of the *Hebrews* of olde, but the *Fathers* likewise, and most of the learned now, do so take it ( and that sense is a great part of the ground-woorke of those notable Bookes of *S. Augustine* of the Citty of God



God especially for certaine of them : ) and in *Plantines Epitome of Pagnines Hebrew Lexicon* the other signification of the word is so cleane left out, that thereby it may seeme, that those learned that hee professeth himselfe to haue vsed in gathering of it, were then of opinion that no such sense was due vnto it. But if we come to the Text it selfe, then, besides that in diuers other places it doth so signifie ( and so of necessity must, the circumstances of those places requiring the same ) wee haue otherwise the principall matter wanting that should be for that sense of theirs; and somewhat besides, that seemeth to stand some-what strong against it. That which is wanting in the Text, to confirme that sense of theirs, is, that no where wee haue any mention at all of any such Church or Congregation of faithfull or godly people in in those dayes, that either now or at any time else ( before the calling of *Abraham* ) were any way assembled together to the worship of God. Some there were, who shortly after were called the Children of God, who ( we may thinke ) were the better sort among them; and no doubt there were some speciall persons in both those lines (not only of *Seth*, but of *Kaine* also) whose hearts it pleased God to touch with some speciall feare of him: but yet we reade it not so reported, that wee may safely conceaue that there was, not only not any one such people, but also not somuch as any one family ( or but one silly couple of any one family till wee come to *Noah* ) that professed the feare of God; but only some fewe seuerall persons, here and there one without any fellowes. And then, if otherwise wee cannot finde any thing that importeth any such company, needes must wee haue somuch the lesse helpe for the warrant of that sense aforesaid. That which we haue in the Text against it, is partly in this place : and partly elsewhere. In this place, somewhat there is in the pointing or distinguishing of the sentence going before : and some-what in the whole course of the matter it selfe, before, and after. That which is in the poynting of the sentence going before, is, that it is shut vp from this member that followeth, with one of the Kings or principall sorts of the Hebrew distinctions : which (though

**D** some of the learned do otherwise ) yet *Arias Montanus* maketh a full distinction. And then if it be a full distinction (as in that place by nature it may seeme to be ) the more liberty that therein there is, to refer it vnto the Story of the whole Chapter going before, or to the Story that after followeth ; somuch the lesse must be the necessity, of tying it onely to that, which next and immediately goeth before it. But then, whereas the most of the Chapter treateth of *Kaine* and his line, and giueth good cause to suspect corruption by them ; and but very little of it, of *Seth* and *Enos*, and otherwise reporteth no goodnes of them : hence must it follow, that as if it bee referred vnto the whole, then it should rather imply *profaning* ; so if it be referred but onely to the latter and lesse part of it, yet there also it findeth not any ground-woorke of true *Inuocation*. In the whole course of the matter it selfe, before & after, both in this Chapter it is said, that *Kaine* and *Abell* came with their oblations to God (and then was not this the first woorke, that of that kinde was done by any) and a little after, where the whole Genealogy or line is set downe, besides that, there is no such commendation giuen to either of them, that so speciall recital of the Line of *Adam* there, doth as it were set by ( as before I noted ) whatsoever was gon before, as not worthy of any such special commendation. Else-where also, namely in the *Epistle to the Hebrews* where the *Apostle* maketh a diligent, and a speciall good recital of the godly Fathers of old, especially such as were most auncient, there he altogether omitteth this, and passeth immediately from *Abell* to *Enok* : whereas notwithstanding in this sense that now is giuen it, it had made specially to his purpose ; and therefore most likely, that seeing hee did omit it, ( hee for his part ) did not so take it. Which things considered, it were somuch the more hard to conceaue, why *Iunius* should now returne vnto that former course againe, after that *Tremellius* in these dayes of ours had so well broken the Ice vnto him, and himselfe had ioyned with him therein, but that being so much giuen to that new platforme of Church-gouernment, that in these late dayes hath ben so vehemently vrged by diuers, it is lesse maruaile, if thereby he were somuch the readier to incline to this sense, as on that occasion in diuers other places also he is, in such like cases. As touching the latter, certaine it is, that in



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voices it is nothing so strong as the former: but yet such as may seeme, to haue the Text more fauourable, then hath the other. As for voices, I knowe no moe but those *Hebrews* of old: and a couple of these daies of ours (but those, as I take it, of speciall good account) *Tremellius* abroad, and a countriman of our owne at home. But then comming vnto the Text, wee see that immediately after (the first Chapter onely comming betwixt, which onely is of the line of *Adam* by *Seth* vnto *Noah*) there is complaint of vnaduised mariages, and of great corruption that came in thereby: and that so great, that God thereupon did fully resolute to destroy them from the face of the earth (a very fewe onely reserued to begin the world againe) as also immediately after hee did. Which great corruption immediately following might seeme much rather to shew, that this place might speake of the beginning of it, and so bee a Transition vnto it (but that so many of the Learned doe otherwise take it) then to speake of any such speciall Inuocation of God to bee then begun, of which wee finde nothing else-where besides: and as though, they had degenerated before, and now were called backe vnto it againe; whereas it was but onely 235. yeares then, since that *Adam* himselfe was made.

Gen. 5:1-31.

3 Those that doe appertaine vnto that other recitall of this Line of *Adam* by *Seth*, are of two sorts: some of them gathered out of the whole; others, out of some speciall persons. Out of the whole wee may note, both that one Line is specially pursued: and that the time is diligently noted withall. In that one Line that is so specially pursued wee may note, both that according as the promise was made of the Seede of the Woman that should bruise in sunder the Serpents head, so there was giuen a good hope vnto them for the perfourmance of it, when they sawe that Line so carefully continued: and that seeing none other is (to speake of) set downe besides, of them, therefore there is lesse account to bee made; especially in comparison of the other. In that reckoning of the time, wee may note likewise, not only that while they were fewe, God did giue them the longer life, that so the world might so much the sooner be replenished: but also, that as afterward it would helpe well to direct the people of God to their promised Sauour, and to many other matters of good importance besides; so it was not of any to bee neglected, seeing that heere it is so carefully obserued. Those speciall persons out of which we are to note somewhat more specially, are two: *Enock* and *Noah*. Of *Enock* we haue two things noted: one, of his godly disposition; the other, of a speciall reward that it pleased God to bestow vpon him. Concerning which, we are first to consider somewhat of either apart by themselves: and somewhat of them both ioyned together. Taking them apart by themselves, and first beginning with his godly disposition, some things there are, that lie plaine inough vnto all: but one thing there is, that yet I finde not to bee noted by any. Those that lie plaine inough vnto all, are of two sorts: some that doe appertaine vnto all; and one that doth more specially belong to certaine of vs. Those that doe appertaine vnto all, are two: one that hee was godly disposed: the other, how long hee did continue therein. That hee was godly disposed, wee are first to see how it appeareth: then, what speciall point of godlinesse is ascribed vnto him. It appeareth in this, that heere it is said, that he walked with God, and else-where this his walking with God is termed to be pleasing of him: A good example for al to follow, to withdrawe our selues from the common course of the world, and to frame our selues to walke with God. That speciall point of godlinesse that is ascribed vnto him, is that hee rebuked the vngodly of his time (as *S. Jude* recordeth) and freely denounced the heavy iudgements of God against them. His continuance herein is noted to bee three hundred yeares: a long and a wearisome time no doubt, to see so much iniquity as hee did, and that hee in reproouing the same was on all hands (as no doubt hee was) so little regarded. That one thing that doth more specially belong to certaine of vs, is, that he is noted withall, to haue begotten diuers Children, as well as others: whereby it appereth, that the estate and vse of matrimony doth not hinder, but that therein men may sincerely walke with God; and so consequently, that wedlocke is not to bee so far

Heb. 11:5.

Iud. 14:15.



far abandoned from holy orders, as some haue beene perswaded of it. That other thing that I finde not as yet to bee noted by any, is, that although this *Henock* bee but only in the first descent from *Adam* (or the seauenth from him, as *S. Iude* doth terme him, reckoning then *Adam* for one :) yet is he the first, vnto whome the Text hath yet giuen that commendation; at least by name. For as touching *Abell*, though afterward we haue good commendation of him (Christ himselfe calling him righteous, and the *Apostle* attributing faith vnto him) yet in this place we haue no such thing of him, but onely that hee worshipped (which is said of his Brother also) and that it pleased God to accept thereof, which as it was not for any goodnes in him, so likewise it might haue beene, though in him there had beene no goodnes at all. And as for that other reading of most men, that *Then men began to call on the Name of the Lord*, neither is that commendation giuen vnto any by name: neither is that (as I doe take it) the sense of the place, as before is declared; or at least, because that diuers of the Learned both old and newe, doe not so take it, but in an other contrary sense, therefore is not it to stand as vndoubted to any. The reward that was bestowed vpon him, was, that he did not taste of death as others did, but was taken vp of God: wherein, as hee was vouchsafed a rare prerogative, so to bee exempted from the common course of others, in so speciall a matter as it; so is it a comfortable example to all, to see that godlinesse is so deare and welcome to God, as by the reward that heere at this time hee bestowed on *Enock*, we may finde that it is. If now we take them both together, then are there two notes besides, that comfortably we may gather out of the same: one, that lieth reasonable plainly; another, that doth more hardly follow. That which lieth reasonable plainly, is, that seeing there was at that time such an vniting of that godly disposition of the one, and so speciall acceptance of the other, as in such case wee may looke for the like: so wee may not sunder them neither; but if wee will expect the latter, wee must then awayt the same in the way of the former. That which doth more hardly follow, is a collection that diuers do gather out of other such like places as this (as out of the seauenth daies rest, and out of the freelege of the seauenth, and fiftie yeares; out of the compassing of *Ierico*, and such like) and some out of this likewise, or at least somewhat towards it: namely, that (omitting curiously to enquire of the secrets of God, or by such things as at the most are but meerly coniectural, to set downe a certainty or likelyhooe either, and considering onely in all such cases, but of possibilities, and of them no further neither, but as may stir vs vp to godlinesse within the bounds of Christian sobriety) it may very well bee, that five thousand yeares of the world being spent already, and the better halfe of the sixt like-wise, as true righteousness is now, by the power of the Gospell, so begun to bee restored againe, that many doe walke with God nowe that followed the course of the world before; so may the time be very neere, wherein the power of death shall cease, and the faithfull bee taken vp to eternall glory, and that as in this Story hee that liued longest of all the Fathers which was *Methusalem*, did immediately follow after him that walked with God, which was *Enock* his Father (for that some doe rather giue that honour to *Adam*, it is by adding vnto his yeares so many moe, as were inough to giue him the victory in that matter, instead of his infancy and youth, that he should haue liued by the common course of others of that age before hee came to that ripenesse of yeares wherein God first made him; and not that hee liued so many indeed:) so may that eternity that wee now speake of, follow as neere vnto this our walking with God, that the power of his woord doth now set vp on earth among vs. Of *Noah* wee haue nothing to this place appertaining, but only concerning the name that was giuen him, and the propheticall interpretation of the same: namely, that he should comfort them or giue the rest concerning the labour & trauel of their hands on the earth which God had cursed. Of the which, though the difficulty of the place hath bred diuers interpretations, yet I maruaile that that which seemeth to bee the onely sense of it, is so generally missed of all that yet I haue scene, both old, and new. For it is not to bee doubted, but that sith *Moses* maketh so speciall mention of it, but that some matter of speciall importance



doth lie therein : both of greater importance, then a readier course in husbandry ; and neerer to the marke, then by that generall destruction of all that fell in his time, to giue the better sort rest from their labours that they had with the wicked . Namely, that seeing it is the manner of the Scripture, when it giueth soorth any personall representation of *Christ* that was the promised Seede, or bringeth soorth any, in some thing or other to represent the person of him before hee came ( as *Iosuah*, in bringing D in the people into the promised rest ; *Sampson* in his inuincible strength ; *David*, in his reiection for a time, but afterward attaining by degrees vnto the Kingdome, *Salomon*, in his owne wisdom, and in the happy estate of his Kingdome ; and diuers other such like) the but so to point to those patterns, that although thereby it raise vs vp to a good and comfortable expectation, yet doth it not leaue vs there, but pointeth vs farther to looke for the residue, and for the full accomplishment of all, in some other that was to come : euen so in this also may wee very well think, that whereas *Noah* was likewise a figure of *Christ*, both in preservation of those that were saued from the flood, and in the Couenant that with them was made, these woordes of *Lamech* his Father, doe so point to that peece of comfort or rest, that it pleased God by that meanes to deriue to others by him, that neuerthelesse they send vs further for the further accomplishment of them, vnto him whome hee represented, *Iesus Christ* ; in whome wee knowe, that from God to Man is deriued, the fulnesse of all quietnesse and comfort, and in none other but onely in him.

Gen. 6:1-4.

4 As touching the whole race of Man generally, both of these that are last mentioned, and of the others going before, whereas it pleased God, vterly almost to destroy them all, the Story first treateth of that generall destruction of all : then, of those that after succeeded, vntill the time that he chose ( from among them all ) one peculiar people vnto himselfe. Concerning that generall destruction of all, first we haue the cause of it set downe vnto vs : then, that iudgement of God it selfe . The cause of it is alleadged to be the great corruption that then was among them : concerning which, first we haue one thing noted as the occasion of a great part of that their corruption ; then that their corruption it selfe . So are we first to consider of that occasion : then, of that corruption it selfe . In the occasion of it, as there is some thing set downe so plaine that there is no question of it : so is there somewhat againe that is not so plaine, but that therein the learned are of diuers iudgements . That which is set downe so plaine, that there is no question of it, neuerthelesse is not so cleare in it selfe, but that some doubt may thereof arise : and so are we first to consider of the thing it selfe that now we speake of ; then of that doubt that thence may arise . The thing it selfe that now we speake of, is, that euen the better sort of them, had so little care of their owne abiding in their better course, or of leauing a godly seede behinde them, that for beauties sake they matched with the looser sort : and so did both themselves degenerate ; and left a mungerell seed behinde them. A faire warning to all that followed, not onely how euill a counsellour the desire of beauty is in matters of marriage : but also, that so many as haue care of their children, to haue them brought vp in the feare of God, had need so to waine themselves from desire of beauty in choice of their Wiues, that for it they doe not match with those that by their owne carelesnesse on that behalfe, doe before hand giue sufficient prooffe, that they would but little regard it in their children also. The doubt that hence may arise, is, whether we may thinke that God bestowed more beauty on the daughters of those men that were of the looser sort : than on the daughters of those that feared God. Concerning which, we neede not to think that God bestowed those ornaments of nature, as comelines and beauty, more on the one sort than on the other ; but that he bestowed those indifferently, and alike on all : but that the looser sort tooke to themselves more liberty to trim vp themselves, to the eye of flesh and bloud, in apparrell, haire, iewels and such like ( as the manner of the world euer is ) than the godlier sort did ; and that so, and none otherwise, they were more viewly, and pleased the eye of flesh and bloud, more than the others, that more carefully kept within the bounds of better sobriety . That which is not set downe so plain, but that there is ( euen with the learned ) some question of it, is concerning those that



that most of our Translations teanne the Giants. But whereas the word doth also signifie such as reuolt, go backe, or fall away; it seemeth to me, that such as so tooke it, haue the circumstances of the Text more to fauour that sense of the word in this place, than those that take it in the other: because that by those intemperate and vnaduised matches that the better sort (for beauties sake) made with the looser, much better occasion was giuen to speak of *Apostates*, or such as abandoned all godlinesse then, than of men outgrowne in stature; and so much the rather, for that in the Text it seemeth to be reported chiefly of those, that were of greatest account among the rest. For the greater that any doe grow vp among others here in this world, the more doe they in such matters forget themselues, and him too that maketh them great, if the grace of God be not the greater with them. In the discription of the corruption it selfe we are to note, first how great it was said to be: then, how the Lord was moued at it. In the greatnesse of it, it shall be good to note, not onely how farre they were faln then: but also, what light is thereby giuen vnto all, howe to finde what wee also are by nature. How farre they were falne then, is plainly set downe, when it is said, *That all the imaginations of their heart were onely euill continually.* The light that thereby we haue giuen vs, to finde what we also are by nature, euen all generally, is, that thereby wee are conuincd to be starck naught: and that we haue at all no goodnesse in vs. For if all the thoughts of our hearts be *onely euill*, then, not onely, no one of our thoughts is excepted; but also there is no good concurring with it: and if it be so *euery* likewise, then can there be no time pickt out, when we are not so farre steyned. How the lord was grieued with that foule vniuersall corruption of all, is set downe vnto vs, both in one speciall speech that himselfe did vtter thereof; and in some other things that Moses did report of him concerning the same. That one speciall speech that God himselfe vttered thereof, was, that his Spirit was driuen to contend with them about the same: which needs must argue, that the corruption was very great, when as to vtter the indignity of it, we are giuen to vnderstand, that the most patient Spirit of God, was driuen to contend with them about it. Those other things that Moses reporteth of him concerning the same, are two: one, that he repented and was grieued, that hee had made Man: the other, that withall he vttered himselfe to haue taken this purpose, that now therefore he would destroy both man himselfe, and all thinges else besides that were made to his vse on the face of the earth. Both which being neuer so little considered, do plainly imply, that the corruption was marvellous great, that could breede (as it were,) such a griefe in him, and procure from his so vnspcakable goodnesse, so heauie a iudgement. In that iudgement it selfe that it pleased God to bring vppon them for the same, we are to consider, first how it pleased him to prouide for those whome hee would spare: then, how hee brought that fearefull destruction on all the rest. In his preseruing of those that he meant to spare, we are first to consider of the Story it selfe: then what we may gather out of the same. In the Story it selfe we haue deliuered vnto vs, who they were whome it pleased God to saue: and howe it pleased him to saue them. As touching the former of these two, they were but *Noah* and his family (nor, by likely-hood, all those neither) no moe but himselfe and his wife, his three Sons, and their Wiues also; eight persons in all: and a certaine number of the creatures of the earth withall, wherewith to begin the world againe. How it pleased him to saue them, wee haue set downe in two principall points: one, what occasion he tooke thereunto; the other, by what meanes hee would doe it. The occasion that hee tooke thereunto, was his owne fauour towards him: and the integrity of *Noah* himselfe. As touching the former, it is saide, that *Noah* found grace or fauour in the eyes of the Lord: out of which chiefly needes must it come, that hee was so well preserued. As touching the latter, both it is saide that he was iust, and without intermission walked with God: and that same integrity of his is afterward giuen in as an occasion (or some part of it) whereupon it pleased him to deale so graciously with him. In the means whereby hee would saue them, we are to consider both howe God afforded the same vnto them: and how those that should bee saued thereby, tooke vnto them the benefit of it. How God afforded the same vnto them, appeareth in this, both that he willed him to prouide or builde a Vessell that might brooke the waters, and otherwise be

Gen. 6: 5-7.

Gen. 6: 8-16.

Ibid. 7: 1.



meete to such a purpose : and taught him also how to make it. Those that should be **D** saued thereby, did all take vnto themselues the benefit of it; but diuersly : *Noah*, both by making of it as God appointed, and by entring therein when hee had made it; all the others ( both the people themselues for ought that we knowe, and the other creatures ) but onely by entering therein when the time was come that required the same. That which wee may gather out of this story of their preservation, doth most of it arise vnto vs out of that gracious dealing of **G O D** : but some part also, out of *Noahs* behauiour therein. Those things that we are to gather out of that his gracious dealing, do some of them arise out of it selfe, without any other consideration: but one there is that ariseth out of an other consideration ioyned withall. Those that arise but out of it selfe, without any other consideration, are two : one, that before hee would cast forth his wrath on those that hee would destroy, hee did first provide for the safety of those whome it pleased him to saue : a comfortable example to those that in any imminent danger, for some speciall corruption or sinne, doe truly repent and seeke vnto God; that how-soeuer God will indeed powre forth his wrath on those sinners, euen to the full, yet will hee euer remember those that are his, and neuer faile first to provide such safety for them that no part of that wrath shal any way touch them; the other, that hee gaue that guist vnto those that hee would saue ( not onely to *Noah* himselfe, but also to those that were with him, and to the other creatures besides ) all to drawe vnto that refuge that was provided, and to enter in vnto it : a good pattern likewise of that gracious woorking of his, in all those whome hee hath ordained to eternall life, or to any other speciall blessing heere, to take holde of the meanes that are offered, and to enter into the fruition thereof; which many others, other-wise as wise as they and wiser too, do much neglect, euen to the astonishment oft-times of so many as behould the same. That one which ariseth out of another consideration withall, is much like vnto that which wee noted before in *Enock*. For as hee being the first that by vndoubted certainty had commendation of speciall godlinesse in this Text giuen him, had also the first honour of a speciall reward thereupon bestowed vpon him : euen so this *Noah* being the next, hee also is vouchsafed the next honour of that kinde, and that same in very great measure; that therein hee should sustaine the person of the Saviour that was to come, and that in him the race of Mankind should yet endure and grow againe to a blessed increase. That which ariseth out of *Noahs* behauiour therein, is, that out of that notable faith that was in him, hee employed himselfe to provide the meane that God appointed, neuer leauing till hee had made that Vessell that was prescribed: which no doubt hee could neuer doe, but with some speciall assaults with himselfe, which his owne weakenesse would minister vnto him; and many discouragings, mockings, and tauntings of the profaner sort of his time, as professing himselfe to bee more wise and to see further then all the rest, and so buisily providing, that on dry land hee were not drowned. As also in these dayes of ours, if any so feare the **E** threatnings of the worde of God ( which indeede are sure in their time to bee performed ) that to auoid the danger thereof, they nowe begin while they haue time, to make innouation of their former waies, and to leaue the troden path wherein they were wont to walke before : as they could not do it but with great conflicts euen in themselves, so were they sure to haue much discouragement by others also; as fearing much more then they neede to doe, hauing so mercifull a God as wee haue, and ouer carefully providing for help, where there is ( in the iudgement of all the rest ) no daunger at all.

Gen. 6: 17-22  
7: 1-24.

5 How hee brought that fearefull destruction on all the rest, that we may the better not onely perceiue, but also applie to our owne vse, it shalbee good for vs ( in this **A** also ) first to consider of the story it selfe : then, what we are to gather out of the same. In the story it selfe, it shalbee good to consider, not onely of such things as are plainly set downe, but of some others also that wee may account to bee employed therein. Those that are plainly set downe, are two : one, that sheweth what was done; the other, the time thereunto appertaining. That which was done, was, that God so vnloosed the fountaines of the earth, and so opened the windowes or water-fals of the hea-



heavens, and so brought in such abundance of water vpon the earth, that thereby hee destroyed both man and beast, worne and fowle, whatsoever breathed on the face of the earth (sauing onely those that were in the *Arke*) and so mightily increased the waters thereof, that they were fiftene cubits higher then the highest hills that they had. The time when this Flood was brought in vpon them, was, when *Noah* was 600. yeares old, when the world had now stood 1656 yeares: and it continued one whole yeare and ten daies, from the time that *Noah* went into the *Arke* for his defence against the same, and then came forth out of it againe, when the earth was dried, and meete for the vse of those that should inhabit the same. Those that may seeme to be implied doe concerne either all generally: or more specially certaine of them. Those that concerne all generally, are two: one that it is not vnlikely, but that many others began now to be sorry that they had not been better aduised, and now to seeke how to helpe themselves so well as they could; the other, that yet notwithstanding now they found no helpe at all, neither in the *Arke* it selfe, nor any way else. That it is not vnlikely but that many others began now both to bee sorry for the present distresses wherein they were false, and to seeke for help, it may bee conceiued out of the common nature of man: and out of the time that they had thereunto. For the nature of man is such, that although they haue not any true repentance of their sin; yet are they sorry whensoever they finde themselves thereby to bee brought into any danger: and then, though not in respect of their sinne, as it was offensive to God, yet in respect of the euill wherein to they are false thereby, and wherein nowe they see themselves likely to perish, they both are sorry whensoever they are false thereinto, and seeke for help (so long as they haue any hope thereof) the best that they can. That they had good time thereunto, wee may well conceiue likewise, because the Flood did not rush in vpon them at once (and yet if it had, euen that also might well haue left them, or at least most of them, some leisure also, both to haue sought vnto God, and to haue made some shift for themselves) but grewe vpon them by little and little. For it came but by raine from aboue, and by an extraordinary flowing of the fountaines beneath: and these no faster neither, but that forty daies therein were spent, before the water grew so high where the *Arke* was builded (which seemeth to bee no high place neither, because such are not lightly so conuenient for the vse of those that should bee employed in such a worke) that it was able to beare vp the *Arke*, that it might floate a loft thereupon. That yet notwithstanding now they found no helpe at all, neither by the *Arke*, nor any way else (notwithstanding all the mercies of God, when the time of vengeance was come) appeareth likewise, for that there were no more in the *Arke*, but onely those eight persons before named, and for that the Text doth plainly declare, that all the rest perished, and that *Noah* onely and those that were with him, were preserved from that destruction. Those others whome this consideration toucheth more specially, are of two sorts: some, that were neere vnto *Noah* by some speciall coniunction; others that holpe him to builde the *Arke* that now wee speake of. Those that were neere vnto him by some speciall coniunction, were his kindred and owne family: which by likelihood were a speciall good company, because hee seemeth to haue been a Father of speciall account among them; and yet wee reade of none of them all, that in this matter claue vnto him. That there were diuers likewise that *Noah* tooke vnto him to help him to build the *Arke*, it is most likely (and certaine it is, that it was done in the eie and sight of diuers, and to the priuity of many more:) and yet wee reade of none of those neither, that tooke to themselves any benefit of it; and by the Text it is most certaine, that none of them did it. Those things that out of this story wee are to gather, do some of them arise out of those things that are plainly set downe; and some out of those that are but only implied. Those that are plainly set downe, are these two: that in the end God brought in that heavy destruction that hee threatened before; and that in such time as before was noted. In that he brought in that heavy iudgment at length vpon them, wee may note two speciall lessons: one, how offensive sinne is in the iudgements of God; the other, how certaine it is that whatsoever hee threatneth though it bee kept off for a time, yet notwithstanding (for the most part) in the end it commeth. How offensive sinne is in the iudgements of God may sufficiently appear



appeare in the greatnesse of the punishment, that for the same was inflicted vpon them, C  
 in that they were all (those fewe excepted, which also were not preserued for that they  
 were better then the others, but of the speciall goodnesse of God, and to begin the  
 world againe) so cleane destroyed: not onely those that were so notorious sinners a-  
 mong them; but euen those also that liued more orderly, and all their young children  
 withall, that actually as yet had done no sinne. For seeing that so heauy a iudgement  
 proceeded, from so good and gracious a God, needs must it bee some speciall great  
 cause that vrged the same. How certaine it is, that whatsoeuer he threatneth, though  
 it kept off for a time, yet notwithstanding in the end (for the most part) it commeth,  
 may appeare in this likewise, that though this were so straunge a iudgement (to de-  
 stroy almost all, and that with so great, and so straunge a flood) and in the beginning  
 almost of the world, before that the people were yet (to speake of) any way taught  
 or called vpon to haue taken better waies: yet was it notwithstanding, as before it  
 was threatned, when the time was come, brought in vpon them. For then may we  
 much more strongly conclude, that such iudgements as are more vsuall with his  
 iustice, and on our parts more iustly deserued (now that wee are so thoroughly war-  
 ned, both by the Lawe and Prophets before, and by *Christ* and his *Apostels* since) if  
 at any time hee threatned them vnto vs, hee will likewise, if wee do not repent, in  
 his due time bring them vpon vs. As touching the time, diuers there are that out of  
 the proportion of it, doe gather a ghesse of the end of the world, accounting it to  
 bee a thing not vnlikely, that such a quantity of time as was betwixt the first *Adam*  
 and that generall flood, should bee likewise betwixt the last *Adam Christ*, and that  
 generall destruction by fire which is to come: and so that the flood, which came in  
 the yeare of the world one thousand sixe hundred fifty and sixe, from the first crea-  
 tion of *Adam*, will goe neere to shew, about what time the end of the worlde shall  
 bee, namely about the like time from *Christ*; one thousand and sixe hundred of them  
 being spent already, and, by the reckoning of some, a good many moe. But of that  
 there is no certainty: as those also themselues that note it, would haue none to make  
 any other reckoning of it. But seeing that other tokens (of which *Christ* spake be-  
 fore, willing vs, when wee should see those come to passe to lift vp our heads, and  
 telling vs that then our saluation should bee neere) begin so fast to bee accompli-  
 shed, so that wee presume not to set downe any certainty of it, wee may well stir vp  
 our selues thereby the neerer that so wee may thinke it to be, the more to withdrawe  
 our wonted loue from the things of this world, and to fasten it on those better  
 things that do appertaine to the Kingdome of God. Those that were but only im-  
 plied, did some of them concerne all: others, more specially but certaine of them.  
 Those that concerned them all generally, were, that though many of them then did  
 by likelihood hartely sorrow for their former sinnes, and sought for helpe: yet was D  
 there no such mercy shewed to any one of them all. A speciall good pattern to shew  
 vs likewise, that if wee slip the time of mercy, though then we sorrow neuer somuch,  
 yet may it prooue a very fruitlesse sorrow vnto vs, and nothing at all helpe vs in the  
 distresse that then wee are in. Those others whome it concerned more specially,  
 were the residue of his kinsfolke and family, and those that holpe him to builde the  
*Arke*: of whome wee finde none of them all that tooke any benefit to their owne  
 safety, of so good opportunity as thereby they had to haue auoided that imminent  
 danger. Which may in like sort resolue vs in this, that the best men that are, can  
 oft-times do no good at all in matters of this kinde (such as concerne the kingdome  
 of God, or any way a true and liuely faith) with those that are neere of all vnto  
 them, or otherwise in duty bound vnto them: and that as those builders of the *Arke*  
 builded for others, and not for themselues; euen so now also, and in all other ages  
 besides, many there bee that doe well help others to the Kingdome of God, and yet  
 themselues do still hold on the way that leadeth to eternall death.

6 Such a cleane riddance once being made of those former inhabitants of the  
 world, that had so far defiled the earth with their sinne, and a perpetuall document  
 being giuen thereby, howe fearefull iudigation is in the iust indgements of God,  
 due



due vnto the sinne of Man, now are wee to consider of those that remained, and of the race that comming of them succeeded the others that went before, vntill the time that out of them all hee chose one peculiar people vnto himselfe : where first wee are to consider of those that now remained ; then of those that out of them were afterward raised . Concerning those that now remained, wee are first to consider of them so far as appertaineth vnto the story that wee haue in hand, concerning them all generally : then, as another other story requireth, which toucheth certaine of them more specially . So far as appertaineth vnto this story that wee haue in hand concerning them all generally, wee are first to consider of them as they were in safety while others perished : then, how afterward it pleased God to deale further with them . As they were in safety while others perished, we are to note two speciall things : by what meanes they were in such safety ; and in what manner they had the same . The meanes were none others, but onely such as whereby it pleased God to saue them, by gathering them-selues into the Vessell that to that end was provided for them ; and when they were there, by their continuing and abiding therein . And so we also neither are, nor can bee otherwise saued, but onely by such meanes, not as wee or others haue deuised, but onely by such as God hath in *Iesus Christ* provided for vs : by gathering our selues vnto the helpe that is provided ; and by our fast abiding therein . In what manner they had this safety will then sufficiently appeare, when wee shall consider in some respects, both what manner of persons themselves were : and in what manner they were in the *Arke* during the time that the flood indured . What manner of persons themselves were, I extend onely to this, that no commendation of godlinesse is there giuen to any of them, but onely to *Noah* : a right patterne therein also of our redemption in *Iesus Christ*, for asmuch as hee onely hath all the godlinesse that is among vs ; and wee haue none at all of our own, but are saued onely by his . In the manner wherein they were there, I note that they were but in homely case in some respect : and yet much better, then to haue perished with al the rest . In homely case they were in some respect, because they were shut vp as it were in prison, and by the closenesse of the vessell in the strong sauer of the beasts that were with them and of their ordure ; and must needs imploy them-selues both in homely seruice, both in deliuering forth such foode as they had to all those creatures, and in clensing their roomes from their filth as neede required : and this for the space of one whole yeere, and somewhat better . And wee also, though we haue a full and an absolute Redemption in *Christ*, yet if we be indeede in the fellowship of those that are saued, we haue heere in this world, but a loathsome estate to flesh and blood : but yet much better, then otherwise to perish with the wicked . In somuch that whosoeuer hee be that hath a pleasant estate heere, and is not occupied in such imploymentes as are irksome and greiuous to flesh and blood, and those also such as are for righteousness sake, and in the way of his owne proper calling, though wee cannot say, that hee is none of the number of them that shall bee saued (because afterward he may be called to that estate, though yet hee be not) yet this is sure, that as yet hee is not in the way that leadeth thereunto, and so consequently cannot as yet (without presumption) make any sure reckoning of it : A needfull lesson for all our worldly and delicate professors of *Iesus Christ*, that will needs force to themselves a kinde of assurance that they are in the *Arke* with him, and do nothing at all intermeddle with those affaires that in no wise they can auoide if they bee there ; neither yet are touched with those annoyances that are so far from being auoided to those that are there, that as *Noah* himselfe notwithstanding that hee was deere vnto God was not freedde from them, so *Christ* his better, and deerer then hee, had experience of them in plentiful measure, and hauing giuen vs example therein, doth looke that wee also should follow . Howe it pleased God afterward to deale further with them, resteth in two principall pointes : one, as touching that their present estate then ; the other, as touching another estate of theirs ensuing . As touching that present estate of theirs wherein they were then, wee haue two principall matters deliuered vnto vs : One, how it pleased him then to finish that hard estate of theirs ; the other, how fully also hee did settle or content himselfe with that which already now hee had done . How it pleased him to finish that hard estate of

Gen. 8:1-12



of theirs, is plainly set downe, in that now hauing asswaged the waters, and dried the ground, he called them forth of the Arke, and gaue them liberty, now to bee on the Earth againe. And so is it sure for vs also, that when God hath heere in like sort exercised those that are his, with such vexations and discontentments as his wisdom hath thought meetest for them, then will he behold them with his fauourable countenance againe, and refresh them much more, then euer hee did put them to griefe before. How fully he did settle or content himselfe with that which already now hee had done, doth likewise appeare in this that he did so graciously accept of the sacrifice that *Noah*, so soone as he was come forth of the Arke, did offer vnto him. Which that we may the better perceiue, we had need more distinctly to consider, both of that sacrifice of *Noah*: and of his acceptance of it. In that sacrifice of *Noah* we are to consider, both that he sacrificed then vnto God: and in what manner he performed the same. In that he sacrificed then vnto God, we are to learne, not to shrink from the worship and seruice of God, for whatsoever aduersity he bringeth vpon vs: but to honour both his wisdom and goodnesse therein, and for the same to be thankfull vnto him. The manner wherein he offered that sacrifice of his, is but in this, that notwithstanding, now there were but a small store of Creatures left, to replenish the earth againe, yet euen of them also did he take of diuers kindes one, and offered the same in sacrifice to God. Out of which we also are to learne, that though our owne store be neuer so scant, yet must we take heede that in Gods matters wee bee not too sparing, how scant soeuer that our store may otherwise be. In Gods acceptance of it we may plainly see, that he lost not his labour, both for that the Text beareth witnesse that it was welcome vnto him: and especially, for that thereupon the Lord set downe with himselfe, that notwithstanding that man was very sinfull, and thereby would much prouoke his heauy displeasure: yet would he neuer so destroy the World againe; but that all the seasons of the year should euer afterwards hold their wonted course. And so may we also assure our selues that if in such case we shall truly worship the Lord, both D it shall be so welcome vnto him, and he will so graciously reward the same, by withholding from vs so grieuous plagues for the time to come, that we also may account our labour therein, though it were neuer so much, yet to be very well bestowed. As touching that other estate of theirs ensuing, wee are to consider, what it was: and in whom they were made partakers of it. That estate of theirs that now by the goodnes of God they had ensuing, did first respect their encrease or multiplication: then, their owne good estate besides. That which respected their encrease or multiplication, was that God gaue them liberty now to encrease and multiply: and himselfe also did blesse them thereunto. That which respected their owne good estate besides, was partly in certaine good things that God did giue them: and partly in putting them in good security of keeping one il thing away fro them, that now they did or might haue feared. Those good things that God did giue them, were some of them in respect of inferior Creatures: but one there was, which most respected some good order among themselves. Those good things that GOD did giue them in respect of inferior Creatures, were two: one, the superiority ouer them; the other, a needfull vse of them. Superiority ouer them he did giue them, in that he did put into the hearts of all those creatures the feare of Man: and gaue them all into his handes. The vse of them was for the most part, and so farre as any estate of theirs should require permitted vnto them: but yet in one little point restrained. The vse of them was permitted vnto them so far as any estate of theirs should require, in that they were allowed so farre to take them to their needfull sustenance, as the fruites of the earth before. That little point which was restrained vnto them, was but onely to forbear the blood of them: so, not onely to in-  
tre them to obedience, in forbearing something forbidden vnto them; but also to teach them to detest all manner of crueltie, and wanton ripping into the blood or life of any. That which did most respect some good order among themselves, was, that Magistracy was at that time also by God ordained, in that he appointed that whosoever had shed  
any Mans bloud, euen by man also should his bloud bee shed. For seeing that euer  
where he forbiddeth priuate reuenge, and yet heere appointeth that such offenders by  
man should be punished, it doth necessarily follow, that publike Magistracy is thereby  
erected;

Gen. 9: 1-17.

Gen. 9: 1-17.



E erected : and although but this onely vse thereof be there named ; yet may we so much the sooner see, that other points of that duty bee necessarily imployed withall, as wee daily finde by experience, that Murtherers can neuer bee sufficiently auoyded, vnlesse other disorder besides bee also restrained. That one ill thing, that they did or might haue feared, of which they were put in so good security that it should bee kept from them, was such a generall destruction of the World againe, by such a Floud, as nowe so lately they had seene before. Concerning which, and to put them in good security for that matter, both he maketh them a plaine promise, that he will neuer so destroy the World againe : and also giueth the Raine-bowe vnto them for an assurance or pledge thereof. In whom they were made partakers of these good things that God vouchsafed to bestow vpon them, is plaine enough in it selfe likewise, now that wee vnderstand that there is no attonement betwixt God and Man, nor any fauour of God to-wardes vs, but onely by Christ : and therefore, that as before was noted, in that so easy chastisement that was cast on man for their sinne, that it imported there was a reconciliation already made in the secret purpose of God ; so in this likewise wee may see, that herein both *Noah* and all his company then, and the whole race of mankind since, did so much tast of the goodnesse of God in Iesus Christ, that euen all the Children of the World that enioy those fauours (as there are none that can bee without them) are all beholding to Christ for the same.

A 7 In that other Story that more specially concerneth but certaine of them, we haue Gen. 9:18-17. deliuered vnto vs one speciall slip or ouersight that of infirmity was by one of these committed, that was so lately deliuered from that fearefull destruction : and some other matters of speciall account thereupon likewise offered vnto vs. That one speciall slip or ouer-sight that was committed by one of those that were so lately deliuered, was committed by *Noah* himselfe : and the matter was, that planting a Vineyard, and drinking the Wine thereof, hee was so ouertaken therewith, that hee lay in his Tent vncovered, to the shame and grieffe of those that wished him well and were sorry to see it. Wherein wee are more specially to consider of the fault that therein hee made : and howe the same grew to bee knowne vnto others. In the fault that therein hee made, wee are to consider, that if such a Father in so fresh remembrance of so straunge and heauy a iudgement of God against sinne, could bee so ouertaken, then may wee, if we take not the better heede, much more easily fall into such, and greater also. In that it was then knowne vnto others (though it were but in his owne Tent onely that he lay so vncovered) and since likewise is made so knowne vnto all; wee may note likewise, that when there is any such sinne committed; then may the knowledge thereof easily get foorth to our owne discredit though it were done but in our owne howses, and those that are about vs bee otherwise neuer so neere vnto vs : and that if God would not spare the knowledge thereof vnto him, that so for the sauing of his credit it might haue beene smothered at home, then may wee much lesse looke for any other at the hands of God, but that if we also will not feare in secret to commit so shameful things, hee then doe spare vs as little in bringing them foorth vnto the open light of the Sun.

B Those other matters of speciall account that thereupon likewise are offered vnto vs, are but such as haue some dependance on this other going before : but some of them haue it something neerer; and others somewhat farther off. Those that haue a neerer dependance on this ouersight of *Noah*, are two : one of them, concerning *Cham* the yongest Sonne of *Noah*; the other concerning *Sem*, and *Iaphet* the elder. That which concerneth *Cham*, is, that finding his Father so vnseemly to ly, he did not himselfe couer his nakednesse, but went foorth and tould his brethren of it : a naughty humor that yet also raigneth in many of vs (and of late hath masked much vnder the visour of a most zealous care of reformation) not our selues to couer such faults as wee finde (or suppose wee finde) in many of our Fathers, but to disclose the same vnto others; and not onely to disclose them, but also to lay them out to the vttermost, and the moore we can disgrace them thereby, the greater pleasure to take therein. That which concerneth *Sem* & *Iaphet*, is, that they hearing thereof, tooke it so ill, that they were not only sorry themselues, but being carefull also to couer the same, tooke a garment on their shoul-



shoulders, and turning their faces away from the sight thereof, went backward, and laid the garment thereon: A good example for others to follow, when-soeuer they doe in like sort finde any of their Fathers to bee so ouerseene, and some of their brethren to make but a game or pastime at it, or at least so to trauell therewith, that they cannot rest vntill they haue vttered it vnto others. Those that haue their dependance thereon somewhat farther off, doe concerne that which ensued thereon: namely, that *Noah* knew both the one and the other; and then pronounced accordingly of them. In that he knew (when he awaked) both the one and the other, that is, who had dealt so ill with him, and on the other side who had dealt well, it is good for vs also to note, that it is wisdom to auoide the one, and to vse the other; so much the rather, as heereby wee may gather, that GOD will suffer neither of both still to lie hid, but one time or other will bring them both into open light, that so cyther of them may then receiue whatsoeuer is meetest for them. In that which hee pronounced accordingly of them, we are to consider thereof, first as it was vttered by him: then as afterward it prooued indeede. As it was vttered by him, wee see he pronounced a curse to the one: and a blessing vnto the others. In the curse that he pronounced to the one, wee are to see, what it was, and vnto whom it was chiefly directed. What this curse was, is first set downe generallie: then more specially. Generally it is said, that he is accursed: wherein wee may see, that some curse or other is due to those that shall in such sort offend. More specially it is set down to be, that he shall be a base Seruant vnto his Brethren: an estate that is due to those that do so little reuerence those whom they should; and yet, being so easie as it is (being in such abiection but vnto his Brethren) such as boadeth C a great deale worse else-where, if they doe not repent. That it was not directed vnto himselfe that made the offence, but vnto one of his Sonnes (euen to the fourth, which seemeth also to bee the youngest) as namely to *Canaan*, it is an example, both that a Man may offend and procure wrath to come from the presence of God for his fault, and yet hee himselfe not bee touched therewith that made the fault: and that if our selues offend, wee may easily ouerthrow our Children thereby. In the blessing, wee are in like sort to consider, who they were that had the blessing: and what was the blessing on them bestowed. In searching out who they were that had the blessing, as appeareth euen at the first, that they were his other two Sonnes, *Sem* and *Iaphet*, that had so couered that nakednesse of his; and not put off vnto their Children, but bestowed euen on themselves: so may we in like sort gather, that in doing the like, we may account to meete with some blessing, one or other, such as the wisdom of God shall thinke meetest for vs; and that our selues in our owne daies, may see some effect thereof to the comfort of our selues and others. The blessing that was bestowed vpon them, was part of it, proper to either: and part of it, common to both. That which was proper to either, was, first as touching *Sem*, his second Son, that the Lord his God, or the God that should bee worshipped in his line or family, was the blessed or true God: then, as touching *Iaphet* his eldest Sonne, that God would in time bring to passe (or at least, that himselfe, as the iudgement of some is, doth wish the same) that *Iaphet* also should dwell in the Tents of *Sem*, or came to so true a profession and knowledge of the selfe-same true and liuing God, and thereby of such better thinges in the World to come, that they also should account themselves but Pilgrims heere, as much as any of the faithfull besides, and so should dwell (both in that profession, and hope) in the Tents of *Sem*. That which was common to them both, was, that *Canaan* should be Seruant to cyther of them, both to the one & to the other: so that cyther of them should haue both the vse of his seruice; and the honor to be his Lord. As afterward it prooued in deede, we are to consider, first of the curse that heere is vttered: and then of the blessing that was giuen withall. As touching the curse that heere is vttered, we are in like sort to consider, that being pronounced, not of his owne priuate affection, but by direction of the good Spirit of God prophetically, we must needs account, that the same was accordingly fulfilled, whether we haue the performance of it afterward set downe in the Story or not: as also wee haue in the Scriptures following diuers other such places besides. For we haue diuers places that shew, that the *Kenites* 1. *Chro.* 2, 55. which were of *Iethro* the Father in Law of *Moses*, did afterward dwell with the people of

*Iud.* 1, 16. 4. 11

1. *Sam.* 15. 6.

1. *Chro.* 2, 55.



of God : but no Story at all of their first coming vnto them ; but rather a plaine denial to ioyne with them therein , when *Moses* did specially desire the same . So likewise there is in the time of *David* , and towards the end of his raigne , a plaine relation of a slaughter that *Saul* in his time had made on certaine of the *Gebonites* : but yet we haue no originall Story of it . And so may it be in this likewise : that wee may not looke to finde the full accomplishment of this curse that was cast on *Canaan* in any History that is left vs thereof ; and yet to be sure , that it was accomplished euen to the full . Which it behooueth vs heere to marke so much the rather , for that otherwise that which is by the learned giuen in for the accomplishment of this curse , the more it is considered of , the shorter may wee finde that it cometh of that which the curse may seeme to import . Whereunto though it bee no hard matter to adde somewhat more : yet it may be , that vnto those that shall enter into any set consideration of it , euen all will seeme to be little enough . Neuerthelesse it shall be good to consider of it , and to see how farre it reacheth : and first of that which is by the learned noted to be the accomplishment of it ; then what it is that may further be conceiued thereof . In that which is by the learned noted to be the accomplishment of it , we are to consider , not onely what it is : but also in what respect it may seeme to be short of that which the curse dooth seeme to import . What it is may soone be seene , for that it is no more , but that subiection , that the *Canaanites* were brought vnto , vnder the *Israelites* : when first they had destroyed so many of them ; and afterward made many of the rest tributaries vnto them , and some fewe of them ( as namely the *Gibeonites* ) their Seruants in deede . Though this be the thing that most of the learned account to be the accomplishment of that curse aforesaid , yet may it seeme to bee short , both in it selfe : and in comparison of others also . In it selfe may seeme to come short , first in respect of the parties vnder whom *Canaan* was deuoted to be : then , in respect of the Nature of the subiection that there is described . The parties vnder whom he was deuoted to be in such subiection , were first his owne Bretheren : then also , to both his Vnkles besides , who were *Sem* and *Iaphet* . But in this subiection that yet wee haue found , besides that it was but of his posterity , euen they also therein were subiect to none , but onely to certaine of the race of *Sem* : and then doe we want in this , both that which should be to his owne Bretheren ; and that which should bee to *Iaphet* also . The Nature of that subiection that he should be in , is by *Noah* in such termes set downe , as that wee may well looke for villanage or seruitude of the lowest degree , and such as wee finde not in that same that now we speak of : and first if not in the *Gibeonites* which were in most seruitude of any of them ( because that both they were but a small portion of them , and in no such seruitude neither ; ) then much lesse in those that were but tributaries vnto them , holding as they did so many good Citties , Townes , and Castles , for that small tributarie subiection of theirs . The comparison that I speake of , is of those *Israelites* themselues , first in *Egypt* : and then in the Land of *Canaan* also . In *Egypt* they were in great bondage vnto that part of the race of *Cham* : and that same much greater , then euer was this race of *Cham* therein vnto them . In the Land of *Canaan* also both the *Canaanites* generally , and the *Aramites* and *Philistines* more specially , ( whereof the former were in part descended from *Canaan* himselfe , and the latter from one of the other Sonnes of *Cham* , and so were their neere Kinsmen , and had a good peece of their Land ) had them in so long and hard subiection , that the Children of *Israel* could not much more be said to haue had the *Canaanites* vnder their subiection , then the *Canaanites* and other neere Kinsmen of theirs , had the *Israelites* in subiection to them . That which may be further conceiued , is partly of the persons themselues : and partly of the Land which they had to inhabit . The persons themselues were , eyther *Canaan* , the common Auncelstor of them all : or those that were of him descended . As touching *Canaan* himselfe , because the curse is directed so specially to him , therefore it cannot bee denied or thought to be against the sence of it , if himselfe were of so abiect a Nature , as the same were fulfilled onely in him : but of that we haue no Storie at all ; and so we are not to perswade our selues , that it was accomplished in him , vnlesse we had some warrant for it . But because it was in such sort spoken , therefore we may assure our selues , that if it were not fulfilled any way else , then was it vndoubtedly



tedly fulfilled in him, though wee haue no speciall Story of it. Concerning those that were of him descended (in whom by most likelihood wee are to looke for the accomplishment of it, because we haue not the accomplishment of the blessing neither, so farre as wee haue any Story of it, in *Sem.* and *Japhet* themselves, but onely in those that descended of them) seeing the other sense that before we spake of, cometh so short, that it were good to consider of some other, if the Text doe afford the same, thus much wee know by all experience, and by the allowance of the Law of God it selfe, that such as had any Bond-men or Villaines, had likewise power to vse them almost as they would. Insomuch, that if they should beate any such to death, although then they were to be punished if they dyed vnder their hands: yet if they liued but a day or two after, then was there nothing to be laid to their charge for the same. By which, if wee measure the subiection or seruitude that the *Canaanites* were by this curse deuoted vnto, then the Story is cleere therein, that they were so fully giuen into the handes of the Children of *Israell*, that not onely they might vtterly destroy them, Man, Woman, and Child, not sparing any; but also they were very earnestly and often aduised so to doe, and to leaue at all no memory of them: then the which, there was neuer granted greater power vnto any, of whatsoeuer Bond-men he had; though the meanest and the most abiect that euer was, or that could bee conceiued by any. But then this also was (as the other before) but onely to that small portion of the race of *Sem.* F and not to his Bretheren, nor yet to his Vnckle *Japhet*, as the curse that on him was laid doth plainly require. The Land that they had to inhabite, was of them (the most ancient Inhabitants thereof that are knowne) called also the Land of *Canaan*, wherein if we may be allowed to looke for the accomplishment of this curse aforesaide, or but so farre as we shall find the other to giue vs iust occasion to seeke further, then may we find, both that it hath beene vnder such seruitude, as may more fully aunswere the curse that now we speake of, in euery point: and that whereas one doubt there is that may be conceiued, both it may be sufficiently answered, and withall declared, that in some respect it were not amisse, so farre to make the Land it selfe liable vnto it. That it hath beene vnder such seruitude as may more fully aunswere this curse in euery point, I take it to be apparant in the Story of it: both because it hath beene very much in bondage vnto forraine powers; and because it was in bondage to those that here are spoken of. Both which are so plaine in themselves, especially in those foure chiefe and principall Monarchies, and in the bipartite estate of the third, that it is not needfull but onely thus briefly to point vnto it. That one doubt that may be conceiued, is, that then, when it was in subiection, it was not inhabited by the *Canaanites*, to whom this curse appertained, but by the *Israelites* that were the blessed: and it cannot be denied, but that so it was indeede. But then it is to be considered withall, that now we make our inquiry but onely for the Land it selfe, how farre it may yeelde vs a good accomplishment of the curse aforesaide; and that they being the peculiar people of God, and therefore ordained to speciall holinesse, and carrying about with them such corruption of Nature as needed to be by such meanes amended, it was to good purpose, that such a speciall and perpetuall seruitude should be so allotted vnto the Land that they should inhabit, that so whosoeuer it were that raigned, yet they should euer be in subiection, and thereby euer so tast of correction, that afterward they might the more plentifully reape the fruites of the same, vnto their owne vnspeakable comfort. The blessing that was giuen withall, is a great deale more easie, both for that the latter part of it (that I meane which is common to them; namely, that eyther of them should haue the vse & honor of *Canaan's* seruice) is so neere coupled to the curse of *Canaan* already declared, that whatsoeuer light it hath obtained, this also is made partaker of it; and because the former of them (that which is proper to eyther of them) is made plaine enough by the Story ensuing: both as touching the blessednesse of the God of *Sem.*; and that *Japhet* in time to come should be allured to his Tentles also. For as touching the former, that whereas, euen as people encreased, so would they degenerate, and set vp many false Goddes among them, insomuch that the true God which made them and fed them, should neuerthelessse on all handes be much forgotten and neglected among G them; yet in some of the race of *Sem.* should be worshipped, and many waies declare him-



himselfe to be their God: the Story that followeth doth plainly declare, that the Lord, that most true and liuing God, and euer blessed, did afterward betake himselfe to one speciall people, and chose them to bee his owne peculiar, among whom also hee was knowne and worshipped; and that the people that so he chose, did descend of neither of the other, but onely of *Sem*, *Abram* beeing in lineall descent the ninth from him. Whereby there was, (as it were) a Standard aduanced to all, and a plaine declaration of these two pointes, both that the true and liuing God would bee knowne in the World, and among the Sonnes of Men; and in which of those three progenies they had to seeke him: a great helpe to those that would gladly seeke vnto him; and sufficient to make all those inexcusable that did not regard him. For although the Progeny of *Sem* was very large, and it be not declared out of which of all those Families God would chuse that peculiar people of his: yet when he did chuse them, then he dealt in such sort for them, that it might indifferent plainely appeare, euen at the first while they were but few, and afterward most cleerely when they were moe, that there was indeede such a God among them. So likewise as touching the latter, of that bringing of the race of *Iaphet* to dwell in the Tentes of *Sem*, wee see that *Europe*, which way *Iaphet* did most of all spread, was brought long since to the knowledge of that true and blessed God; and haue so made their dwelling therein, that whereas the most of the others (that once also were brought to the selfe-same knowledge) haue since gone backe, yet doe these (for the most part of them) still remaine vnder the same. And whereas the Nature of the Word importeth, that they should bee sweetely allured thereunto, as Parents vse to flatter their Children, and to bring them on by speaking them faire: so we may see, that not by force of Armes, but onely by the power of the sweete and comfortable word of God, were they brought vnto the obedience of the faith at the first, and thereby are still preserued in it.

- A 8 Concerning those that descended of these, first they are somewhat sorted vnto vs: then, haue wee one speciall Story of them. And we finde that they are somewhat sorted vnto vs, first in that they all haue their genealogies so plainly described, that wee may easily see from whome they descend: then also, in that diuers of them are sorted vnto the land of their habitation likewise. In that they haue their genealogies so plainly described wee are to note two things: first, that it pleased God to shew himselfe to haue a care to performe the promise that in those matters hee made vnto them; then, that we also are not to neglect (much lesse to abandon) the knowledge of them. The promise that in those matters hee made vnto them, was principally of the promised Seede: but partly also of the prerogative that lately wee sawe was giuen to certaine of the line of *Sem* ouer the *Canaanites*. In respect of that promised Seede, besides that the whole race of *Sem* is set downe as the others are in the tenth Chapter generally, in the eleuenth one line of it (that whereof the promised Seede should come) is set downe more specially euen to the time of *Abraham* himselfe, the ninth from *Sem*: and so carefull a reckoning of the time ioyned withall, that therein we may see (being laide to that which goeth before) that vnto the calling of *Abraham* which immediately followeth, there were nowe spent of the world about 2000. yeares. In respect of that prerogative of certaine of the race of *Sem* ouer the *Canaanites*, the line of *Canaan* is likewise more fully recited. That if wee should neglect the knowledge thereof, we did therein offend, there is no question, sauing onely that else-where wee are forbidden to strue about such matters. But that is meant of those that are vncertaine or needelesse: not tending to trueth and godlinesse, but breeding hurtfull and needelesse contention. Whereas these (on the other side) are such, as are most certaine, and many waies so needefull besides, that the neglecting thereof hath not gon so far vn timerished with the greatest learned before nor since, but that thereby they haue bewraied their ignorance in great matters besides. In the sorting of them into the land of their habitation wee are to note, that for a couple of them, it was done but generally: but for certaine of the third of them, much more specially. Those two for whome it is done but generally are *Iaphet* and *Sem*, the posterity of the former of them being allotted vnto those

Gen. 10: 1-32.

Gen. 11, 10-26



those Countries or Regions which they were wont to call the Iles or Regions of the Gentiles, which then did ly North-west from them, and since is properly (for the most part of them) called *Europe*; and of the latter, from those partes East-ward, but yet so breifly, as but a small part of their habitation is there named. Those that of the third progeny of them (which are those that descended of *Cham*, his yongest Sonne) had their habitation more specially set downe, were two; one of the Sonnes of *Cush* his eldest Sonne, which was *Nimrod*; and the race of his yongest gest of all, which was *Canaan*. *Nimrod* seemeth to bee the yongest Sonne of his Father also; but yet the first that grew so mighty and the mightiest of all of his time: so hath hee his habitation more specially set downe, even in the heart of the Country where then they were. *Canaan* his yongest Sonne had many Children, and hath the bounds of his habitation distinctly set downe: and in such sort, as that the Children of *Israel* might then see, what was the Land that they might looke for. That speciall Story that wee haue of them, was, that before they diuided themselves, they would needes haue made both a proud and presumptuous worke, had not God defeated their endeouours so as hee did. So are we therein to consider, both of that endeouour of theirs: and how it pleased God to defeat them therein. Their endeouour C was, to make them-selues a Citty and Tower of speciall height, both to get them-selues a name; and to bee such a strength vnto them, as that they should not neede to bee scattered abroad on the face of the earth: so endeouoring (in the pride of their hearts) to aduance themselves, and to shrowde themselves vnder the protection of their owne strength; and withall giuing vnto vs a right pattern, what is that inward and secret meaning, out of which all the sumptuous buildings of the world are wont to proceede. In Gods defeating of that endeouour of theirs we are to note, both what hee did concerning the same: and what a token or marke thereof was left vnto others in that their building. That which hee did, resteth in two principall points: one, how hee addressed himselfe vnto it; the other how hee did the thing it selfe. Hee addressed himselfe vnto it, in that hee tooke knowledge of their doings (to which end it is said, that hee came downe to see what they were doing) and then resolved what himselfe would doe therein. The thing it selfe that then hee did, to hinder that presumptuous deede of theirs, was, that whereas all were of one Language till then, hee soorth-with so diuided their tongues that both they were faine to leaue off their building, for that now but few of them vnderstood one another, and so sort themselves together to such seuerall companies, as whereinto they saw thereby that the Lord had sorted them now. And so by the reason hereof both they left off building, and dispersed themselves in seuerall companies, to inhabit and to replenish the rest of the earth as it pleased God in time to encrease them, and therewithal to spread them further abroad. The token or marke that hereof was left vnto others in that their building, was the name that now was giuen it, being *Babel* or *Babylon*, which doth signifie *Confusion*: giuing all men to vnderstand, that the iust desert of such proude attempts wheresoeuer, and that which properly belongeth vnto them, is, in the end, to come to confusion; to the shame of those that did attempt them, and to make others the more wary thereby, that somuch the rather they euer tooke heede of such presumption. And therefore is it somuch the stranger (but yet therein a better patterne, of how incorrigible a nature wee are) that after-ward notwithstanding the building of that Citty and Tower was so prosecuted by others, that for magnificency or strangenesse of the woorke, it afterward became an astonishment or wonder vnto the world. But of that more (if neede shall bee) when wee come to the time whereunto it belongeth. And thus much as touching the generall Story of the whole world, for the space of two thousand yeeres and moe, so long as God had not chosen (as yet) any one peculiar people vnto himselfe; but only had certaine seuerall persons (nowe and then one, without any number that yet wee reade of) whome it pleased him more specially to touch with his good Spirit, D and whome it pleased him to make to shine as lights vnto others, in the midst of a rude and godlesse people.



A 9 Which that wee may the better digest, to the glory of God, and to our own edifying withall, it shall be good now apart to consider, what face of a Church we may bee able hence to gather: that so searching out the same here at the beginning, and hereafter likewise hauing some recourse thereto, when neede shall require, wee may the better knowe what it is, and howe to bee in all respects perswaded of it, and first who they are that belong thereunto: then of what face they are amongst men, or what is their appearance vnto the world. In searching out who they are that belong thereunto, wee are to take heede, that wee rest not onely in the truer members: but that wee admit into this company all others also that are outward professors, though otherwise we be not able to finde any true sincerity in them. Of those that were the truer members of the Church, wee haue in all this time but fewe, for whome wee haue any good warrant to giue that honour vnto them: but diuers others of whome wee may bee so perswaded. Those that are of the former sort, are none that wee knowe of by name in all this time, but onely *Abell*, *Henoc* and *Noah*: but of the others (such as of whome we may bee so perswaded) *Adam* and *Eue*, *Seth*, *Enos*, *Sem*, *Iaphet*, and *Heber*; and, it may bee, some others of the Fathers besides. Of those that were outward professors, first it is to bee noted, that in this compasse of time we finde no one People, Citty, or Family: then also, that besides those that are before mentioned for the truer members, wee finde but fewe of whome we may bee herein assured. But *Kaine* certainly was one of the outward professors: and we may hope that so were all those other Fathers before recited. And if that place in the end of the fourth of *Genesis* bee to bee vnderstood in the better sense, then wee may account of diuers others that then began to gather them-selues vnto the outward profession of true Religion. If it bee taken in the worse part: yet both it selfe implieth, that there were some before; and that afterward some are named to be the Children of God, it seemeth so to import likewise. In searching out of what face they were among men, or what was their appearance vnto the world, wee are first to consider of the chiefe and principall matter: and then of certaine others that may not well bee omitted neither. Of what face or appearance they were in the chiefe and principall matter, is to bee found in the Religion that they professed. Which that wee may the better finde (and to such confusion of some, and strengthening of others, as this Age of ours doth most require) it shall bee good first to consider, what it was not: then, what it was. To finde out what it was not, wee are to note, that as yet none of those points of the Romish religion (wherein they haue sundred themselves from other Churches) was professed by any: as namely, not the Masse, nor praying for the dead, or to others then God himselve, nor worshipping of Images, nor any other of that kinde. What it was, is declared but breifly neither: but one point there is, that is plainly set downe; and another that certainly seemeth to bee implied. That which is plainly set downe, is, that they sacrificed vnto the true and liuing God: as *Abell*, *Kaine*, and *Noah*. That which certainly seemeth to bee implied, is, that they rested or fastned their faith on the promised Seede. For though wee haue it not (in all this compasse) reported of any of them: yet both elsewhere it is so reported of all the godly Fathers generally; and it is an inseparable propriety of all the Faithfull, gladly and readily to take houlde on what-soeuer Couenant of grace it pleaseth God to offer vnto them. Whereas therefore it pleased God before to offer that Couenant vnto them, it doth necessarily follow, that so many as sought after God, did readily also rely thereon, so soone as they got any knowledge of it: and very likely, that the knowledge thereof was carefully preserved among the better sort of them, and deliuered from one to another. Those other matters that were not altogether of so great moment as this, and yet such as might not well bee omitted neither, are two: one, of what reckoning they were among others; the other, what gouernment they had among themselves. Of what reckoning they were among others, doth chiefly appeare in *Abell*, and *Noah*: and partly also in *Sem*, and *Heber*. For *Abell* was slaine by his brother *Kaine*: and *Noah* despised almost of all. *Sem* also and *Heber*, if they were of the godlier sort as (for



the one of them at least) it is most likely, and whatsoever godly people were at that time in those parts besides, notwithstanding, all that godlinesse of theirs: yet, as it seemeth, that they were all troden downe (to speake of) by that speciall vsurpation of *Nimrod*, and made to be of no reckoning, in comparison of that gallant crew of theirs. What gouernment likewise they had among themselves, is so much the rather to be marked of vs, as that it is certaine that now there was no *Pope* among them, nor one generall Head ouer all the rest; neither yet any part of that newe Plat-forme, that of late was so peremptorily vrged vnto vs: and yet notwithstanding, that God had his people among them; and so may haue with vs likewise (if there bee nothing wanting besides) though in our gouernment we haue neither of those. The better sort of them (by all likelyhood) would bee in obedience vnto those Fathers that were the Heades ouer those Families in which they were: and, when others tooke vpon them more then it became them to doe, yet if afterward it pleased God to establish that Soueraignty of theirs, then (no doubt) would the better sort bee in obedience to them likewise, in all things lawfull.

## CHAP. 5.

**A**<sup>I</sup> touching the more speciall Story of the peculiar people of God, to the end, that we be the lesse deceiued therein, it is to bee knowne, that some few there are, who may seeme to appertaine to that company; but doe not: and yet are not altogether to bee left out neither, but in place conuenient to be remembred. So are wee not in such sort to deale in this Story, as that eyther we mingle both these together, or so follow on those which properly belong hereunto, that wee altogether leaue out the others (as otherwise it were a slip, that on either side were easily made:) but first considering of those that properly belong to this Story; then are we, in like sort to consider something of the others also. Againe, those that now we speake of, and account to be no part of this Story, are such notwithstanding, and the consideration of them such likewise, that they may not so conueniently tarry till we haue altogether finished the other; and much lesse take place before them: and therefore are we, at such time as it may seeme meetest to remember them, to make digression from the other to take in these; and so to returne to the other againe. The time likewise when it is meetest to remember these, will bee, as I take it, when those that were to be his peculiar people, were vouchsafed that prerogatiue so farre, that both themselves were growne to bee, for the number of them, a competent people, and that the Lawes of God were giuen them. For number they were a competent people, when it pleased God, by the Ministry of *Moses*, to deliuer them out of *Egypt*: but the giuing of his Lawes vnto them (which was much by the Ministerie of *Moses* also) extended it selfe (in a manner) to all the time of *Moses* gouernment, and while the people were in the Wildernesse; many of those Lawes being deliuered vnto them, in the first Booke of *Moses* called *Deuteronomy*, and towards the ende of *Moses* life, and of their Pilgrimage there, it also being (a little before his death) his Farewell vnto them. So are we first to see the Story of Gods peculiar people, so long as the gouernment of *Moses* lasted: and then, for a time, to digresse to those others; and so to returne to these againe. The better to see the Story of Gods peculiar people, it shall be good, first to consider somewhat of the whole: then to deale more specially in it. That which wee are to consider as touching the whole, doth partly respect the substance of it: and partly certaine accidents thereunto appertaining. That which concerneth the substance of it, is no more but this, that now it pleased God to take vnto him one peculiar people out of all the Nations, Kingdomes, or peoples of all the earth, and to keepe himselfe onely to those for a certaine time. So that, as before he estranged himselfe vnto all mankind generally, taking vnto him no one people in all the World, but onely certaine seuerall persons: so now also hee taketh but one, and

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estrangeth himselfe to all the rest. And it seemeth that so hee did, the better to crosse that common corruption that is among vs, that we thinke our selues reasonable good, and not altogether vnmeet for the presence of GOD. For this cause it seemeth (to reach vs how exceeding foule we are, and how vnmeet to haue any thing to do with his Holinesse) both that he did so estrange himselfe then vnto all generally, and now when hee tooke one people vnto him, yet kept so aloofe from them also (as afterward we are more fully to see) that thereby he did meane to gather them vnto a better consideration of themselves, and in this his estranging of himselfe from them, to finde out their owne vncleannesse. The accidents that doe belong hereunto, are especially two: one of the time: another of the Bookes, wherein we are to looke for this Story. That of the time is no more but this, that after that God betooke himselfe vnto theie, and chose them to be his peculiar people, he also kept to them notwithstanding their great prouocations to the contrary, for the space of about two thousand yeares: and then cast off them for their great iniquity, and enlarged his Kingdome vnto all Nations generally. The Bookes wherein we are to looke for their Story, are all the residue of the Byble, both of the *Old and New Testament*, to speake of: so that all the whole Byble goeth (in a manner) onely of them.

A 2 More specially we are to consider, first how it pleased God to raise this people vnto him: then, in what estate they afterward stood. To finde out, howe it pleased God to raise that people vnto him, because it was not done at once, but was a worke of some continuance, or asked some time in the course that God thought good to take, we are therefore more distinctly to marke, both how hee began at the first: and how he proceeded vntill he had brought them to bee so many, that nowe they were (euen for multitude also) a reasonable people. To finde out how he began at the first, we must haue recourse to the calling of *Abraham*, because that in him they also had their first call vnto the Dignity that now we speake of. A Story that is but briefly set down; but yet so much the rather to be considered of vs, for that it is a matter of speciall importance: and first, as it did proceede from God; then, as it was obeyed by them. As it did proceede from God, we are to consider, first of the Persons; then, of the thing it selfe. The Persons are, first, of him that calleth: then, of those that are called. Hee that calleth, is onely God, and can be none other: for that, as he that maketh a feast, is to make the choice of his Guests as himselfe thinketh good; so God much rather is in such cases to take to himselfe whom it pleaseth him. And although this calling of his be no more but an outward testification to them, of that which was determined long before in the secret purpose of God: yet both they were to account this to bee the very first beginning of their good estate towards God (and so consequently, that it was of his calling on them, and not of their seeking to him;) and we likewise are so to resolve our selues herein, that whatsoever good estate wee account our selues to haue in Christ, the same must be by his goodnesse preuenting vs, and not that we doe any way first seeke vnto him. Those that are called, are principally *Abraham* himselfe: and then diuers others besides. *Abraham* was of the Line of *Sem*, and the tenth from him, reckoning *Sem* himselfe for one: and so of the line of *Heber* also, and the seauenth from him, reckoning *Heber* himselfe likewise for one; of whom the cheefest of the people that came of *Abraham*, were afterward tearmed *Hebrewes* also. Which *Abraham* dwelt among the *Chaldeans*, and (as it seemeth, for it is otherwise expounded by some) in a Citty or Countrey there called *Ur*; a Man of lxxv. yeares olde, when by the vertue of Gods Commaundement he was to leaue his owne Countrey, and to iourne in a strange Country, himselfe not knowing where as yet: and both his countrey, Kindred, and Fathers house being infected with Idolatry, not vnlike but that himselfe was at that same time such likewise, and so doe diuers places of Scripture seeme to charge him, though others againe doe surmise and set downe the cleane contrarie of him (but without any warrant of the word of God, or approbation of the better sort) as that he was a professor of the truth, and a reproouer of the grosse Idolatry that there was vsed. Those others besides were of two sorts, some of them of that present time: others, that did afterward follow. Those that were of that present time were on-

*Iosaph. antiq. li.  
1. Cap. 8.  
Lyr. et Catena  
in Gen. in hunc  
locum.*

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ly such, as one way or other did belong vnto *Abram*: as *Terah*, his Father, in good-will; and all his owne retinue, in duty. For as touching *Lot*, though he also belonged to *Abram*, yet as his neere Kinsman, beeing his Brother *Harans* Sonne, yet whether he went as of himselfe of good-will with his Vnckle, or whether *Abram* tooke him with him as one of his charge (being as yet vnder-age to gouerne himselfe) that is not so farre as yet I haue found declared by the Text it selfe. And as for all these, though they were no part of that people with whom God made that couenant that followeth (at least, but onely for their owne persons, and but so farre as they claue vnto *Abram*, and not for their Children:) yet may we account, that these also had some calling of God, though not immediatly from God vnto them, yet in that *Abram* was so called, and these did in such sort belong vnto him at the time of his calling, as that thereupon they might not well leaue him, and besides had (euen thereby onely) an open way made them, by right to enter into the fruition of some good part of those mercies that were bestowed on *Abram*. A good example for vs, that euen to conuerse with those that are in the fauour of God, or any way to haue our being with them, doth make vs oft-times to bee partakers of great blessings with them (as with *Noah* in the Arke before:) and that men may be of the people of God that are not of *Abram* by lineall descent, nor a Church that can plead continuall succession of their Bishops from the Apostles. Those that did afterward follow, were principally C those that were descended of him by *Isaac* and *Iacob*: then in a second degree, so many besides, as of other Nations or Families, should at any time in Religion ioyne themselves with them. In the thing it selfe wee are to consider, what is required of him: and what reasons are vsed to mooue him thereunto. The thing that is required, resteth on two principall charges: one, concerning that which he must forsake or leaue; the other, concerning that which now he was to addresse himselfe vnto. That which he was to forsake and leaue, was all his whole Countrey generally: then more specially, both his owne Kindred, and Fathers house. That which now hee should addresse himselfe vnto, was to another Countrey, but (not at large) whether himselfe would, nor as yet named vnto him: but onely, which God himselfe should shewe him. An example that giueth maruailous good instruction to vs: but yet such, as is not so cleere neither, but that something may seeme to be somewhat strong against it. The instruction that it giueth to vs, is, that we in like case should leaue the waies and fashions of our Countrey, Kindred, and Fathers house, both in matters of Religion, and in life and conuersation, so farre-foorth as they doe not agree with the word of God: and goe with God, in such sort as his word doth teach vs, vnto such waies as it shall please him, by that word of his to appoint vs vnto. That which may seeme to be strong against it, is no more but this, that whereas hee led them to another people, as bad as those from whom he brought them, how it may be grounded on this, that wee also should leaue so dangerous company, when as these are not forsaken heere, but changed rather. The aunswere whereunto may be, that although the Inhabitantes of the Land of *Canaan*, were as bad as the others, and worse too; yet could they not be so dangerous to *Abram*, as the others might bee, for that our owne Countrey fashions are stronger against vs then are the waies of any strangers whatsoever: and then the instruction that before wee spake of, may easily appeare to haue ground-worke enough on this. Out of which we may also gather, that whereas marriage with these was afterwards forbidden, so specially to the people of God, when as notwithstanding they might marry with others as bad as they: euen we also, when wee would marry, haue greater cause to beware of the adherents of the Church of *Rome*, then wee neede to haue of diuers others that we might haue among vs as bad as they, because we are by former education in more danger of them, then in like proportion wee could bee of others. The reasons that he vsed to mooue him thereunto, are all of one kind, taken of the vtility that dependeth thereon, and in that case should redound vnto him: both generally concerning his whole line; and more specially as touching one principall branch thereof. As touching his whole line generally, the benefit consisteth in two principall pointes: one, that they should be many; the other, that they should bee a blessed people. As touching that one principall braunch, it was, that among those D that



that should come of him by lineall descent, some one there should be, in whom all the Kindreds of the earth should be blessed: which is performed in Iesus Christ. Which blessings are, being rightly considered, so very great, and in so gracious manner promised withall, that it appeareth plainly thereby, that for that small service, God did vouchsafe him a very great and rich reward. As this calling of theirs was obeyed by them, we are to consider, who they were that obeyed the same: and how hard a thing it was, that thereby they performed. Those that obeyed were principally *Abraham* himselfe: then also, all his other company besides. *Abraham* himselfe was the onelie Man that was called: and he obeyed his call immediatly, presently yeelding himselfe to doe as the Lord required of him. His other company besides, were but his family without any question for all but one: but one there was, who it may be, was not to bee taken as one of his Family. Those that without question were of his Family, were *Sara* his Wife, and all his Seruants (together with their Wiues and Children also, as it seemeth) which how many they were, wee haue not set downe, but it seemeth they were a great company: both because a few yeares after, when *Lot* was parted from him, he was able to bring forth to the field about three hundred of his owne company (as afterward we shall see) and for that it was the manner of diuers in olde time so to trauell and sojourn abroad with great herds and flockes of Cattle great and small, and with so great families withall, as should be needefull to tend them accordingly. All which obeyed this calling also: yet not immediatly from God; but by the subiection that they were in to him that was called. That one, that it may be, was none of his family, was *Lot* his Brothers Sonne: who if hee were at his owne libertie, and yet would goe with his Vnckle *Abram*, then was he but as a friend or sojourner with him. But if hee were but at vnder-age, and so vnder the charge of *Abram*, as it were by tuition (his Father being dead already) which may well stand with the Text; or that *Abram* had adopted him, beeing without Children himselfe (which is the opinion of diuers likewise) in both these cases he might well be taken as one of his Family: and then his obedience was like to that which was yeelded by others that were of his Family vndoubtedly; as also on the other side, if he were but a friend, yet the also it was in respect of his friend. The difficulty of the thing that was herein performed, did respect *Abram* most: but in some part the others also. It respected *Abram* most, because he was well stricken in yeares when he was to begin this journey: beeing then threescore and fiftene yeares old. It respected those others somewhat withall, because it is both troublesome and irksome to most mens Nature to leaue their owne Countrey, and euer to bee but strangers abroad: especially, when as there was not that promise made vnto them that was vnto *Abram*, and themselves might haue but a small part of it. Yet notwithstanding did these digest this part of their difficultie, & *Abram* this, and the other too, in so very good manner, that euen the example of these alone doth yeelde vs a great and a burning light to shew vs the way, that in all such cases we ought to walke.

- A** 3 How it pleased him to proceed, vntill hee had brought them to bee so many, that then they should bee (euen for multitude also) a reasonable people, wee haue set downe in all the residue of *Genesis* following, that is, from the beginning of the first verse of the twelfth Chapter, vnto the end of whole Booke, and in the first fourtien Chapters and one and twenty verses of the fiftieth also of the Booke of *Exodus* next ensuing, vntill their full deliuerance out of *Egypt*. Concerning which wee may note, that the Story diuideth it selfe into two principall parts: one, so long as they stood free; the other, when once they were in bondage. So long as they stood free, the Story doth chiefly treat of the cheife and principall Fathers, *Abraham*, *Isaak*, *Isaacob* and *Ioseph*: of which, the first two neuer but kept in the Land of *Canaan* or neere vnto it; the others, spent much of their time abroad in other Countries. In the Story of those that neuer but kept in the land of *Canaan*, or neere vnto it, wee are to consider, that some things there are, that doe more properly appertaine to this course or order of Story that now wee are in: others againe, that doe not so fitly belong there-vnto; but are rather to bee taken aside from these, or to bee handled apart by themselves. Those that do more properly appertaine to this course

*Iust. de Seby-  
this lib. 2.*

*Lyrannus.  
Caietanus.*

*Ioseph. Antiq.  
lib. 1. cap. 8.  
Chrysostomus.*

*Gen. 11:6-50.  
26.  
Exod. 1-19:18*



course of Story that now wee are in, doe either respect their Seede : or themselves. That which chiefly respecteth their Seede, is but one ; namely how God proceeded with these, in raising vp a people vnto him : and first with *Abram* ; then after , with *Isaak* his Sonne . In *Abram* wee finde, that himselfe did first inordinately haſt thereunto : but then, that afterward God brought it about in orderly manner . Hee did inordinately haſte thereunto, when hee ſtept aſide to *Agar* his ſeruant : wherein notwithstanding it ſhall be good to conſider, firſt of the occaſion thereof ( that we may take the better heede : ) then after, of the thing it ſelfe . The occaſion thereof doth ſeeme to reſt on two principall pointes : one, that God had already tould him that hee ſhould growe to ſo great a people ; the other, that not onely *Sarai* his wife, but himſelfe like-wiſe did therein leane ouermuch to humane reaſon . That God imparted that ſecret vnto him before, wee finde that very cleare, not onely in his promiſe at the firſt, to make of him a great Nation : but alſo, when the Land it ſelfe was promiſed, both at his firſt entring into it ; and when that promiſe was renewed vnto him againe . It was renewed twice before hee made this ſlip : once, ſo ſoone as *Lot* was parted from him, at which time it was alſo tould him, that his Seede ſhould bee as the duſt of the earth ; then againe, when as to reſcue *Lot*, hee B had overcome thoſe ſoure Kings and all their forces, and then telling him likewiſe, that his Seede ſhould bee as the Stars in heauen, and confirming the ſame vnto him by a ſolemne couenant . That they reſted too much likewiſe on humane reaſon it appeareth plainly in *Sarai* : and reaſonable plainly in *Abram* alſo . It appeareth plainly in *Sarai*, for that ſhee, euen in plaine termes, did ſo frame her reaſon ( namely for that ſhee was barren, and God did giue him no Children by her ) when both ſhee perſwaded *Abram* to take that courſe, and afterward did her ſelfe beſtow her ſeruant vpon him to bee his wife . It appeareth reaſonable plainly in *Abram* alſo, for that thereupon he tooke *Agar* vnto him, and therein followed *Sarais* aduiſe . So the thing it ſelfe is no more but this, that they being ſo many waies aſſured, that God did meane ſome Seede vnto him, and then conſidering the barrenneſſe of the one, and the great age of both, it may ſeeme, that as reaſon in ſuch caſe would bee ready to infer, that there was no likelihood at all of the body of *Sarai* already, nor of his neither, vnleſſe hee tooke it ſoone now : ſo they did likewiſe yeeld vnto it, and thereupon reſolved to aſſay it by *Agar* their ſeruant, when now they had bin about ten yeares in the Land, and as yet had no Childe at al, notwithstanding all thoſe promiſes before . An example plaine inough in it ſelfe, both of the great weakenes that is in vs : and how likely we are, if God doe at any time ſhew vs before, what good he doth meane vs, inordinately to haſten vnto it . So came it to paſſe, that whereas both *Sarai* did ſo far aduiſe him, and himſelfe did ſo far yeeld thereunto, he lay with his ſeruant *Agar*, and got her with Child, who thereupon did beare *Iſmaell* vnto him, when now hee was 86. yeares old . How God did afterward bring it about in orderly manner, it followeth in the Story, a few yeares after : firſt, how he gaue them knowledge of it ; then, howe hee perſourmed the thing it ſelfe . In giuing them knowledge of it, wee are to conſider, both in what ſort it was deliuered : and how hardly it was receiued . It was deliuered twice vnto them : firſt vnto *Abram* alone ; then, vnto *Abram* and *Sarai* too . It was deliuered to *Abram* alone, what time as Circumciſion was firſt ordeined : and ſhortly after, to them both together, when *Abram* did receiue thoſe Angels that went to deſtroy thoſe ſinfull Citties . In that firſt deliury of it, wee are to conſider firſt of the occaſion of it : then, of the deliury it ſelfe . The occaſion of it was, that God was now againe renewing vnto *Abram* his former promiſe of giuing vnto him ſo worthy and ſo great a poſterity : and for his better confirmation therein, both ordeined Circumciſion vnto him to be a Sacrament of the ſame ; and ſomewhat altered his name withall, by adding a ſyllable more vnto it ( of *Abram*, making it *Abraham* ) and did the like for *Sarai* alſo, though not altogether in the ſame manner, but only by withdrawing a letter from it . Vpon this occaſion he told *Abraham*, that *Sarai* his wife ſhould no more be cald *Sarai*, but *Sara* : and gaue in the reaſon of it, for that he would ſo bleſſe her, that of her he ſhould haue a Son ( notwithstanding that great age of them both ) and that of her ſhould C come



come a mighty people, and among them euen Kings likewise. In that other deliery of it we haue in like sort set down vnto vs, first the occasion of it: then, therewithall the thing it selfe. The occasion of it was, that when hee sawe passing by him as it were three way-faring men hee both earnestly intreated them to turne in vnto him, and withall gaue them such entertainment as then hee had, and thought meete for them. At which time though hee knewe none other at the first, but onely that they were but men; yet soone after he found that they were other manner of guests then hee was aware of: and the *Apostle* seemeth to haue that in remembrance, when exhorting the bretheren to lodge strangers, hee saith that in so doing some had receiued into their houses Angels vnawares. The thing it selfe is no more but this, that they were eating, they enquired for *Sarah* his wife, and both tould him withall, that by that time twelue-moneth hee should haue a Childe by her: and reprooued her likewise for laughing at it, adding for confirmation thereof, that it should be done by the power of the Lord himselfe, vnto whome nothing should bee impossible. How hardly this promise was receiued of them wee haue likewise set downe vnto vs: and first for *Abraham*; but then after for *Sarah* also. For when first this promise was made, then did *Abraham* both secretly laugh thereat with himselfe (and yet, as it seemeth, not of infidelity, but rather for ioy) and, as doubting somewhat of so good successe therein, he desired, in effect, that *Ismael* might be he in whom God would vouchsafe to shew him that mercy: and yet by and by after, when hee was satisfied for that matter, he tooke vpon him and his, that part of the couenant that God commaunded, and so declared that in some measure hee did expect the accomplishment of it. So *Sarah* likewise, when this promise was againe renewed did in such sort laugh thereat, that the Lord did reprove her for it, as proceeding of some infidelity: but being once reprooued, wee doe not reade that shee stood any longer in it, but haue some likelihood that inwardly she rather yeelded, for that she denied her-selfe to haue laughed, as her-selfe condemning it if so shee had done. And so may the faithfull now bee some-times likewise somewhat doubtfull of the promises of God towards them, and yet bee of the faithfull also, so long as in the end they preuaile in those conflicts of theirs. Howe he perfourmed the thing it selfe doth afterward follow; together with another thing so ioyned vnto it, that thereby the perfourmance of this promise is made more cleerer. The thing it selfe was then perfourmed, when according to the promise before, *Sarah* conceaued and bare him a Childe, when *Abraham* was nowe an hundred yeeres old, and *Sarah* herselfe fourescore and ten: whome, according as God had bidden him before, he called *Isaack*, circumcised him at eight daies old, and after weaned him with speciall feasting. That other thing that is so ioyned vnto it, that thereby the perfourmance it selfe is made more cleere, is, that thereupon, or shortly after, both *Ismael* and his Mother too, were both cast out or sent away: wherein *Abraham* might more fully see, that God meant to perfourme all his whole mercy vnto him in his Son *Isaack*, when now by his commaundement hee must abandon his other Sonne *Ismael*. But because this Story is of more speciall importance, therefore it shal be needful heere, to consider somewhat further of it: and first of the cause or occasion of that his casting out; then, howe the same was thereon perfourmed. The occasion of it was, that *Sarah* sawe *Ismael* in such sort playing with *Isaack*, as did then offend her, and, which afterward the *Apostle* termeth persecution. So that it seemeth, that *Ismael* vnderstanding that *Isaack* was to bee preferred before him, hee did in such sort scoff at it, as in such case vngracious Imps are woont to doe: and it may be, that in the way of playing or dallying with him, he did further also bewray his griefe against the childe conceiued, as hardly brooking that himselfe should be defeated of his expectation, and of the loue that he saw his Father did beare him, had not this child now in his old daies beene borne vnto him. A right patterne, how hardly the children of the world, do at any time brooke the children of adoption and grace. This occasion being giuen, *Sarah* thereupon lay vpon *Abraham* to cast out or to send away, both *Ismael* and his mother withall: adding thereto, that with her sonne he should not inherit, nor part stakes with him there. Whereat while *Abraham* did somewhat sticke, he was ad-

Gen. 18: 1-8.

Heb. 13, 2.

Gen. 18: 9-15

Gen. 17, 17, 18.

Gen. 17, 23,

Gen. 18, 12-15

Gen. 21, 18.



admonished by God himselfe, that so hee should doe: and told withall, that hee also should grow to a mighty people, that so he might the better see that God had care of him likewise, though otherwise that couenant of speciall mercy hee would establish with *Isaac* onely. Whereuppon *Abraham*, did accordingly send them away as his Wife before desired, and God himselfe had now commaunded. A very good warning to all the Children of the World, how brittle an hold they haue in those things that they looke for with the Children of God: that how high soeuer they holde their heades among them, and often ouer-looke them now; yet one day the time will bee, when they must be sundered from them, and cleane cast out from that vaine expectation of theirs.

- 4 In the Story of *Isaac* also the matter is plaine, that God raised vp no seede vnto him, but in long proceesse of time: and then left him but one neither; vnto whom also he gaue no Issue but of long time after. Which that we may the better perceiue, wee are more specially to consider, first how God did exercise their patience in the meane season: yet, how afterward he did performe his promise vnto them. He exercised their patience in the meane season, first by seeming vtterly to cut off all hope of such matters: then, by holding them a long time after in suspense also. Hee seemed vtterly to cut off all hope of such matters, when hee called on *Abraham* for to sacrifice his Sonne *Isaac* vnto him: concerning which wee are first to consider of the Story it selfe: then, what other things we are to gather out of the same. In the Story it selfe we are to see, how farre it pleased him, first to try him; then, how glad a man he afterward made him. Hee tryed him first, both in that which himselfe set downe: and in one accident that fell by the way. In that which himselfe set downe, hee tryed him likewise both in the thing it selfe: and in the manner of prescribing the same. In the thing it selfe he did try him, in that he required of him, that he being the Father, should neuerthelessse slay vnto him in the way of sacrifice, his Sonne *Isaac* whom his heart loued: in euery point (whosoever doth mark it) a strong temptation, and a maruellous heavy burthen. In respect of the manner that was prescribed, it was a strong temptation also, both because *Ismaell* had nowe bene sent away before, and so had he none left but *Isaac* onely: and for that, God did not require it there presently for to be done, but appointed so great a distance of space thence (for it was so farre off, that it was the third day before that he saw it, and saw it not then neither but a farre off) as that in the meane season his fatherly affections, the strangenessse of the precept, the vn-naturalnesse of the fact, the griefe of his Wife, the possibility of Issue in reason extinct, and such like doubtfull and pensue thoughtes, might in the meane season passe too and fro in his troubled heart, and make the temptation so much the stronger, and the burthen heauier vnto him. That accident that fell out by the way, was, how his sonne questioned with him about his businesse, when they were but they two together, perceiuing that yet they had nothing to sacrifice, and thereupon asking his Father, where, the sacrifice was that he meant to offer: little knowing that it was meant, it should bee himselfe; and (no doubt) sharply pricking the pittifull heart of his wofull Father, euen with the same question alone. How glad a Man he afterward made him, doth most of all appeare in the dealing of God towards him: but partly also in his owne acknowledging of it. In the dealing of God towards him, there bee two matters of speciall moment: one, that God spared his Sonne vnto him; the other, that he promised otherwise to be so good vnto him. In that he spared his Sonne vnto him, and that euen then, when now by likelihood hee had abandoned all hope to saue him, and when himselfe was now at the very point to dispatch him, it was no doubt more ioyfull vnto him, then any heart is able to conceiue, but onely to such as at any time are in such like manner exercised also. That further goodnesse that thereupon he promised vnto him, was, that seeing now he had giuen so good a testimony that he did loue him indeede, he would surely blesse him accordingly for it: and so renewed his former blessing vnto him againe; and swore by himselfe, that fully hee would performe it vnto him. How farre *Abraham* acknowledged this goodnesse of God towards him, appeareth in this, that thereof he gaue the name to the place; namely, that in that Mountaine of the Lorde, the
- Gen. 22. 1. 2.
- Gen. 22. 7.
- Gen. 22. 9-12.
- Gen. 22. 12. 15-18.
- Gen. 22. 14.



the Lord himselfe would be sure to provide : acknowledging thereby, that when himselfe was so intangled with that perplexitie, and so overwhelmed with the sorrow and griefe thereof, that he could not tell which way to turne him, even then it pleased God much more graciously to bring things about, and to provide for his quieting againe, then he could any way have expected, or almost have wished. Those other things that we may gather out of the same, are two : one, howe it was a figure of Christ ; the other, how we are so follow the same. It was a figure of Christ in this, that as *Isaac* life did now lie a bleeding, when his Father had bound him, and laide him vpon the Altar to slay him ; but then notwithstanding hee came downe againe both safe and sound : euen so Christ was in deed sacrificed to God for our sins ; but yet the third day he tooke vnto him his life again, and liueth for euer. So that in him it may most truly be said indeede, that God hath wonderfully provided when otherwise wee were compassed about with the snares of death, and had beene vtterly lost for euer. As it is an example for vs to follow, we are to consider, what it is that wee should doe : and what Issue it is that therein wee might looke for. The thing that we should doe, is, in our calling, or so farre as God shall at any time require of vs, to part with our pleasure or ioy here, or whatsoever it is that is dearest vnto vs : and the Issue thereof that then wee may looke for must needs bee this, that God will not take our comfort from vs, and will besides bestow vpon vs much greater blessings. In which case also the Lorde will not faile to provide much better for all such, then they are aware of, and farre aboute their expectation. Hee exercised their patience farther also, by holding them in suspence long besides, in that it was so long before *Isaac* was married : and afterward also before he had any Children. It was forty yeares before that he was married : and twenty yeares after, before that he had any Children also. Notwithstanding all which crist of time, we do not read that he vsed any ill meanes, or made any inordinate hast, for the accomplishment of the one or the other. Wherein, the greater pro- uocation that in the iudgement of flesh and bloud he might account he had thereunto (in respect of those promises of God that such a people of him should be raised, and among others that blessed one also, by whom all the Kindreds of the earth should bee blessed) the better example we haue therein, euer in all things patiently to attend the Lordes good leysure, had neuer to vse inordinate hast for the accomplishment of his good pleasure in vs. How yet notwithstanding he afterward performed his promise vnto him wee haue plainly set downe : first, for his marriage ; after, for his Issue likewise. As touching his marriage we are to note, both how Wise and godly a care was taken by those that were dealers for him therein : and howe good successe it had, or how readily it did come on so soone as euer the time was come that God had appointed. What wise and godly care was taken by those that were dealers for him in that matter, appeareth first in *Abraham* himselfe : then soone after, in his Seruant also. In *Abraham* himselfe wee finde first what course hee thought best for his Sonne in that matter : then, what order he tooke for the effecting of it. The course that he thought best for his Sonne therein, was, that he should not haue any Wife of the people of that Land wherein he sojourned, but of his owne Kindred that hee left behind him. The reason whereof may seeme to be, for that God promising that land to his seede, it was most likely thereby that God was purposed to destroy them : and therefore that it was not good for any of his line, that had to await for so speciall a blessing, to match with those that were like to be so deeply accursed. The order that he tooke for the effecting of it, was, that both hee made choyce of a meete man for it (the eldest Seruant of all his house, and which had the rule of all that he had :) and did not onely earnestly charge him, but also swore him, by the Lord of Heauen and Earth, to bee faithfull therein. In his Seruant it appeared likewise, both in the meanes that hee vsed therevnto : and in his dealing in the matter it selfe, when he came vnto it. The meanes that he did vse thereunto were of two sortes : one, more vsuall ; another, but seldome vsed by many. The vsuall was, that he took with him both for \* company and such things as he needed, what he thought conuenient to such a purpose in liberall manner : to the number of ten Camels ; hauing all his Maisters goodes vnder his hands. That other that is more seldome vsed, was, that he resorted to God by prayer. Wherein, we are

Gen. 25, 20.

Ibid, vers, 26.

Gen. 24, 3, 4.

Gen. 24 : 2-9.

Ge. 24. 10-14.

\* Ibid. 32, 54.

b Ibid. 12. 53.



*John. 4. 5-17.**Gen. 24. 7.*

more specially to consider, not onely that hee prayed : but also what was the thing hee desired . In that he sought vnto God by Prayer , in the businesse that then hee had in hand, it ought to teach vs , not to go so loosely and wantonly about our marriage, as it is the manner of most men to doe : but with great aduisement , and in best manner to addresse our selues vnto it, and by Prayer to sue vnto God for his blessing therein. In the thing that he desired, we haue one point of it that is but general, and such as others that feare God, would, and doe in such case, vsually aske : namely, that hee would prosper his iourney, as that therein he would extend his mercies to *Abraham*, his Maister . But another there is, that is extraordinary and very rare ; but yet such withal, as argueth a speciall point of godly wisdome in him that made his choice thereof : which was, that he craued that God would direct him to such an one, as when he should require a point of curtesie of her (which was, that hauing drawne a Pitcher of Water at a Well, whereby hee rested him and his Camels, shee would giue him leaue to drinke thereof) she should of her selfe willingly and readily offer him more then hee had craued, as to draw for his Camels also . Which indeede was such a point , as not onely might be a speciall token to him from God ; but should argue withall, a Woman of speciall good disposition : and such as Christ himselfe did not finde in that Woman of *Samaritan*, when he asked a little Water of her to drinke when he was weary ; but on the other side, much vnseasonable wrangling and gibing at her hands, to adde a great wearinesse vnto that which he had already . His dealing in the matter it selfe when it came to his handes, was partly heere by the Well where hee rested : and partly in the house where hee was to haue the Maide . In that his dealing which was heere by the Well, we haue the occasion first set downe : then, how he did follow vpon it . The occasion was, that the selfe-same token, which in his Prayer he had desired, was now giuen vnto him by *Rebecca*, a faire young Woman, that immediatly after his Prayer so made, came thither for water, and readily yeelded that curtesie vnto him, that in his Prayer he had desired. So iust occasion being thus giuen, first he inquired further of her, of what stocke she was, and finding her to be of that stock that his Maister had prescribed vnto him, he bestowed certaine Iewels vpon her , and bowed himselfe and gaue thankses vnto God : and then further inquired whether they had any lodging for him at her Fathers house . But then *Laban* her Brother vnderstanding thereof, and seeing the Iewels that were giuen her, went forth vnto him, and intreated him and his company in. At which time how he behaued himselfe in the house, wee are now againe to consider, and that in two principall pointes : one, that when they had set meate before him, yet notwithstanding hee would not eate, till hee had done his arrant vnto them, and had seene some ende of his businesse ; the other, that when his businesse was done , they could not intreat him to trifle out the time any longer with them . In both, as he hath behaued himselfe much to his owne , and his Maisters credit ; and hath giuen therein a good example to all other Seruants , howe to haue themselves in their Maisters businesse : so is it as strong a reproofe to many of vs that are of the Ministry , whose seruice when it pleaseth God to vse to get out among men a Spouse vnto Christ, we seeke not to God to blesse vs therein, nor put ornaments on those of whom wee may iustlie conceiue good hope ; but readily giue our selues vnto feasting before that euer we do our businesse, and if wee speede some-what well sometimes , for the same wee wait much time besides . The successe that this businesse of marriage had, was answerable to the wise and godly care, that on both handes was taken for it . As *Abraham* was perswaded, that God would blesse and prosper the action : so did hee nothing faile him therein . His Seruant prayed, and required a speciall token : scant had hee done : when the selfe-same token was giuen vnto him . As himselfe did see, that shee was a beautifull or a comely young Woman : so when he inquired of what linage shee was, he found her to be such, as his Maister desired . The matter was no sooner propounded to her and her friendes, but that seeing the hand of God so plainly therein, they readily yeelded to all that was demaunded of them . The one day hee came thither about her, and till noon wist not where to heare of any such as he should haue : but ere night he had his desire to ful contentment ; and the next day went homeward with her. And howsoeuer it pleaseth God, sometimes for our tryall or needfull exercise, to holde



vs off long, in diuers such cases: yet the time being come that hee hath ordained, thus readily can hee bring about, whatsoeuer hee meaneth to any of his. As touching his Issue, we haue there also set forth vnto vs, what meanes hee vsed to obtaine the same: then, howe farre it pleased God to blesse him therein. That hee vsed some speciall meanes to obtaine the same, it importeth that he was occasioned so to doe: and so are we to consider, first of the occasion that hee had thereto; then, of the meanes that thereon he vsed. The occasion was no more but this, that his Wife was barren: and the meanes that thereon he vsed, was to pray for her vnto the Lord. How farre it pleased God to blesse him therein doth likewise follow: namely, that it pleased GOD to graunt him his desire; but yet in such sort, as whereby he did somewhat exercise them withall. He did graunt him his desire, in that shee did thereupon conceiue: and was afterward deliuered likewise of two Sonnes at one birth. In that exercise that he ioy- ned withall, we are first to consider of it, as it touched them: then, as the same, giueth instruction to vs likewise. As it touched them, it did first respect herselfe alone: then both him and her together. That which respected her alone, was, that while she was with Child, shee perceiued some strange accident in her body, by the reason that the Children wherewith she went, stroue together in her Wombe, and shee could not tell what to make of it: whereupon, being troubled therewith, she repaired to the Lorde, and so did vnderstand by him, what the matter did meane. That which respected them both together, was no more, but that in those Children the course of Nature or com- mon order should bee a little inuerted: both for that they should bee deuided among themselues, and grow into two seuerall peoples; and for that the elder of them should be inferiour vnto the younger. As it giueth instruction to vs likewise, we learne ther- by, that dissention and variance may be euen in the Wombe of the Church it selfe, and among the Children of one and selfe-same venter: but there-withall (to the comfort of those that are of the Couenaunt) that the elder, and those that are heere clearly in the iudgement of flesh and blood, shall bee the lesse and inferiour to them in the fauour of God.

A 5 Having scene that which respecteth their seede, that is, howe leasurely, and in what proceffe of time it pleased God out of them to raise some people vnto him, with whome he would establishe that speciall couenant that then he spake of: now are we in like sort to consider of such things as concerne themselues. And those are (as before I noted) but onely two: namely, of what desert they were towards God; and what estate, while here they liued, he vouchsafed vnto them. Of what desert they were to- wards God, it were but vaine for any to search, as hoping to finde, that by some wor- thinesse that was in them, they had deserued these so great fauours of God: for because that, of that kinde it is most certaine, that we could finde none at all. But on the o- ther side, our search must be, how vnwoorthy in themselues they were, and how great infirmities did breake forth in them: and yet notwithstanding, how it pleased God to worke forth in them diuers good graces, for himselfe to crowne with speciall fauour. Which things we haue most apparant in *Abraham*: but partly also in *Isaac* his sonne. As touching *Abraham*, we are in this respect to note, first such thinges as of this kinde to him appertaine before his calling: then, such others as appertain to the time that fol- lowed. Concerning those that belonged vnto him before his calling, those are espe- cially two: one, of his owne person; the other of his Marriage. Concerning his owne person, it is to be noted, that we read of no speciall goodnesse or worthinesse in him, when first hee was called: but may rather doubt, that because his kindred were Idola- trous, and he hitherto brought vp and liuing among them, and because that long after Idols was found in *Jacobs* family, he also might be such as was not altogether without al- staine therein. For as for that which *Iosephus* setteth downe of *Abraham*, as himselfe thinketh good, or but reciteth out of others (*Berosus*, *Hecataeus*, and *Nicolaus Damascenus*) or that others of later time are woont to alleage out of the *Jewish Rabbins* of his worthinesse, zeale, and open profession of the true God before, as diuers of these things doe shew themselues to be but fabulous; so the best of them also doe want the warrant of the written word: and both of them proceede of such Interpreters, as them-

Gen. 11. 32.

Gen. 20. 12.

Gen. 25: 21.

Ibid.

Gen. 25. 26.

Ibid. 22.

Gen. 25. 23.

Gen. 24. 17.

Gen. 24. 26.

Gen. 24. 32.

Gen. 24. 32.

Gen. 24. 32.

Gen. 24. 32.

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Gen. 11. 32.



- Gen. 11, 29. selves were ignorant (at least in part) of that great goodnesse of God, that so often v-  
 Gen. 20, 12. seth so graciously to deale with those that nothing deserue that fauour. Concerning  
 his marriage, it is the iudgement of many of the learned, that *Sarah* his Wife was the  
 same that elsewhere is called *Liſa*, and then was she his brothers daughter: and him-  
 selfe confesseth to *Abimelech* that she was his sister, hauing both one Father, but diuers  
 Mothers. But if then such marriages, were not onely forbidden after by the law of  
 God, but were also against the law of nature before, it cannot be auoided, but that such  
 a marriage must needs be some speciall blemish vnto him. Concerning those others **B**  
 that appertaine to the time that followed, we finde two speciall blemishes in him: one,  
 that he denied his wife; the other, that he lay with *Agar* his bond-maid. In the de-  
 nial of his Wife he offended twice: once, to *Pharaoh* the King of *Egypt*; another time  
 to *Abimelech* King of *Gerar*. In both, which he bewrayed infinitie in him, both in the  
 Gen. 12, 11-13. occasion that he tooke so to doe: and in the thing it selfe that thereon he did. The oc-  
 Ibid. 20, 2, 11. casion that he took thereunto, was the hard opinion that he had of both those peoples:  
 and his owne feare ensuing thereon. The hard opinion that he had of both those peo-  
 ples, was in effect all one in them both: namely that there was so little feare of God a-  
 mong them, that they would not sticke to let themselues loose to inordinate lust, and  
 to the accomplishment thereof in so full and licentious manner, as that bounds of ho-  
 nesty should not be able to stay them. The feare that hee had ensuing thereon, was,  
 that she being of speciall beauty, he thought if they did acknowlege themselues to be  
 Man and Wife, some of them would not sticke to slay him, that so they might more  
 quietly enioy her. The thing it selfe that thereon he did, was, that hee forlooke the  
 iust defence of his Wife: and brought both her, and himselfe withall to deny a truth;  
 and to take such a course besides, as whereby her honesty was by themselues betrayed,  
 had not God otherwise holpen, vnwitting to them. That hee lay with *Agar* his ser-  
 uant, though it were not any thing at all of the lusts of the flesh, nor without the con-  
 sent of his Wife; but rather that her selfe did first moue him vnto it, and but only there-  
 by to enter into the fruition of those promises of God that concerned his Seede: yet, in  
 that Wedlocke was plainly broken thereby, it was so great and so foule a slip, as hard-  
 ly might be thought at any time to bee found in such a one as hee. As touching *Isaac*  
 Gen. 26, 7. his Sonne he also both denied his Wife, as his Father had done before him: and leaned  
 Gen. 27, 1-4. ouer much to the course of Nature in seeking to preferre the elder of his Sonnes be-  
 fore the younger, when as God before had told them, that he had otherwise determi-  
 Gen. 25, 23. ned of them. Those good graces that it pleased God to work forth in them for him-  
 selfe, to crowne with speciall fauour, are diuers also: which do most of all appeare in  
*Abraham*; but partly also in *Isaac* his Sonne. In *Abraham* we haue two sortes of  
 them: some towards God; others towards men. Towards God a speciall good faith:  
 and out of the same, proceeding both obedience vnto his word; and a thankfull ac-  
 knowledging of his goodnesse towards him. His obedience was scene, first in his  
 owne country: then in the land of his pilgrimage also. In his owne country it appeared,  
 Gen. 12, 4. in that when God did require it of him, hee left the same, (beeing then well strooken  
 in age) and came to sojourne withall that he had in a strange Countrey. In the land  
 of his Pilgrimage it appeared likewise, first in not sparing some part of his body: then,  
 in not sparing his children also. It appeared in not sparing some part of his body, whe he  
 took vpon him circumcision: which besides the losse of that part of the skin might well  
 Gen. 17, 23-26. be a further tryall to the iudgement of flesh and bloud, at all to meddle with any such  
 couenant, as must haue the Scale therof imprinted on that part of the body, concerning  
 which, euen nature it selfe doth by shame chace vs away, almost from all manner of  
 dealing therewith, or speaking of it. In not sparing his owne Children, it appeareth  
 also, first in *Ismaell*: then in *Isaac*. In *Ismael* it appeareth, for that though hee did  
 Gen. 17, 18. tenderly loue him: yet, at the commandement of God, he readily did it. In *Isaac* it  
 Ibid. 21, 14. appeared much more plainly, for that when *Ismaell* was sent away, and nowe none  
 left but *Isaac* onely; in whom also the promise did stand of raising vp that Seede that  
 God did speake of, yet euen then did hee yeelde to part with him also: and not onely  
 simply (or howsoeuer) to part with him, but euen to offer him vp vnto death; and that  
 to be done by his owne handes also. His thankfull acknowledging of the goodnesse  
 of God towards him, was scene likewise when hee rescued *Lot*, and brought backe all  
 the



the spoyle againe, both in that hee gaue to *Melchisedek* the Priest, the Tith of all : and especially when the King of *Sodome* requiring but his people againe, and yeelding that he should haue all the spoile, he would in no wise haue any part of it, onely for this, least hee might seeme to haue beene made rich with those thinges that were theirs, and so that God should not haue all the whole glory of all his wealth and abundance of thinges that he enioyed. Towardes men we finde in him good tokens likewise, that are very plainly recorded of him ; some towardes a speciall Kinsman of his ; others, towardes strangers besides. That speciall Kinsman of his was *Lot*, towardes whom *Abraham* exercised the part of both of a Father for a time : and afterward of a good friend also. He exercised the part of a Father vnto him, in that he did not onely take him with him, but also (as it seemeth) dealt so faithfully with him in his substance, that shortly after hee grewe so rich, that they could not both sojourne together, but were faine to part the one from the other. That afterward he exercised the part of a friend also, it doth plainly appeare, both in his manner of parting with him ; and that afterward hee did rescue him also. His parting with him was in such sort, that when there fell some disagreement betwixt their Seruants, he both intreated him, that there might bee no disagreement betwixt them, being so neere of Kin as they were : and gaue vnto him the choice of the Countrey, that hee, though hee were inferior vnto him, should neuerthelesse make choyce in what in part of it hee had rather sojourne, himselfe contented and offering vnto him, to take such part of it as hee should leaue. That afterward hee did rescue him also, when by those Kinges he was taken away, therein we finde not onely a speciall loue to his Cozen : but also both valor, and wisdom too, in the performance or accomplishment of it. What care hee had of Strangers also, appeareth likewise, both in his intreaty for the sinfull *Sodomites* : and that he would in no wise be chargeable to the *Hethites* neyther. In his intreaty for the sinfull *Sodomites* wee see it was great, D crauing, sparing of them if they had any reasonable number among them that had care of vpright dealing : and therein descending by degrees, from fifty to tenne seuerall persons ; the Lord thereunto answering, that if but so many righteous persons were found among them, he would for their sakes spare all the rest. That he would in no wise be chargeable vnto the *Hethites*, it appeareth likewise, for that when *Sarah* his wife was dead, and he was desirous to haue a place of his owne among them wherein to bury, though willingly they would haue bestowed that vpon him that he most desired without any Money ; yet would he in no wise so take it of them, but with all reuerence refusing their liberalitie and curtesie towards him, he craued that he might giue them the worth of it, and so in that sort he tooke it of them, and then did bury *Sarah* therein. In *Isaac* we haue some things in like sort recorded, though (in respect of yeares that he liued, being 180. in all) they are but few : as that when he was to be sacrificed, hee knew so well what appertained to the seruice of God, that himselfe espyed what was wanting therein : another time, hee went out to meditate : afterward, hee openly built an altar and worshipped : and though hee were much inclined to *Esau* at the first, yet when hee saw that God had turned that to *Jacob* which he meant to *Esau*, wee would not then alter the same : and last of all, hee gaue speciall charge vnto *Jacob*, as touching the choice of his wife, and then also did blesse him withall. Which things, if they seeme to bee fewer and of lesse moment then a man would expect, in such a compasse of time, of so great a Father as this (especially considering the diligence of *Moses*, in matters that are not of so great moment as these) he may doe well then to remember, that the lesse desert wee find in them towards God, the greater is the goodnesse of God, who yet notwithstanding was gracions vnto them : and that it may bee, that euen for that cause hee would exercise and extend his goodnesse towards such, to teach vs to gather, that alwaies his first mercies to vs are extended towards vs, altogether of his owne goodnesse to vs, and nothing at all our deserts or goodnesse to him.

A 6 What estate, while heere they liued, he vouchsafed vnto them, may likewise be gathered, out of the Story that of them is left vnto vs : and it shall be good, so much



much the rather to consider of it, that we may the better know what portion in such things we also may looke for at the hands of God; and not by such ignorance thereof as is in many, suffer our selues in expectation to ayme at such matters as that thereby wee sow to our selues the seedes of discouragement (and sometimes of dispaire) when after we finde not in those matters, God to be so good vnto vs, as wee in our owne vnadvised conceit, had thought that he would. And when wee finde that their estate in earthly thinges also was such as would content many of vs, if so wee might haue it; but on the other side, failing of it, we doubt that then we stand not in any fauor with God: in both these cases we are to consider, that the Church in those dayes was but young (and therefore so in those earthly things, to be dallied withall to their further training on, till they waxed more strong) that they also were chiefe and principall Fathers, and therefore that those things comming of the blessing of God might be much more due vnto them (by the course that God hath taken) then a tenth part of them, in like proportion, could bee due vnto vs; and that God himselfe might then be disposed, for many good causes, to bee, in those matters much better to them, then afterward hee would bee to those that should followe. Being in this sort advised before, now may wee enter into a more speciall consideration of their estate: and first, what it was generally; then, what it was in diuers particulars. Generally, it was a meere pilgrimage to them both: and yet notwithstanding much eased vnto them. It was a meere pilgrimage to them both, in that they were among a strange people, and had among them neither house to dwell in, nor Land to occupie of their owne: but were to carry Tents with them, wherein to harbour themselves and theirs; and to feede their Cattle where best they might without annoyance to those that did there inhabit. And so doth both God himselfe terme that estate of theirs and *Abraham* likewise, did make none other reckoning of it. It was notwithstanding somewhat eased vnto them, both in those promises that then were made them of things that afterward should be done: and in their present estate besides. Those things that afterward should bee done, which well might ease the bitternes of their Pilgrimage now, were, that their posterity should there inhabit: and that they should mightily preuaile against their enemies. In their present estate besides they had like-wise to comfort them withall, two of those things that most men desire, and strue what they can to attain vnto them: namely great wealth; and speciall honour with the people that there did inhabit. Of *Abrahams* substance or wealth it is said, not onely that hee was very rich in Cattle, and in Siluer and Gold: but also, that his wealth was so great, that *Lots* goods going with his (as for a time they did) the Land was not able to beare them both. Of which also there is a further prooffe shortly after ensuing, in that for the rescuing of *Lot*, hee was able on the suddaine to bring forth to the field 318. exercised men, or (as wee terme it) trained Souldiers, of his own family. That his honour also was great among them, it appeareth likewise, both with certaine of the *Princes* that dwelt thereby: and with those also that were of the Land where he did sojourne. Those *Princes* that dwelling there by did him great honour, were *Pharaoh* King of *Egipt*: and *Abimelek* King of *Gerar*, among the *Philistines*. The King of *Egipt* had him in that reuerence, that though he were somewhat offended with him: yet when hee was to depart out of *Egipt*, he gaue speciall charge to his owne people, for the safe conueiance of him and his, and of all that hee had, out of his Kingdome. The King of *Gerar* likewise, though he also had like cause of offence with *Abraham*, yet both hee gaue him many great gifts (to win his fauour) and the liberty of all his Kingdome, to dwell where he list: and afterward also did seeke vnto him to be in league with him, euen for the honour and feare that he had him in. Of those that were of the selfe same Land where he did sojourne, first we finde that some honour was done vnto him without relation of any thing that was the occasion of it: then, much more by such occasions as then were offered. That which otherwise without recitall of any occasion was done vnto him, was, that those three Bretheren, which (as it seemeth) were principall men in those parts were not onely confederate or in league with him: but accordingly also went to war with him vnder his conduct, in that

voy-



voyage that *Abraham* made for the rescuing of *Lot* his Nephew. The occasions were two: one, that peece of seruice that was done vpon those foure Kings, which a little before had ouer-run a good peece of that Country; the other, his request to haue among them a burying place for him and his. When hee was returned from that aforesaid peece of seruice, the honour that then was done vnto him, was done by two Kings: the King of *Sodom*; and the King of *Salem*. *Bera* the King of *Sodom* (one of those five that were beaten and spoyle by the other foure) did both meete him when he returned, a great way off (for the Valley where it is said that hee did meete him, did begin at the South end of the Sea of *Galilie* the breadth of three full Tribes from *Sodom*: ) and, besides that, was content to leaue him all the spoyle, and craued no more but onely his people; and not those neither, but onely of good will, and by his owne speciall suite *Melchisedek* King of *Salem* (who also, as it seemeth, was *Sem*, and then his auncient a great deale) did him great honour, both bringing foorth Bread and Wine, as it seemeth to refresh him and his company: and being besides a Priest of God, pronouncing a speciall blessing vpon him. Vpon his request to haue a burying place among them, both all the *Hittites* generally, and *Ephron* a principall man among them more specially, did not onely vse great reuerence vnto him, and acknowledged him to be of speciall great dignity among them: but also gaue him free choise to bee where hee would, in the best that any of them had; and when hee had named the place vnto them, they would needes haue giuen it freely vnto him. Then comming to *Isaak*, wee may see, though his Story be very briefly set downe, yet that hee also was very rich: and in speciall honour besides. That hee was very rich it doth plainly appeare, both for that *Abraham* left him (in effect) all that he had: and for that afterward also God did further so blesse him, that he waxed mighty, and still encreased till he was exceeding great. That he was so rich (for that it is the manner of all men generally, the greater that men are in such respect, the more to haue them in estimation) yet one other Story there is that doth more specially declare the same: namely that *Abimelek* the King of the *Philistims*, come to him also to seeke his fauour, and to be in league of friendship with him. Those particulars which now we speak of, are onely such exercises as whereby it pleased God to keepe them vnder, or to make triall of their Faith, as himselfe thought good. Wherein because it pleased him euery withall, to affoord some help vnto them, therefore are wee to consider of both together: that is, not onely what their exercise was; but also, how it pleased God to helpe them therein. First therefore to begin with *Abraham*, whose Story also is most largely set downe, if we mark it well, wee may soone incline to thinke that it was in a manner a continuall temptation, so long as hee liued, but that euery hee had comfort mingled withall. And whereas the promise that God had made him, did rest in twoe principall points, one of the Land, the other of his Seed, we finde that his triall was also in those. And first for the Land (one good part of the promise of God) hee was almost no sooner entred into it, but that he was chased out of it againe, with a speciall discredit to the Land it selfe: namely, that Famine that then did oppresse it. Which also while hee sought to auoide, then was he as much troubled againe with a perturbation of his own that arose thereupon: so great a feare euen of his life, that both himselfe denied his Wife (a manifest breach of no small part of the married mans duty) and made her likewise to doe the same. When he was returned againe, he was shortly after driuen to aduenture his life, and all that he had, about the rescuing of *Lot* his Nephew: and he could not doe that neither, but that thereby needs must hee hazard the enmity of those foure Kings and of their people, that now had taken him away; and bred himselfe enuy at home likewise. That storme also was no sooner ouer-blowne, but that he found other trouble besides; both in his owne Family at home; and in another part of the Countrey likewise. In his owne Family he found himselfe charged by *Sarah* his Wife, with the ill dealing of her Maide, that dispised her Mistresse when her selfe had conceived: whereas notwithstanding neither was hee (for ought that we read, and seeing hee did no further defend her) iustly to bee charged with it; and her

Gen. 14, 17.

Theatrum A-

drichany.

Gen. 14, 21.

Gen. 14.

18-20.

Gen. 23, 3-16.

Gen. 25, 5.

Gen. 26, 12-14

Gen. 26, 26-31

Gen. 12, 10.

Gen. 12, 13.

Gen. 14, 1. 9.

Gen. 16, 5.



herselfe had giuen the first occasion. That other part of the countrey besides, was that  
 part where *Abimelek* the King of the *Philistims* dwelt: where while hee sojourned hee  
 was troubled againe with that perturbation of the feare of his life altogether as deeply  
 as he was before, and to his great reproofe withall. So likewise for his Seed, first hee  
 was kept so long from it, that not onely his Wife, but also himselfe, thought it needfull  
 to make supply inordinately: and was full out one hundred yeares old, what time the  
 promised Child was borne, fife and twenty yeeres after that the promise was first made  
 vnto him. Whereas in the meane season *Nachor* his Brother, to whome there was no  
 promise made, had nine in all, besides the Children of diuers of them: and hee on the  
 other side, before he had any, in fearefull manner was giuen to vnderstand, that when  
 he had them, they should be in hard estate vnder others for many yeeres. And when  
 the time began to draw neere that now he should haue some part of the promised seed,  
 first himselfe in that old age of his, and all his Meynie (of that Sex) must be circumci-  
 sed: a Sacrament neuer heard of before; and imprinted on such a part of the bodie, as  
 that it must haue beene an hard matter for flesh and bloud, readily and soundly to yeeld  
 vnto it. Last of all the promised Childe once being giuen him, both the other that hee  
 had before (whom also he dearely loued) must first be abandoned and sent away: then  
 the promised Childe likewise must be slaughtered by the handes of his Father (hauing  
 none but him now, and likely to be able to get any mo) in the way of Sacrifice vnto  
 God. But yet in these did not God forsake him, but euer ministred comfort withall.  
 Though in that Land he was touched with Famine, yet was hee prouided for in ano-  
 ther. Though himselfe stood in such feare of his life, as that hee vsed inordinate  
 meanes to preserue the same: yet was he vnder such a protection, as that he needed not  
 so to feare; and so did it presently shew forth it selfe in plentiful measure. His life indeed  
 he ventured for *Lot*, and (in reason) did hazard the mortall hatred of those Princes and  
 people, that he subdued: but, besides the victory that he had gotten, the Lord himselfe  
 also bad him bee of good comfort, and to stand in feare of none of them all. In that  
 domesticall blast of *Sarah* towards him, God likewise so ordered the matter, that first  
 by his owne discreet and moderate answer vnto her, the mallapartnesse of the seruant  
 was chastised: and then, when thereupon for a time she fledde, she was by the speciall  
 commaundement of God brought home vnto her obedience againe. In that other  
 perturbation of his, when againe he so feared to be made away for his Wife, that him-  
 selfe denied her as afore, and caused her also to do the like: yet then likewise he found  
 the protection of God so ready towards him, that as againe he might plainly perceiue  
 that hee needed not so to haue feared; and yet not without some touch to himselfe.  
 As touching those crosses that concerned his Seede, though he were kept long from a-  
 ny: yet his expectation was often satisfied with those comfortable promises in the  
 meane season; and it was so fully answered in the end, that thereby hee might well ac-  
 count himselfe to be sufficiently recompenced for whatsoeuer delay was vsed before.  
 And though then he heard of the hard estate of that race of his for a time: yet he heard  
 withall, that after they should haue a notable deliuerance, and that the Lord himselfe  
 would auenge the iniuries that were done vnto them. In his Circumcision there was  
 nothing irksome to flesh and bloud but onely the paine: or else, the shame, so farre to  
 deale with that part of the body. The paine was not great, and that but for a few  
 daies; and the shame was more than needed, when it was such a thing as God requi-  
 red: and the matter being duely considered, both they were sufficiently recompenced  
 in the Couenant that with them was thereupon made; and the nature of the Couenant  
 was such, as that no other part of the body was so meete as it, whereon to imprint the  
 seale of the Couenant. Though *Ismael* were to be sent away, and that must needs be  
 some griefe vnto him: yet the promise that was made concerning him, was enough to  
 counteruaile the other in plentiful measure. And as for the offering vp of *Isaac* (who  
 now alone was left vnto him) God did no more but prooue him therein: and when it  
 came to the point indeede, hee would not so take him, but sent him home with him a-  
 gaine, laden with great promises of wonderfull recompence for the same. The  
 Story of *Isaac* is much shorter, and so doeth not yeeld vs so many examples as doth the  
 other: but yet neither is it without for the quantity of it. For hee also was driuen out  
 with



with a Famine (to the South-west corner of the Land) there to sojourne among the *Philistines* for a season; and there he also was in such feare of his life, that in the demaill of his Wife, hee did follow the selfe same steps that *Abraham* his Father had gon before: he therefore susteineth the like reproofe; and shortly after, is both required to get him thence, and diuers discourtesies (about certaine Welles) are offered vnto him; and in his Children both it was long before he had any; and he found himselfe exceedingly crossed by the hand of God in his purpose that hee had to the elder, and thereupon was faine to lacke the younger also for many yeares after. But yet in all these things God was with him now, euen as he was with *Abraham* before. For though the Famine droue him out of the heart of the Land: yet in that corner had God prouided wel enough for him, and gaue him encrease of an hundred fould. Hee was in feare, euen of his life: but the euent declared, that it was much more than needed, and that there was more feare of God there, then hee was aware of. He was required to get him away: but, both it was, for that by the goodnesse and blessing of God hee was growne so great; and those that then were weary of him, did shortly after themselves seek vnto him. They did him diuers discourtesies there: but God did elsewhere giue him the thing he desired; and promised greater mercies vnto him. As touching his Childeren albeit the time were somewhat long before hee had any: yet then he had two at once; and each of them did afterward grow to a seuerall Nation. And though in his owne purpose he were beguiled: yet because therein he yeelded so much to the vsuall course of nature, that he went against that ordinance of God, that was before determined of them, hee was more quietly to beare it; and God besides did mightily blesse the other also. Last of all, though his younger sonne were long away from him: yet afterward he returned notably blessed, both in Childeren and goodes besides. His Childeren were, twelue Sonnes, and one Daughter: and for his goodes it is plainly saide, that hee was encreased exceedingly, and had many Flockes, and Maid-seruants and Men-seuraunts, and Cammels, and Asses. Which also whosoever would more specially know, he might easily gather a scantling thereof, by the present that he sent to his Brother *Esau*: namely two hundred Shee-Goates, and twenty Hee-Goates; two hundred Ewes, and twenty Rammes; thirty Milch-Cammels, with their Colts; forty Kie, and ten Bullocks; twenty Shee-Asses, and ten Foales. For where such store was sent for a present, there must the whole stocke be maruailous great.

A 7 Those other things that we haue in the Story of these, of which I said a little before, that wee must take them aside from the others, or to handle them apart by themselves, doe most of them appertaine to the Storie of *Abraham*: but some of them also, to *Isaac* his Sonne. In the Story of *Abraham* we haue some other things concerning his life: and somewhat likewise concerning his death. Concerning his life, some there be that doe but concerne his earthly estate there: but some others there are, that are of higher consideration. Those that concerne his earthly estate there, are two: one, concerning his manner beeing among them; the other, moe Children which he afterward had. In his manner of beeing among them, first his abroad seemeth for the most of his time at the first, to haue bin only as sojourning for some short time, now here, now there, as himselfe thought good, or as occasion was offered vnto him: but that after hee made, when he grew more olde, in such places as wherin he did sojourne a longer time. That at the first he made his abroad in those places wherin he came but onely for some short time, it appeareth, for that we read of diuers times that so he did: and for that the Lord himselfe (after that *Lot* was departed from him) did specially wil him to take such a course, as wold enforce him so to do. That afterward when his age was greater, he rested longer where he did sojourn, it appeareth likewise, for that it is said, that he remained a long season among the *Philistines* (which may seeme to bee at *Gerar*, or neere vnto it;) and for that it is shortly after saide likewise, that *Abraham* did dwell at *Beersheba*; where dwelling, likewise may well import a long abroad. Then, though hee were a stranger among them; yet did he nor altogether keepe aloofe from them, nor estrange himselfe so farre, but that he was in league with diuers of them, as by other occasion wee haue before: an

exam-

Gen. 16. 1.

Ibid. 7.

Gen. 26. 9. 10.

Ibi. 16. 12-21.

Gen. 25.

20. 26.

Gen. 27. 4. 33.

Gen. 28. 5. &amp;c.

Ge. 26. 2-5. 12

Ibid. 10. 11.

Gen. 26. 13. 14

Ibid. 22. 32 33

Ibid. 24.

Gen. 25.

23-26.

Ibid. 23.

Gen. 31. 9. 10.

Gen. 30. 43.

Gen. 32. 14. 15

Gen. 12. 6. 8. 9

2. 3. 18.

Gen. 2. 14-17.

Gen. 21. 34.

Gen. 20. 1

&amp; 21. 23.

Gen. 22. 19.



Byrony. 1st.  
pau.

Gen. 15, 5, 6.

Gen. 22, 1, 13,  
26, 25, 2-4, 18  
10, 14.

Gen. 12, 7, 13.  
14, 15, 17, 15, 17

Gen. 14, 18.

Gen. 26, 19, 20.

Gen. 14, 17, 18

Gen. 14, 18.

example to vs, not to refuse such neighbourly help, as at any time it pleaseth GOD to giue vs, though it be of such people, as nothing at all doe ioyne with vs in puritie of Religion, but rather are as farre from it almost as may bee. Those other Children that afterward hee had, were by *Keturah* another Wife, whom after the death of *Sarah* he tooke: by whom he had fix other Sonnes, and among them, diuers that were the principall Fathers of other peoples, as generally the learned doe note. But those Children of his, by that latter Wife, he sent away towards the East, from *Isaac* his Sonne, giuing them but certaine portions onely, and keeping the inheritance for *Isaac* alone: as GOD also useth oft-times to deale, sending away the Children of the world with good portions of these earthly thinges; but reseruing those better thinges in the world to come, for those that are vnder the Couenant by adoption and grace. Those that are of higher consideration, are of two sorts: some, that doe concerne himselfe or his; and some, that doe concerne others besides. Those that doe concerne but him and his, were certaine speciall fauours of God towards him: and those were, either in those promises that hee made vnto him; or in the meanes that he did vse to confirme him therein, that by infidelity he should not leese the benefit of them. Those promises that hee made vnto him, were either of the Issue that he would giue him: or the Land, whither now he called him. For his Issue it was promised, first for them all, or the whole body of them generally (meaning those especially that were vnder the Couenant) not onely, that they should bee many; but also that they should bee very blessed besides: then, for one speciall one among them, which was Christ, that in him all the Families of the earth should bee blessed. Concerning the Land, whither now hee was called, that also did hee promise, that he would giue to him and his in time to come. The meanes that hee vsed to confirme him therein, were diuers: first by a speciall Seruant of his; then, by himselfe. In that first hee did it by one speciall Seruant of his, wee are to consider, first of such thinges as belong to the substance of the comfort that was giuen vnto him: then of some circumstances thereunto appertaining. Those thinges that belong to the substance of it, are two: one, that came of his liberalitie; another that came of a principall spirit. That which came of his liberality, was, that he brought forth Bread and Wine vnto *Abraham*: belike, not onely a token of his good-will towards him; but also, both to do him that honour, and to refresh him and his company, vpon their returne from that their voyage. For as touching that which diuers haue gathered heereupon, to draw this fact of his vnto an oblation or offering, because that hee was a Priest of God: seeing that it hath no warrant in the word that there is vsed, by the propriety of the tongue it selfe, therefore we are not to trouble our selues with it. That which came of a principall spirite, is the blessing that then he vttered: wherein first he pronounced *Abraham* to bee a blessed man, and to haue that blessing of his from the most high God, possessor of Heauen and Earth; and then blessed that most high God likewise, for giuing that victory vnto *Abraham* ouer those his enimies. The circumstances are two: one, of the time; another of the person that did it. That of the time was, that then hee had this blessing giuen him, when as he returned from that his voyage, wherein because by his doings and good successe therein, he might easily prouoke both enmity abroad of those that he spoiled, and enuy at home of his Neighbours there: therefore of necessitie must this blessing come vnto him so much the more welcome, because it came in so fit a season. The person that did it, or by whom it pleased God to bestow this blessing vpon him, is (as it seemeth) deliuered vnto vs, not by his owne, or proper name; but by an appellatiue: being called *Melchi-zedek*, and King of *Salem*; but beeing indeede (as is most likely) that most reuerend and honourable Patriarke, the Sonne of *Noah*, that is knowne by the name of *Sem*. Of which point, although I know there is question, not onely among the learned now, but also among the learned of olde: yet, as I take it, there neede to be no doubt conceined, of those that will indifferently ponder the weight of argument, that is for the opinion of those that do account the same to be *Sem*. And then, if it pleased God to vse so honourable a Patriarke to the better confirming of *Abraham* his seruant: needs must the comfort

be



be so much the greater. Whereas therefore he is there said to be a king of a principal Citty thereby, called *Salem* then, but *Ierusalem* since, & a righteous King besides, (for that is the interpretation of his name) and, besides this his Royaltie, was also a Priest of the Living God; hence doth it follow, that the comfort that he should give, should in both those respects be very great: that so great a man, & so good a Prince, should deale with *Abraham* so as he did; and that a Priest of the highest God, should so behaue himselfe vnto him. When he came himselfe to do it, there we finde, that first he did it vpon occasion offered by *Abraham*: then, againe, of himselfe alone. Where as he did it by occasion offered by *Abraham*, we are to consider, both of the occasion that *Abraham* gaue: & how God therupon did confirme him therein. *Abraham* gaue occasion twice: once, for his seed; another time, for the land that was promised. And God likewise did confirm him therein; first for his seed: then, for the land. In the former of these, the occasion that *Abraham* gaue to be further confirmed, was that when God by occasion had made him promise of speciall fauour, he thereupon replied, that seeing he had no child, but a stranger must be his heire, such speciall fauour proceeding from God, could be to little vse vnto him. For that may seeme to be his meaning, then that he inferred, that he might looke for no great fauour, when as he had not yet so much as a childe to succede him, but must bee faine to make his seruant his heyre. That occasion being offered; we are to note what confirmation or strengthening was giuen him: and therein, not onely how God at the first did giue it; but also, how he did euen then reward the faith of *Abraham* for resting thereon. The manner that he vsed in giuing the same, was that he told him, that he should not neede to make that stranger his heyre for want of children: and therewithall bringing him forth in a starry night, and willing him to looke vp, and to tell the Starres if he could, he tolde him that the seede that he should haue should be so many, that they also could not be numbred. The reward that *Abraham* had for beleeuing the same, was, that it was accounted to him for righteousness: out of which the Apostle gathereth matter of great moment, for our free Iustification by Faith, altogether without the workes of the Law. In the latter of them, the occasion that *Abraham* gaue him, was, that when God againe tolde him that hee had brought him out of *Ur* of the *Caldes* to giue him that land to inherit, he thereupon did aske him againe, whereby he should know that he should inherit. Where we note by the way, that the Faith of *Abraham*, which is commended (and that most worthily) and so rewarded a little before: yet notwithstanding may seeme, in this matter to haue some doubting now. The confirmation that heereupon was giuen vnto him, was by a set and speciall Couenant that God would make with him. For which cause God willed *Abraham* to prouide such thinges, as whereby men were wont to enter into a set and solemn Couenant one with another: and then did make the Couenant accordingly with him. Which if we thinke good more specially to consider, then may we note, first that God would haue these things prepared: then, what vse was afterward made of them. In the preparation of them are these two: that GOD himselfe did so require; and that *Abraham* did accordingly. In that God himselfe did so require, it appeareth thereby, not onely that God was ready to strengthen his faith; but also, that therein he condescended to that manner of dooing it, which in such case was vsed by others. In that *Abraham* did accordingly, it sheweth not onely his obedience therein; but also (and a matter worthie the noting) that although his faith were great, and so is to vs commended; yet did hee not thinke good to refuse this further strengthening that God did meane him. A needfull lesson for many of vs, that vpon the presupposed strength that alreadie wee haue, we little vse any of those meanes that God hath giuen vs, whereby to strengthen our weakenesse withall. Comming to the vse that afterward was made thereof, there do we finde, that some part of it was accidentall, and not seeming to bee meant vnto it: but all the residue, such as doth so fitly accord with the businesse that was in hand, as that it may well be accounted more proper vnto it. That which was but accidentall, and not seeming to be meant vnto it, was, that when *Abraham* had diuided those Beasts, and laide both them and the Fowle in order, awayting when

Gen. 15. 2, 3.

Gen. 15 : 4, 5.

Gen. 15, 6.

Gal. 3 : 17.

Gen. 15. 7, 8.

Gen. 15. 9. 21.

Abraham paciscenti  
veterum erat,  
occidere anima-  
lia & in duas  
diuidere partes,  
interque a regi-  
one compositas  
partes et frustra  
transire: quibus  
ceremonijs dig-  
nus morte de-  
cornebatur, si  
quis facinus ali-  
quando unpisset,  
& pacta negli-  
geret. Alois. lip.  
in Catena sua  
in Gen. 15. 9.



- when the Lord would come and go betwixt them, as the manner was, certaine rauen-  
 Gen. 15, 11. ning Fowle did prey vpon them, so that *Abraham* was faine to tend the same, and to  
 driue them away: a figure belike (and so is the iudgement of diuers) how readie the  
 enemies of the people of God would euer be to prey vpon them, especially when they  
 should seeme to be forsaken or rent in peeces; and yet that in no wise they may hope  
 to rest vpon them, for that they haue a strong defender, and one that doth continu-  
 ally tend them. And that it was *Abraham* that droue them away, it may signify  
 vnto vs, that seeing it pleased God to make that Couenant with him, hee dooth after-  
 ward so accept of him to such purpose (and much more of Christ) as that for his sake,  
 he euer bestoweth that goodnesse vpon them. Of that which doth so fitly accorde  
 with the businesse that was in hand, as that it might well be accounted more proper  
 vnto it, some part of it sheweth how God dealt with *Abraham* a little before the  
 Couenant: then, how he made the Couenant it selfe. In the former we are to con-  
 sider, first how it pleased God to affect *Abraham* before: then, what after hee sayde  
 Gen. 15, 12. vnto him. That wherewithall hee did affect him before, was an heauy sleepe: and E  
 very fearefull darknesse withall. That which God after said vnto him, is altogether  
 propheticall, and concerning him and his Seede: concerning which, first hee setteth  
 downe their estate for a certaine time generallie; then, doth he more fully open cer-  
 taine particulars thereunto appertaining. Their estate is so set downe, that some-  
 Gen. 15, 13. thinges are grievous and heauy: and some others againe, of speciall comfort. Gri-  
 uous and heauy needs must it be, when he told him, that for a surety his seed should  
 be not onely a Stranger in a forraine Countrey, and that for the space of foure hun-  
 Gen. 15, 14. dred yeares: but also, that they should bee in bondage vnto them, and intreated ill  
 at their hands. Comfortable it was likewise, that God himselfe would punish those  
 that intreated them ill: and that afterward he would bring them forth againe with  
 great substance. Those particulars that belong thereunto, which afterward he doth  
 more fully open, are two: one, concerning *Abraham* himselfe; the other concern-  
 Gen. 15, 15. ing his Seede that followed. That which concerneth *Abraham* himselfe, was that  
 this affliction should not touch him, but that hee should goe to his Fathers in peace,  
 and be buried in a good age. That which concerneth his seede, was, that they also  
 Gen. 15, 16. in the fourth generation should returne thither againe: and a reason giuen there-  
 withall why it should not be by and by, for that the iniquity of the *Ammorites* was  
 not full. In the latter, that is, how God did make the Couenant it selfe, first wee  
 haue a circumstance of the time set downe: then, that which dooth appertaine to  
 the substance of it. The circumstance of the time is, when the Sunne was set, and  
 Gen. 15, 17. that it was darke night: so, as it seemeth, causing *Abraham* for a time to awaite his  
 layzure, vntill the day was fully past, and the night already come in. Vnto the sub-  
 stance of it doe appertaine these two: the visible representation that then was gi-  
 uen; then the opening of the same. The visible representation that then was giuen,  
 was in these two: a smoaking Furnace, and a burning Torch; and both those passing  
 betwixt the halues. By which (not to trouble our selues with the iudgement of di-  
 uers herein) it should seeme to be the likeliest of all, that the parties betwixt whom  
 this Couenant was made, should seeme to bee shaddowed  
 heereby: and then, allotting the burning Torch to repre-  
 sent God the partie that made it, who euer is a most cleere  
 and burning light; the other may well signifie *Abraham*  
 and his posterity, who, though by instruction kindled neuer  
 so much, yet are they neuer notwithstanding but smoaking.  
 The opening of this visible representation, wee may well  
 take to be that which followeth; for that it is, saide, that God at that time did make  
 a Couenant with him: and therewithall sheweth in what wordes hee made the same.  
 All which tending to this ende, that vnto his seed he would giue that Land, he boun- F  
 deth forth the same vnto him, first by two speciall Riuers: then, by the people that  
 there did inhabite. Those Riuers were, the one of them that of *Egipt*, comming  
 downe by the Cittie *Rinocorura*, which shutteth vp the borders of *Egipt*, on the  
 South and South-west of this Land of *Canaan*; the other, *Euphrates*, that deuideth  
 from

*Vetus Transla.  
 & Tremel. Gen.  
 15. 17.*

*Rupertus and  
 Calvine do re-  
 ferre it to the  
 estate of the  
 people: first in their bondage; then, by their  
 deliuerance. But Tremelius and Iunius, doe  
 (better as I take it) referre it to the parties be-  
 twixt whom the Couenant was made: which  
 must needs be Abraham, that desired to be  
 confirmed therein; and God that thus did  
 confirme him in it.*



from the maine Land on the North and North-east : the Land being otherwise bounded from the West and North-west by the Middle-earth-Sea, which in Scripture (in respect of those Seas or Lakes which they had within the Land) is teanned sometimes the great Sea. The people were those which then dwelt in the Land : of whom there are certaine of them, whose dwellings are thought to bee knowne vnto vs ; and others againe, whose dwellings we know not, but that they were of the people then. By those that are known, the South part of the Land is promised, not onely within, both the South boarder of it, as by the *Kenites*, and the heart of it too, as by the *Hethites* and *Iebusites*, but some part without also, among the *Edomites*, as by the *Kenizzites* ; then also, the most of tract on the other side of *Jordan*, as by the *Rephaims*, *Amorites*, and *Girgashites* : and by the *Canaanites*, though some part of it particularly, yet euen the whole generally, for that the most part of them descended of *Canaan* the Sonne of *Cham*, and afterward went all vnder that name generally. The *Kadomites* and *Perizzites* as yet I finde not where they were placed : but it is certaine, they were in this compasse ; and likely also, that then they were of speciall account. Of himselfe he did it a while after, when *Abraham* was ninety yeares old and nine : and that, both by changing their Names ; and by ordaining circumcision withall. In changing their names, hee began with *Abram*, whom by interpretation before *high Father*, him now he called *Abraham*, that is, a *Father of a multitude*, or of *many* : then, comming to *Sarai*, that is, *My Lady* or *Mistress*, her now he called *Sara*, that is a *Lady* or *Mistresse*. In ordaining of Circumcision we are to note, first that he would yet further confirme him thereby : then, in what manner hee did the same. That God would further confirme him thereby, after all those promises made, and so often repeated, and now after the changing of both their names likewise, out of it we may fruitfully gather, that in matters of difficultie it is hard for men to beleue, in such confidence and strength, as they ought to doe ; when as God himselfe, that knoweth what is in vs, worketh so hard vpon vs therein : and then, if *Abraham* needed so strong confirmation, who notwithstanding before had shewed, in diuers great trials, so notable and so rare a Faith, what staggering may not we doubt in our selues, if negligently we vse those meanes that the wisdom of God hath prescribed vnto vs, and if wee doe not carefully labour to strengthen our selues the best that we can ? In his manner of doing the same, we are to note two principall matters : one, how fit a signe he tooke vnto the purpose that hee had in hand ; the other, how farre hee would haue the same to extend. The purpose that he had in hand, was some part of it but likely onely : and some part of it were certaine. That part of it that was but likely, was that God may seeme to haue had some meaning to humble *Abraham* himselfe thereby, and all his people that should afterward followe : and therefore that hee made choice of that part of the body, as whereunto reason would hardly yeeld. Certaine it is not, because we haue there no warrant for it, that then he had any such meaning : and yet notwithstanding it is likely enough, both because God is wont so to deale, and our Nature doth so require ; and for that there be of our best Interpreters that so doe take it. And then out of it we are to gather, euer to haue all our senses, and all the powers and faculties of man generally, in all things subiect vnto the will and pleasure of God : for that the dealing of God with his people is wont to be such, as that otherwise we are like in all things almost to stumble. That part of it that is certaine, that he meant to haue it a signe of the Couenant that he made with them : which Couenant was recited a little before ; namely, that both he would make him so fruitfull, that out of him he would raise many Nations (and among them Kinges likewise) and that he would be God vnto him, and to his seede after him. In which respect (namely of such a propagation which was the chiefe part of the Couenant then) none other part of the body could haue beene so meete as it, whereon to imprint the Scale of that Couenant. How far he would haue the same to extend, is by himselfe plainly set down ; namely, to all the Males of that Familie of his ; and therein, euen to the Childe that was cyght daies old. Wherein it shall be good more specially to note, first on whom hee did not lay it : then on whom hee would haue it to lie. Those on whom he would not lay it, were all others that were none of that people, and among themselves, the

Ge. 15. 19-21.

Ge. 10. 15-19.

Gen. 17. 5-15.  
Rob. Steph. in  
indice.

Ge. 17. 10-11.

Ibid. 6, 7.



*Catena Aloisii.  
Lippom. in Gen.*

Gen. 13, 5-9.

Gen. 13, 10, 11

Gen. 13, 13.

Women-kinde also. In that hee did not lay it on any, but onely on those that were of that people, we may to good vse note (as others also haue done before) that we and others of the *Gentiles*, when wee receiued the Law of God, were not bound vnto this circumcision, by this ancient ordinance of God: and therefore that no body neede in such case to make any conscience of obseruing the same; though otherwise there be some other places, that (not beeing taken by the originall) may seeme to require the same of all. Women also may seeme therein to be spared, not onely in respect of that other ceremony of Purification, which was afterward by the Law cast vpon them: but also, for that (betwixt the Male and the Female) such propagation doth originallly or first proceede onely of the Male, and not of the Female but secondarily. Out of which there be that gather, that originall sinne is from the Man, and not from the Woman: a good point to be noted, both in the Incarnation of Iesus Christ; and to helpe to rectifie the iudgement of those that haue thought sinne to haue proceeded from the Body vnto the Soule, and not from the Soule to be Body. For if Originall sinne proceede but from the Father (and therewithall the better part of man likewise) and onely the Body or the inferior part of Man from the Mother: then haue we H a reasonable good light therein, how the Incarnation of Christ, may be without sin, seeing that hee tooke but Flesh of the blessed Virgine, and had not Man, but the most holy to performe that which otherwise by course of Nature is done by the Father. Whereby also it may appeare, that Men neede not so to labour to get the blessed Virgine also to be without sinne, that so they might finde, how Christ might take his Flesh of her, and yet not haue it stained with sinne vnto him. For by this wee are taught to gather, that sinne proceedeth from the Soule or inward Man: and that the Flesh or Body is stained from it, or by the vniting thereof vnto it. Those on whom he would haue it to lie, were all the Males of that people: not excluding little Children therein. If all that were of that people must vse it: we also may in no wise account vs the people of God, vnlesse we despoile our selues to obserue whatsoever ordinances he giueth to vs. If it were to bee imprinted on Children also, who neuertheless were vnmeete for procreation as yet: wee also neede not to doubt, but that, in the way of any Couenant of God, we may haue good hope, whatsoever vnlikelihoodes may be for the time. And if yet they were therein forborne for a time: we also may learne, both to beare with the weaknesse of others; and if ours dye, before they may conveniently haue the Seale of the Couenant (as no doubt many of theirs did, before they were eight daies old) nothing to doubt of their estate towardes God thereby. Those that doe concerne others besides, were some of them neerer to *Abraham*: but others againe, much further of. Of those that were neerer, some of them were sundred from him: but one there was, that still kept his former estate with him. Those that were sundred from him, was first of all *Lot*: then, a good while after, both *Ismael* his Sonne, and his Mother withall. In the sundring of *Lot* from him, wee haue both the occasion of it set downe: and in what sort it was performed. The occasion of it was, that both *Abraham* and hee were growne so rich, that they could not both dwell together: a good example, how hard it is, for those that are rich to keepe together; and how good a Tutor or Gardian *Abraham* was to his Nephew *Lot*. For if *Abraham* and *Lot* could not do it, it is like to bee much more hardly performed by others. In what sort it was performed, resteth in two principall points: one, that *Abraham*, though the elder and greater, yet did he giue the other his choyce; the other, that *Lot* tooke the choice that was giuen him, and finding the Coastes of *Sodome* and *Gomorrab* best to like him for the fruitfulnessse and riches of them, he thereuppon made his choyce of those. In that that *Abraham* was so moderate, and condescended so farre vnto his Inferior, it layeth before vs a good example, for all men in such like cases to follow. In the choice of *Lot*, although it were indeede the fairest in the iudgement of Flesh and bloud; yet, afterwardes proouing so ill as it did, it may teach vs likewise, that in such case wee may chuse the fairest in sight, and yet haue the worse if wee lay thereunto the prooffe of it after: and seeing, that euen at that time also it was certainly knowne, that the inhabitants were very bad in their waies, it may teach vs withall, how dangerous a thing it is, so far to side our selues to those that are ill. In the funde-  
ring



ring of those two others wee finde, that first it was attempted by *Agar*, before that euer the Child was borne: but afterward effected indeed, by the appointment of God himselfe. When it was attempted by *Agar*, before that euer the Childe was borne, it was crossed or made voyde by God himselfe, and she returned home to her Mistris againe: and so for this matter, wee haue it more specially declared, both how farre her selfe did attempt it; and in what sort God did crosse it. In her attempting of it, first we haue the occasion set downe: then, how she did worke thereupon. The occasion was, that *Sarai* her Mistris now began to deale hardly with her concerning which, we haue likewise set downe, both vpon what reason she did it: and what order shee vsed therein. The reason whereupon she did it, was, that *Agar*, after that shee had conceived by *Abraham* her Maister, now began to despise her Mistris: a matter that is so oft in experience (in cases that are some-what of that kinde, but yet much farther from the right of any allowance then this) as that we neede so much the lesse to stand vpon it, and yet is it good to such ende to marke it. The order that shee obserued therein, was, that first shee opened her minde vnto her Husband, and had his good leaue therein, before she did any thing vnto her Seruant. That so she first acquainted her Husband with it, and had his expresse licence therein, that was a course of good moderation, and good patterne for married Women in such case to followe. But that she seemeth to haue made that complaint to her Husband impatiently, charging him to be some cause thereof (which notwithstanding she quickly found to be otherwise) in that she committed a double fault: one, that so wrongfully shee charged him; the other, that she tooke it not to her selfe, as iustly requited, in that she did first giue the occasion, both counselling her Husband to take that course, and her selfe to that end giuing her Seruant vnto him. The occasion being so farre giuen by her Mistris, she thereupon fled or ranne away from her: wherein we are to note, not onely that so she did; but also in what manner shee did it, fleeing into the Wildernesse it selfe. In that so shee did, shee shewed her selfe little to regard, that her selfe had iustly deserued, that her Mistris should in such sort vse her, for that so contrary to her duty she had made so light of her. In that shee fled into the Wildernesse, it sheweth, how desperately shee did, or how little regard shee had then of her selfe, that did not put her selfe in seruice to some other, nor sought to sojourn among the people, or in some Cittie: but so abandoned her selfe to the solitary and dangerous Wildernesse; or at the least, tooke that way home-ward to *Egipt*, which as it seemeth was not the nighest, and, beeing alone, very dangerous also. How it pleased God to crosse it, is in such sort set downe vnto vs, as that first we haue set down, how the Angell of the Lord dealt with her in that matter: then, how farre shee did yeelde thereunto. The Angell first of all dealeth with her in that present matter: then in another of greater moment. Concerning that present matter, first he searcheth out in what case she standeth: then he doth prescribe vnto her, what she shall doe. He searcheth out in what case she standeth, both by asking a question of her: and by awaiting her answer vnto it. In the question we haue noted vnto vs, in what sort he calleth her: and what it is that hee inquireth of her. Hee calleth her by the name of *Agar*, *Saraies* Maide: thereby giuing her to vnderstand, that in estate shee was a Seruant, and ought to behaue her selfe accordingly. He inquireth of her, both whence she came, and whither she would: so to gather her to a better consideration, both that she left the place that she should not; and that vnadvisedly she had entered this iourney, not knowing her selfe whither she went, or able to giue no reason of it. And we in like sort are euer to marke what our estate or condition is, and constantly withall patience to abide therein: and to know withall, that if at any time wee leaue it, we know not then whither we goe, neyther are able to giue any reason for our remooue. In the answer that she gaue vnto him, she acknowledgeth her selfe to bee *Saraies* Seruant; and answereth but the first part of the question onely; namely, that shee fled from the face of her Mistris: so acknowledging her fault therein; and confessing (in effect) withall, that she was going shee wist not whether. That which the Angell doth hereupon prescribe vnto her, resteth in two principall pointes, one, to returne to her Mistris againe; the other, to submit her selfe vnto her: a very good pat-

Gen. 16, 6.

Gen. 16, 5.

Gen. 16, 17.



10. teme of the dutie of all, in all such cases. That other matter of greater moment was concerning the good purpose of God towards her, in those that should come of her: first, how great a posterity she should haue; then, concerning that very Child wherewith she went then. Her posterity he told her, should be very great: and so many that they could not be numbred. Concerning that Child wherewith she went the, first he speaketh vnto her of some things appertaining to his birth or first coming into the world: then, of some others that shew what kind of one he should afterward be. Those that appertain to his birth, or first coming into the world, are two: one, that shortly she should be deliuered of him; and the other, by what name shee should call him. In the former of which, her folly is reasonable plainly rebuked, that being so neare her time as she was, she put her selfe to the hazard of such a journey: her impatiencie also, in that beeing so neare the time of her deliuerance, which was like to winne her fauour of all, yet she did not beare for a time, especially being then so short as it was, and her selfe of necessity needs must know it. In the latter, we may also note the goodnesse of God, who himselfe being so great, doth neuertheless so graciously regard them: and the better to fasten this in the heart of this desolate Woman, did impose that name to her Childe, that should signifie so much vnto her. Those that are to shew what kinde of one hee should afterward be, doe shew what hee should be first in himselfe: then, towards other. For himselfe, it is said, that hee should be a fietce and sharpe man: as indeede such are the Childeren of the flesh, towards the Childeren of the couenant: and meekest for God wherewithall to exercise his Children. What he should be towards others, wee haue set downe in these two: one, that his hand shoulde bee against all Men, and all Monnes handes likewise against him againe, ( and such peace is there euer betwixt the Childeren of the worlde, and the true Childeren of GOD; ) the other, that ( notwithstanding ) hee should encrease and prosper, euen in the face of all his bretheren, as ours also do for many of them, euen to the discouragement sometimes of the faithful.
11. Psal. 73, 2-14. How farre shee yeilded hereunto, appeareth in these two: first how thankfully she receiued this warning and fauour of God; then, in her returning to her Mistresse againe. Shee receiued that warning and fauour of God so thankfully, that she made the place it selfe a memoriall of it, by the name that she gaue it: not onely to her-selfe; but euen to the people that did afterward followe. A good patterne for vs, so to aduaunce the glory of God in our time, that it might liue among those that succede vs, when wee are gon. That shee returned to her Mistresse againe, it is not here in plaine tearmes recorded: but yet notwithstanding plainly implied in that it is afterward saide, both that she brought forth her Sonne vnto *Abraham*, and that *Abram* gaue it the name.
12. Gen. 16, 13, 14. A good example for vs likewise, if at any time wee haue slipped or started aside, from our duty or calling, yet in some good time to returne vnto it againe. How it was afterward effected indeede, and by the appointment of God himselfe, to the ende that we may the better conceiue, we are first to note the occasion of it: then, to come to the thing it selfe. The occasion of it was, that *Ismael* did laugh, or mocked *Isaac*: which the Apostle accounteth a kinde of persecution, and saith that so it was then also; as we in like manner doe finde that so it is still: namely, that Hipocrites in the Church of God ( as *Ismael* in the house of *Abraham* ) are euer grievous to the true Childeren of God. In the the thing it selfe wee are to note two principall matters: one the punishment that it brought vpon them; the other, the moderation wherewith it proceeded. In the punishment that it brought vpon them we are giuen to vnderstand, first what it was: then, howe it proceeded. It was the casting of them both out of the doores: as our mockers also may not euer haue place in the Church of God. The course of proceeding was, first that it was of *Abraham* required: then, that it was by him perfourmed. Of *Abraham* it was required first by *Sara*: then, by God himselfe. When *Sara* did require it, we are to see both in what sort she did require it; and what effect it tooke with *Abraham*. When she did require it, shee did it in such tearmes, as that it may seeme, that there was some businesse betwixt them about the right of the inheritance, because *Sara*, when she required that the bond-Woman and her Son should
13. Gen. 31, 9.
14. Gal. 4, 29.
15. Gen. 31, 9-14.
16. Gen. 31, 10.



should be cast out, shee added withall, that the Sonne of the bond-woman should not inherit with her Sonne: which it may seeme *Agar* was practising; and that the Boy himselfe, being now about foureteen yeares old, was by her induced to aspire vnto it. So the Sinagogue and her children are euer ready to encroach vpon the right of those that are better then themselves, though they see their right therein to bee neuer so cleare: as in these dayes of ours, the profaner sort doe euery whery almost, not seeke to share or part with the Ministerie, but to possesse themselves (in effect) of all their

**M** livings. The effect that it tooke with *Abraham*, was somewhat, though not so much as God did require of him immediately after. Somewhat it was, because it was grievous vnto him on behalfe of his Sonne, to haue that required of him. And so many of the better sort of our Superiours, are loath to cast out those profane persons, that haue inuaded the maintenance of the Ministerie: though the Church it selfe, yea and the glory of God withall, doe neuer so iustly require the same. When God did require it, hee did adde comfort withall: and so are wee to note first in what sort hee did require it; then what was the comfort that hee gaue therewith. In that hee did require it, there be two things to be noted: one that it was the very same that *Sara* had required before (and for the matter wee spake of before, it is not vnlikely, but that our Superiors will finde, that what the Church requireth now as due vnto them, that also will GOD himselfe require then) to which end also it doth appertaine, that hee doth so precisely will him withall, to doe whatsoeuer she required, both as touching the Boy himselfe and his Mother; the other, the reason that hee giueth therewith, which was, that it was but *Isaac* onely, by whome that seede should bee deriued, on which God would bestow those speciall blessings that before hee spake of (and so may ours in like sort reason, that it is not that which is the needfull maintenance of the Ministry, but their other lands and goodes that God will blesse vnto them.) The comfort that hee gaue therewith, was, that hee would make the other a great people also, because he was his seede: and so may of ours hope, that if they be of the seede of *Abraham*, professors of the Gospell but after their manner, yet will God so blesse them also, in the things of this world, that they neede not to meddle with the Ministers portion, no more then *Ismael* because of that, should neede, to intercept any thing that belonged to *Isaac*. In *Abrahams* performance hereof, we are to note, first the substance of the thing it selfe: then, the manner of doing it. The substance of the thing it selfe was, that hee did it as it was required: and so should our superiours too, send away all our *Ismaels*, from the inheritance or portions of those our *Isaaks*. The manner of doing it resteth in two points: one, that he rose vp betime to doe it (and so should ours) euen the same morning, it seemeth, being that night admonished of it; the other, that hee gaue them so little with them for ought that wee read (though it be thought that all is not mentioned) that it seemeth thereby he did not gratifie them (no more should ours) with any part of that which belonged vnto *Isaac*, though otherwise his affection was great to the one, and not vnlikely but to be somewhat to the other also, but yet did he giue them but bread and water, to enter them into their iourney, and so did leaue them to Gods prouidence. In the moderation wherewith it proceeded wee are to note, first that they were in hard estate for the time: then, that God did comfort them with better shortly after. Their hard estate for a time, was first in this their casting out: then,

**N** in some other things that immediately followed. Their casting out, was a woorse matter, than, it may be themselves perceiued: so to be sundered from the peculiar people of God, and from the blessings that to them were promised. Of those that immediately followed, one was common to them both, which was their wandering in the wilderness: others more proper to either of them, as the Boy ready to perish by thirst; and the Mothers sorrow thereon, getting her-selfe somewhat out of the way, that she might not see her Childs departure. But now when they were in this distresse, God came in with that his comfort vnto them: first deliuering them from their present distresse; then, comming forth with farther fauours. For their present distresse, first it is noted, that the Lord heard the cry of the Childe, called to his Mother, badde her to be of good comfort, and to go take her Childe againe; and that hee would make a great Nation of him: then, that the Lord opened her eies, so that shee espied a Foun-



36, 21.

Gen. 21, 9.

Gal. 4, 29.

Gen. 22, 9, 10.

Ibid. 21, 20, 21  
& 25, 16, 18.Gen. 24, 4, &  
25, 20, 21, 26.

Ge. 21, 12, 14.

Ge. 22, 15-18.

Gen. 24, 1-9.

Gen. 25, 7-10.

taine neare vnto her, whereby to relieue their present necessity (as we also see not our good, in things that are nearest vnto vs, vntill the Lord do vouchsafe to open our eies, that so wee may finde it.) Those farther fauours were, that the Lord was with the Childe after, so that he had presently a dwelling there in the wilderness, grew to be valiant and ready of his hands, and by his Mothers procurement was married to an Egyptian woman. Hee that still kept his fourmer estate with him, was *Isaac* his Sonne, of whome we haue no farther to consider here, but onely while his Father liued, during which time, the Story goeth but of his Father, and not vpon him. In whome we haue two speciall things to be considered: one, what crosses were in his way; the other how it pleased God to help him therein. The crosses he had, did some of them arise directly from others: and some of them arose, as it were, but onely of themselues. Those were, *Ismael* first, and *Abraham* after. *Ismael*, as we heard, did in such sort gibe at him euen in his Fathers house, & without any cause giuen by him, that the Apostle calleth it persecution: and *Abraham* his owne Father who tenderly loued him, bound him and layed him on the Alter, and was ready to slay him vnto the Lord. To haue arisen of themselues we may account these two: that *Ismael* his base Brother came vp so fast or prospered so well, while he yet sticke still in his fourmer estate: and that hee hauing such an issue promised, his Father notwithstanding as it seemeth did not seeke to prouide a Wife for him, till he was almost forty yeares old; and then had no Childe neyther (his Wife being barren) till twenty yeares after. Howe it pleased God to help him therein, is to be seene in euery of them. For *Ismael* and his mother withall, were presently cast out thereupon: *Abraham* was stayed from doing any hurt vnto him; and besides had a blessing of great price giuen him, whereof *Isaac* also was to be partaker; and if it were long first, yet afterward hee shewed himselfe to be carefull of it, and to haue a speciall good regard vnto it: though *Ismael* in earthly things got vp very soon, yet were there better laid vp for *Isaac*: and albeit the *Ismaelites* did sooner encrease, O yet multiplied the others shortly after exceedingly also, and without comparison were the more blessed people by farre. Concerning his death it is noted, first of what age he was when he died, namely one hundred threescore and fifteen yeares old; then withall, that hee was not onely full of yeares, or as we say, of a great age, or that he had liued (in his owne contentment) euen to the full, but also had an hundred yeares in the seruice of God, to those that he had liued before (and hope that God will prolong euen our yeares too in his seruice, albeit we be old when we come vnto it:) then, that *Isaac* and *Ismael* his Sonnes did both ioyne together in burying of him (as not onely the Children of God, but euen the Children of the World also, in such kinde of duties are oft-times forward enough) and that they buried him in that very place which to such purpose before hee had bought, and where himselfe had buried *Sarah* his wife.

Ge. 12, 10-16.  
8, 19, 20,  
12-45.  
Ge. 12, 19, 20,  
20, 8-10,  
14-16.

8 Those that were farther off from him, and yet within the bounds of his Story, were most of them now liuing already: but some of them vnborne as yet. Those that were now liuing already, were, first two of the Neighbour-Princes, both in one case to speake of: then, two seuerall peoples of the same Land, in diuers cases. The two Neighbour Princes were, *Pharaoh* the King of *Egypt*, for the one: and *Abimelek*, the King of *Gerar*, for the other. That they were both in one case to speake of, I therefore account, because they both would haue taken away their sojourners wife, but that the Lord did stand fast with him against them both. Where first it shall be good to consider of such things as are common to them both: then, of such others as are more proper to either of them. Common to them both it was, that for her great beauty, first they were desirous to haue had her, and yet though they were but *Heathen* men, not as his wife, but as they thought shee was but his Sister: then also, that being admonished thereof by the Lord, they restored his Wife vntouched to him againe. And so our great men in the world, are ready inough some-times to take women vnto them, not much regarding by what right they haue them, and therein to offend much farther, then either of these: and so like-wise much more boldly to deale with Church-liuings, married (as it were) before, vnto the Churches



ches whereunto they belonged; especially, when the Incombents themselves, for their owne safety, or to auoid some speciall danger, durst not claime their right vnto them. Neither do they, when once they haue gotten them, so readily part with them againe, as in that case these two Kinges then did: notwithstanding, whatsoever reproofe they find, in the better sort of the learned now, and of the Fathers themselves of old; or in the holy Scriptures, which themselves will not deny to bee the vndoubted word of God. Proper vnto *Pharaoh* it is, that he entreated *Abraham* well for her sake, and thereupon gaue him both Cattle and seruants plentifully (therein farre passing in that kind of humanity, many of ours), that God did cast great plagues for that fact of the King, both vpon the King himselfe, and vpon all his house besides (and, in this case of ours, he is without question the same God still) and that hee parted not with that booty, as it seemeth, but in great perturbation of his mind; therein giuing vs a reasonable good scantling, what in such case wee may looke for in most of ours, if at any time they come so farre, as to part with such booties againe. Proper vnto *Abimelek* it was, that he did it singlenesse of heart (as the Lord himselfe acknowledgeth) and yet that he is specially and straitly charged vpon paine of death to himselfe and to all that he had, to deliuer to that straunger his Wife againe (specially noting that hee was a Prophet, and that hee should pray for him, insinuating withall, that he did stand in neede of it:) that when he deliuered her he gaue them great gifts besides; and yet iust reproofe to them both (so would ours also be dealt with) for concealing their wedlocke: and that till this was done, the Lord had stricken them all with barrenesse, but then did cure that defect vnto them. Those two seuerall peoples of the same Land were the *Sodomites*, and their neighbours-by, for the one: and the *Hittites* or the sonnes of *Heth*, for the other. As touching the *Sodomites* and their neighbours adjoining, there bee two principall thinges of them declared: first their chastisement; then their destruction. In their chastisement, the cause of it seemeth first to be noted: then, the chastisement it selfe. The cause of it is, as it seemeth, the same that goeth a little before: namely, that the men of *Sodom* (and so belike the residue also, because they were both in their chastisement, and in their destruction, partakers with them) were wicked, and exceeding great sinners against the Lord. Their chastisement was, first that they were constrained to serue another Prince bordering on them (and they that cannot better vse their liberty, are worthy to be abridged of it) the space of twelue yeares: and that, when they endeouored to deliuer themselves from that yoke of bondage, they were then ouerthrowne in battle, and their Countrey cleane spoyled besides; sauing that *Abraham*, to recouer *Lot* his Nephew, did after ouertake those that had done it, preuailed against them, and brought backe againe the spoyle they had taken, In the story of their destruction we haue in like sort set down both the occasion of it, and the thing it selfe. The occasion of it is declared to *Abraham* by those three Angels whom he receiued: and it is (in effect) as the other; namely, because they were so exceeding great sinners. But therein it shall be good to consider, both in what manner it was opened to *Abraham*: and what moderation is there declared to haue beene vsed therein. In the manner of the opening of it we are to note, both that God would not conceale it from *Abraham*: and what the reason was why he would not. That he would not conceale it from *Abraham*, it is a reasonable good testimony vnto vs, that from those that are his indeede, hee will not conceale what hee is to do, of any of those thinges that any way concerne them or theirs. The reason why he would not conceale it from him, is partly giuen out of the fauour that *Abraham* was in with God: and partly out of the vse that *Abraham* would make thereof vnto others. In respect of that fauour that he was in with God, the cause is giuen, for that he should bee a great and a mighty people, in whom all the Nations of the earth were to bee blessed; and for that hee knew him, (which seemeth to be, for that *Abraham* did so often giue so good testimony of his faith and obedience towards God, as that God which otherwise perfectly knoweth both the wayes and hearts of all, had neuerthelessse a more speciall knowledge of him) that he walked vprightly before him: a kind of knowledge that is to be wished,

God

Gen. 11, 16,

17.

18, 19, 20.

Gen. 20, 4, 6-7.

14, 15, 16.

17, 18.

Gen. 13: 13.

Gen. 14: 4.

Ibid. 5-11.

Ibid. 13-16.

Gen. 18, 16-21

Ibid. 17.

Ibid. 18.

Ibid. 19.



*Ibid.*

God might haue of euery of those that more specially professe themselves to be his seruants. In respect of the vse that *Abraham* would make thereof vnto others, it is saide likewise, that to that end hee imparted so much vnto him, that hee might charge his Children and Family after him to obserue or keepe the way of the Lord, by exercising themselves in iustice and iudgement, and that so the Lord might performe vnto him what he promised. In that part of the story which sheweth what moderation was vsed towards them, wee are to note, first how it was debated before: then how it was performed after. In the debating of it before, we are in like sort, first to consider of the motion of *Abraham* on that behalfe: then, of the answer of God vnto him. In his motion on their behalfe wee may note, that purposing to make some kind of intercession for them, and to that end drawing neerer vnto the Lord, he then did it, when two of them were gone about that businesse already.

*Ge. 18, 22, 23.*

So are we to consider, first of the circumstance of that time: then, how farforth hee entreated for them. In the circumstance of that time we may note, that notwithstanding they were gone, and the Lord telling him before what their purpose was, whereby hee might easily gather that now already they were gone about it: yet had he that good opinion of the equity and mercy of God, that euen yet he doubted not but that good might be done. Comming to consider how farforth he entreated for them, we are to note two thinges: first that he made no motion at all for his Nephew *Lot*; then neuertheless, that he had a speciall care for the better sort among them generally. In that he neuer made any motion for his Nephew *Lot* (whom notwithstanding he loued so dearely that a little before hee did for his sake hazard the liues both of himselfe and of all his company, and therein aduanced himselfe mightily and strangely too, to an hard and venturous peece of seruice, as we saw before) we may take it as a good example to vs, how to forget all respect of flesh and bloud in the iudgements of God, & in all such things besides as doe specially concerne the glory of God: as the High Priest is afterward directed neuer to moorne for the death of his friendes whatsoever. Neither might *Aaron* the Father,

*Leuit. 10, 6.**Eze. 24, 16, 17.**Ibid. 22, 23.*

nor *Eleazar*, nor *Ithamar* brethren moorn, for *Nadab* and *Abihu* so pitifully taken away as they were: and long after that, neither might *Ezechiell* moorn for his Wife; nor the people for *Ierusalem* it selfe. That neuertheless hee had a speciall care for

*Gen. 18, 25.*

the better sort among them generally, it appeareth plainly in that he bent his speech to moue the Lord, first not destroy the good with the ill: then also, for a few good, altogether to spare many ill. If he should destroy the good with the ill, he doth in plaine tearmes shew, that he accounteth it such a thing, as he would neuer haue him to do: and that being the Iudge of the whole world, it were far vnseemely for him, and plainly that it were no vpright iudgement. That for some few good he would

*Ibid. 23, 32.*

likewise haue the whole people to be spared, it appeareth most plainly, in that beginning but with fifty, hee neuertheless commerh (by degrees) at length to ten: earnestly mouing, that the whole company might be spared for them. In the answer of God vnto him we are to note, that he also saith nothing concerning *Lot*, though hee dealt notwithstanding very graciously with him: and so may wee hope, that God oft-times is mindfull of those that doe appertaine to any Seruaunt of his, though themselves do neuer desire to haue the course of Gods iudgements, for them intermitted.

*Ibid. 26-32.*

As touching the rest, he doth graciously yeeld to all his demaundes, shewing himselfe ready to spare them all, if there in those Citties he might find but fifty, five and fourty, fourty, thirty, twenty, yea or but ten iust persons among them all: and then, as hauing yeelded to whatsoever might in any reason bee required, and *Abraham* seeking no farther neither, hee departed from him; as also *Abraham* thereupon returned homeward againe.

*Ibid. 33.*

Out of which we may gather, that God is exceeding mercifull vnto vs, euen to the vttermost that our selues can thinke any reason to looke for at his handes (a great deale more also, though this example reach not so farre:) and that God vseth to spare many ill, for some very fewe good among them; so making the world (though themselves do not see it) very deeply behoulding vnto those fewe Children of God that are among them. In the performance of their destruction, after that so farre it was debated before, wee are



to note, first how themselves, by their owne exceeding great iniquity, did shewe themselves to be most worthy of it: then, how accordingly it fell vpon them. They declared themselves to be most worthy of it, by certaine foule iniquities of theirs, which brake forth of them on a present occasion that then they tooke. So wee are to consider, first what that occasion was: then how naughtily they dealt thereupon. The occasion was, that those two Angels of the wrath of God that were sent to destroy it, taking vpon them the likenesse of men, traouailing from one place to another, and being earnestly inuited by *Lot* to take their entertainment of him, did in the end yeeld vnto him, and so went in as to lodge, and sojourne for that night with him. A good patterne of hospitality in *Lot*: and how notably the same was now rewarded, in that hee so receiued Angels, when as hee thought they had beene but men. How naughtily they dealt thereupon may sufficiently appeare, both by the foulness of their sinne it selfe: and by their owne impenitencie therein. The sin it selfe was most odious especially in the very nature of it: but very much also in that it was offered to such as it was. The nature of it cannot but be exceeding euill, both because it was very beastly, carnally to know their owne sex, and because therein it was directly against nature it selfe. It was exceeding euill likewise, because it was offered both vnto strangers: and to such, as by one of their owne Citty now were taken to harbour. Their impenitency therein is wonderfull also, first in that which they did themselves: then, in that they would not bee said by others. That which they did themselves, was, that they came so many about it, euen the whole Citty to speake of: and nothing shamed, in so extreame beastlinesse, one of another; neyther the younger sort of them, nor yet the elder. Those others that would haue staid them were, first *Lot* himselfe: then, those guests of his, the Angels. *Lot*, to the end that he might stay them, to auoide one euill, doth of himselfe offer another: offering vnto them his two Daughters, maidens as yet, to abuse at their pleasure, so that those his guests might be spared. In which we may note some thinges in him: and some others, in them likewise. In him wee may finde some thinges commendable: and some others, reprobable also. Commendable it was, that hee had so speciall a care to preferue his guests from such villaines: and that, notwithstanding they were now so very badly giuen (which also himselfe doth not winke at, nor bear with them in it) yet he doth terme them his bretheren, and doth gently entreat them. Reprouable it was, that hee yeelded so far vnto them, that he allowed them a lesse sin, to stay them from a greater: and that therein he would haue yeelded his own daughters vnto their filthy lusts, whome by the nature of his charge, he aboue others ought to preferue. Whereby also it seemeth, that he had no remembrance of God, in that, in so great distresse as this, he sought not vnto him. In them may we note that they were maruelous wickedly set vpon their sin, when as neither the abuse of those yong women would content them: nor that pittifull and vnnaturall sight, to see the Father so ready to prostitute his Daughters vnto them, could make them giue backe from the wicked purpose they had in hand. Yet afterward the *Israelites*, enraged in their minds against the *Moabites*, and in the heate of battaile against them at that present, when they saw the King of *Moab* being then in desperate case, and very sore distressed by them, to sacrifice his owne sonne that should haue raigned after him, to obtaine in that distresse some helpe of his Goddes, so abhorred the fact that they presently left him, and went their waies. But these are so farre from relenting, that they bid him stand backe; vpbraide him that he was but a stranger; charge him that now at his pleasure hee would ouer-rule them; threaten to deale worse with him then with those others; and accordingly make towards him in forcible manner, euen to breake open the dore vpon him. The Angels therefore now beginning to take the matter in hand, first take in *Lot*, and shut too the doore against the rest: and then stroke that whole company with amazednesse of heart, and blindnesse of sight, that they could in no wise finde the doore, and in the ende were weary of seeking it. So they shewed themselves very plainly, that they were most worthy of the wrath that was cast vpon them: & how accordingly it fel vpon them is now to be scene. Where first we are to note one speciall manner that God vseth: neuer to be so grieved with the

Gen. 19, 1, 2, 3

Ibid. 4. 5

Ibid. 6-8.

2 King. 3, 27.

Gen. 19. 9.

Ibid. 10, 11.



the wicked, but that still he retaineth his fauour to those that are his. Heere therefore may we see, that the safety of those whom he will preserve is first regarded: and then, are those ouerwhelmed with wrath, whom he meant for their sinnes to destroy. So are wee first to consider of those whom it pleased him to vouchsafe such fauour: then of those that had no such fauour offered vnto them. Concerning those to whom he vouchsafed to offer such fauour, wee are first to see, who they were: then, in what sort they were dealt withall. In searching out who they were, wee are to note, that such fauour was offered to moe, then afterwaide enjoyed the benefite of it. So that some there were that did enioy it: and others, that did not. Those that did fully enioy it, were three persons onely, and those of *Sodome*: whereas, not onely it, but *Gemorrhah* also, *Admah*, and *Zeboim*, three other Citties, were all destroyed at this time also. And those three persons were none other, but onely *Lot*, and his two Daughters: whom the Story will afterward shew, not to haue beene so very good, but that we may see, that it was to be imputed onely to the fauour of God, and nothing at all to their goodnesse, that they were not with the rest destroyed. To finde in what sort they were preserved, wee are to note, that the dangers were two: and as the dangers themselues were diuers; so were they diuersly preserved also. Their former danger was in *Sodome*, where then hee dwelt: which that they might escape, the Angels did now plainly tell him, that they would destroy that Citty, for the great iniquity that was therein, and that the Lord had sent them to doe it: and thereupon willed him, out of hand, if he had any there whom he would bee loath to haue destroyed, to get them away; and themselues also to hasten away so fast as they could. And when *Lot* made not such hast as the danger that he was in did then require, then those Angels tooke him, his Wife, and his Daughters, by the handes, and led them forth, and bad them fly for their liues, and neither to looke backe, nor to stay in all that plaine Countrey, but to speede them soone to an Hill that they flewed him, that they might bee safe there. Their latter danger was such, as now, by that commaundement of the Angels, *Lot* himselfe did feare to be towards them: namely, that if he might not be safe but till he came thither, or (as others take it) but there; hee doubted it was more then they could reach in time; or else, that some ill might light on him there. Heereupon he besought the Aungels (but gathering his speach then, as onely to one) that as he had found exceeding great fauour in his eyes, so to preserve his life from that common destruction of the rest: so it would please him now in that fauour of his, to spare him his flight vnto that Mountaine, least they not being able in time to reach it, might so be overtaken with that destruction with the others; but rather that hee would giue them leaue to fly to a Citty that was there, but a little from them, pleading that it was but a smal matter to grant them so much, or as others take it, that the Citty it selfe was but small. Whereunto the Angell answered, that G he had now yeelded to gratify him in that point also; and for his sake would spare that Citty, and therefore bad him to make hast thither; telling him withall, that hee could doe nothing till hee were there. Whereupon, in proceffe of time after, the Citty it selfe was in their tongue, called *Small* or *Little*; that being the meaning of *Zoar*, whereby it was called. Those that did not enioy it, though it had beene offered vnto them, were some as yet remaining in *Sodome*: and one, of this company that the Angels had thus brought forth. Those that yet remained in *Sodome*, were those two Men that should haue married those Daughters of *Lot*: who, when their Father in Law that should haue beene, tolde them that the Lorde would presently destroy that Citty, and therefore willed them forth-with to get them out of it, made light of it, as though he had but iested with them. As many of vs likewise, do oft-times make but small reckoning of such iudgementes as the Seruantes of God haue espyed, and tell vs to bee hanging ouer our heades. That one of this company whom the Angels themselues had brought forth, and yet miscarried, was the principall person but one, euen the Wife of *Lot* himselfe: who, contrary to that they were bid, looking backe, was thereupon turned into a Pillar of Salt; by that iudgement of hers to season others, who by so faire a warning as it, would not take any season her selfe. Those others that had no such fauour offered vnto them, were all the other Inhabitantes of those foure Citties,



Citties, of whom it is sayde, first that *Lot* and his company getting to *Zoar*, by that time the Sunne began to get vp, and so beeing out of danger now, then presently the Lord cast downe Fire and Brimstone on those Citties, and vtterly destroyed them withall the Inhabitants of them, & whatsoeuer grew on the ground besides: then also, that *Abraham* getting vp betimes in the morning, and comming to the place where he had stood before the Lord, and entreated for them, and now looking towards those Citties, and the Countrie about them, himselfe was in some part an Eye-witnesse of that their destruction, seeing the smoake of that fire, arising as the smoake of a Furnace; but yet that God, when he ouerthrew those Citties wherein *Lot* dwelt, did remember *Abraham*, and for his sake, sent *Lot* away safe, hauing before made promise vnto him, among other things, that he would blesse those that blessed him, among whom *Lot* wee may easily conceiue was one, beeing so neere him, and otherwise so much beholding vnto him as many waies wee knowe that he was. As touching the *Hittites* or *Sonnes of Hetb*, wee haue in them a good example of humanity to strangers: wherein we are in like sort to see, vpon what occasion the same did arise; and in what manner it was performed. The occasion consisted of two principall branches: one, the death of *Sarah*, *Abrahams* Wife; the other, that *Abraham* thereupon made motion vnto them, to haue a burying place among them. As touching the death of *Sarah*, it is declared, of what age she was when shee dyed, namely, 127. yeares olde: and where it was that it pleased God to take her hence, namely, in *Hebron*, or the Territories of it, an ancient Cittie in the Land of *Canaan*. As touching the motion that *Abraham* thereupon made vnto them, to haue a burying place among them, we haue noted vnto vs, at what time he did it: and in what manner hee did. For the time, it was not (as sometimes with vs in our idlenesse and vanity, omitting such needefull businesse as then wee should do, and occupying our selues before we need in such matters) vntill the time that shee was already departed this life: nor, vntill hee had done that duty of mourning for her. The manner of it was, first as touching some place or other generally: and, when he found them so willing, as to giue him choice where himselfe would be, then for one place more specially. In his motion for some place among the generally, he first graunteth, that himselfe is but a stranger, and sojourner among them: and therefore woulde desire no more but to haue some burying place, proper to him and his among them; yet, that so much hee would gladly haue. Wherein there is no question, but that hee had no superstition at all in buriall: but that because himselfe was priuy, that God had promised that Land to him and his, this was a fruit of the Faith that he had in that promise of God: thus before hand taking, so far as hee could, possession thereof, not by the those dead bones of hers, but by that liuing Faith of his. When hee saw them so well inclined vnto that motion of his, that they gaue him free choise among them, then he directed his speech for one place more specially, and named that speciall place vnto them, desiring them that they would be meanes for him vnto the owner thereof, that for his money and full woorth of it, hee might haue it of him: and, when that also was presently offered vnto him of free gift, by the owner himselfe then present; yet, doing obeysance for their great curtesie, hee still persisted, not to haue it but for his money. The perfourmance of it was a great part of it in their readinesse before: then, in the finall and actuall agreement of both parts after. Their readinesse before, both to the first motion generally, and to the other which was more speciall, both in the whole company of them, and in *Ephron* the owner of that peece of ground that hee most desired, was both an example of good humanity vnto straungers: and a good patterne withall, of what dignity the seruants of God may bee, euen among the strangers of this World, if they can rightly carry themselves among them as they ought to doe. In the finall and actuall agreement of both parts after, the one party did set a price thereon, and parted with it; the other gaue the price that was set, and accepted of it: and both these in the presence and sight of all the company. Wherein both *Abraham* declared not onely his equitie in that he would so fully pay for whatsoeuer he had; but his wisdom also, in that he would not loosely doe, what he thought good and meet to be done: and *Ephron* likewise

Ibid. 17, 19.

Gen. 23, 1, 2.

Ibid. 3, 3.

Ibid. 4.

Ibid. 5, 9.

Ibid. 10-13.

Ibid. 5, 6, 11, 14, 15.

Ibid. 16-20.



Ibid. 19.

Gen. 19, 30-31.

wife, an Heathen Man, both a great and a louing regard to that honourable Father, though but a meere stranger to him; and his equity too, in affoording so good assurance, for what hee was willing to part with vnto him. *Abraham* therefore, when this peece of ground was made sure vnto him, did there bury that honourable Matron *Sara* his Wife. Those that were vnborne as yet, and yet notwithstanding haue their beginning within the compasse of this Story, are a couple of peoples that were great and naturall enemies to the people of God (and of whome afterward there is speciall mention :) which were the posterity of *Moab* and *Ammon*. Concerning whome, wee haue here set downe, in what sort they had their beginning: namely, that their owne Father begat them at vnwares of his owne Daughters; *Moab* of the elder, and *Ammon* of the younger of them. A beginning not altogether vnmeet, for such a people, as afterward they prooued to be: and, an example withall, both how easily one of the better sort may foulely fall, if hee take not good heede, and more in such solitarie dennes of ours sometimes, than among that sinfull people of *Sodom*; and how vngracious Imps so bad copulation is euer most like to yeeld vnto vs.

Gen. 25, 11.

Ibid. 6, 16.

Ibid. 24.

Ibid. 26-28.

Ibid. 25, 16.  
30, 26.

Ibid. 21.

9 *Abraham*, now being already departed as we saw before, and such other things *A* being remembred as to his Story did appertaine, both of those that were nearer vnto him, and of others farther off from him, now are wee to come to *Isaac* his Sonne, and to see the Story of his time also. Concerning which wee are to note, that of him there is nothing so much set downe, as either of *Abraham* his Father before, or of *Iacob* his Son after: and that the compasse of his time is much furnished with relation of others, partly with some mention of *Ismael* his halfe-brother, and of *Esau* his elder Sonne; but especially with *Iacob* the younger. So are we first to consider what we haue set downe of himselfe: then, what we haue (in the compasse of time) set downe of those others. That which is set downe of himselfe is most appertaining to his life: but some part appertaining to his death too. That which is appertaining to his life is some part of it, as it were but generall: and some part of it, more speciall. That which wee may account to be generall, is, that which concerneth his whole estate, not respecting one thing or other specially, but onely the whole: as namely, when it is said, that after the death of *Abraham*, God did blesse *Isaac* his Sonne. Which is not meant of any one blessing in particular, but that as God was with his Father before, and in all thinges prospered his affaires and waies among the people, with whome he sojourned: so was hee now with *Isaac* his Sonne, euen as hee was with his Father before. As also it doeth a while after, more plainly appeare, when *Abimelek* King of *Gerar*, fearing his might because hee saw him to encrease so much as he did, had charged him to depart out of his countrey. For then, not onely God himselfe did bid him notwithstanding to be of good cheere, and told him that hee was the God of his Father *Abraham*, and now would be with him also, and blessed him: but euen *Abimelek* himselfe likewise, together with one of his speciall friends, and the Captaine of his Army, came and desired to haue a league with him, euen onely because they did so plainly see, that the Lord was with him. That which is more speciall, is most appertaining to such time of his as wherein hee made no preparation yet for his death: but partly also vnto such time, as when himselfe doubted that hee had not long to liue, and was therefore desirous, for one thing specially, to take some order before. That which belongeth to the former of these, resteth in two principall branches: one concerning his marriage; the other concerning his owne habitation. Concerning his marriage, first the time onely is noted: then, some other things of greater moment. For the time it is said, that he was full forty yeares old when as he was married to *Rebecca*; then, that it was twenty yerees more, before hee had any Childe by her also: a speciall good example to teach all men with much patience to await the performances of Gods promises towards vs, when as notwithstanding those great promises before, concerning a great posterity to be from his Father and him deriued; yet, as his Father had not him till fife and twenty yeares after, so hee also was now threescore yeares olde before hee had any. Those other things of greater moment, are some concerning himselfe; and some others concerning *Rebecca* his Wife. Such as concern himselfe were these two: one that hee humbly sought



sought the Lord on the behalfe of his Wife because she was barren (a good patterne Ibid. 11. for vs also, in all our necessities to seeke vnto God;) the other, that the Lord was intreated of him, so that his Wife soone after conceaued, and was with Child by him. As wee in like manner need not to doubt, but that God will heare vs likewise, in such things as are needfull for vs, if wee shall truly seeke vnto him. Such as concerne *Rebecca* his Wife, are those things that did befall her, both while she was with child with those twins with whome she then went: and when shee was deliuered of them. While shee was with Child with them, shee sensibly perceiued, that the Childeren Ibid. 12. stroue together in her wombe. Whereupon being troubled, and somewhat dismayed at the straungenesse of it, shee enquired of the Lord what the matter meant (a good example for Women in all cases of Child-birth, and for vs all besides to follow, in all our troublesome thoughts likewise, and whatsoever other necessities at any time wee haue:) and the Lord then told her, that there were two speciall peoples Ibid. 13. in her wombe (and so euer in the Church here) as a reason sufficient, that it was no great maruaile if they did not better agree; and that the most vsuall or ordinarie course should so farre giue place in them, that the younger should grow the mightier; and the more woorthy, and that the elder should accordingly bee in subiection vnto him. A comfortable patterne to those that are the more dispised sort in the world here, if they do soundly cleaue vnto the Lord: that though the world maligne them and can neuer let them be quiet by them; yet are they the better with God, and so shall be acknowledged too, when the time by him appointed shall come. When the time was come, that shee was to be deliuered of them, the former of them came forth ruddish and hayrie: and therefore, seeing that being so hairie nowe, euen at his birth, hee attained to that which other Childeren commonly haue not till they be of some growth, nor then neither but in much scantier manner, therefore they called his name *Hesau*, as already come to perfection. After whom came forth the other, holding his brother by the heele: and for that cause they so tearmed him *Jacob*, signifying to hold by the heele. Concerning his owne habitation or being, we are first to consider where it was: then, what was the manner of it. As touching the former, wee are to note, that hetherto hauing remained in this Land where *Abraham* left him, and which was promised, in time to be theirs, now by occasion he left the same, and went vnto *Gerar* a City of the *Philistims*, and was of purpose (as it seemeth) to haue gon thence vnto *Egypt*, as *Abraham* his Father on the like occasion had done before. The occasion of which his remoouing was a Famine, that now in his time also (as in *Abrahams* before) fell on that land wherein hee sojourned: for auoyding of which, being of purpose to go into *Egypt*, but admonished by the Lord that hee should not so doo, hee went but onely to *Abimelek* King of *Gerar* and sojourned there. A sufficient example, both that God doth sometimes proue his dearest Children with such necessities: and yet that themselues may not shrinke from them neither. But being there, hee was not able thereto continue, but after a time was faine to returne into the maine Land againe, the *Philistims* hauing but an out-side of it. So are wee more specially to note, what was the Story of his being there: then, what followed when he came thence. Being there it is very plaine, that God did exercise him diuersly: but yet therein also did shew himselfe very gracious vnto him. The exercise was, partly by his owne infirmitie: and partly, by the enuy of others. Of his owne infirmitie it was (and the same very great) that hee also now denied his Wife, as his Father had done before, first in *Egypt*, then here also. But this was great infirmity in him, not onely because that hee might well haue beene warned by that infirmity of both his parents before, and by that reproofe which they had for it: but also, because the Lord himselfe had promised to be with him, and to blesse him; and gaue such prerogatiue to his seede besides. And if such infirmity were found in so great Fathers as those, and in such matters withall: wee are the lesse to bee discouraged, if Gen. 12: 12. 20, 2. Gen. 26, 3, 4. Ibi. 12-17. 20. 1. D the like nowe and then fall out in vs. Of the enuy of others it was, that when they saw him so mightily to encrease, they then quarrelled with him about trifles, and would not rest till they got him forth from among them. That neuertheless God did shew himselfe to be very gracious vnto him in both, it doth in it selfe very plainly



- ly appeare: first in that time of that his infirmitie; then, in the time of that their enuy.
- Ibid. 8-11. In the time of that his infirmity, hee did not onely preserve his Wiues chastity in the meane season; and otherwise brought forth the trueth of the matter (which himselfe concealed so much as hee could:) but also put such a feare into their hearts, of some speciall vengeance to be cast vpon them, if any of them had done that villanie vnto her, as that straight order was presently taken, that they should be safe from all such daunger. In the time of that their enuy, God did not onely preserve him safe, that they did him no hurt to speake of, but onely some little trifling displeasures: but did specially blesse him besides. Those trifling displeasures wherewith he suffered him to bee exercised by them (while otherwise hee preserved him from all speciall hurt) were of two sorts: one, by the King himselfe, or by them all generally: the other by particular persons onely, and those inferiours. By the King himselfe, or by them all generally, hee was commaunded to depart thence: and the reason is giuen, for that hee was growne much stronger than they. By particular persons, and those but inferiours, there were two pelting displeasures offered vnto him: one, that they filled vp with earth those old Welles or watering-places, which the seruants of *Abraham* his Father had in *Abrahams* time digged before; the other, that the Shepherds or Heard-men of *Abimelek*, stroue with his seruants twice about others, newly digged by him, challenging those to be theirs likewise. That speciall blessing that God besides bestowed on him, was either concerning his own substance: or else concerning those hard neighbours of his. Concerning his substance, it is plainly noted, both that sowing in those parts, hee reaped an hundred fould encrease, and so did inaruaulously encrease: and that in his greater and smaller Cattle, and in his owne family besides, hee was now growne exceeding great. Concerning those hard neighbours of his, first God himselfe did then againe appeare vnto him, and bad him be of good comfort, assuring him, that for *Abraham* his Fathers sake hee would haue a speciall care of him, and in all his distresse euer be with him; and this so comfortably, that *Isaac* himselfe being well encouraged thereby now, there builded an Altar and worshipped: then also, hee put that feare of him into the heartes of *Abimelek* and some others of the chiefe about him, that they came soone after vnto him, and sought to haue league of amitie with him, which also hee did not onely confirme vnto them; but hauing before set his seruants to assay if they could not light on som spring there, and they nowe bringing him word, that they had light on a good fresh spring, hee thereupon, by the oath of amity or good neighbor-hood, which at that time passed betwixt them, gaue name to that place, and so calling the place *Shibah*, that is, an Oath, the City that afterward grewe vp there, was thereupon tearmed *Beer-shebah*. E
- When himselfe doubted that now hee had not long to liue, and thereupon himselfe was desirous for one thing especially, to take some good order before hee departed, hee called his elder Sonne vnto him, and told him, that now being old and not knowing the time when God would call him, hee was now purposed, while yet he liued, and was of good sense and perfect memorie, to leaue a speciall blessing vnto him. So hee bad him take his Bow and Quiuer, and goe and kill him a peece of flesh, that hee might haue such meate as was to his appetite, & so would he bestow that blessing on him.
- Ibid. 7-31. *Esau* did as his Father bad him: but by the pollicy of his Mother, both his Father was beguiled, and himselfe preuented therein by his Brother. Whereby it may seeme, that God was therein disposed to haue a speciall preseruatue for the people of *Israel* that were out of *Iacob* to be raised, against the pride that otherwise might arise in their hearts, in respect of the prerogatiue that they should haue, not onely aboue those that came of *Esau*, but aboue all others besides. For though God himselfe did meane the same to *Iacob*: yet did his Mother and hee haue so inordinately thereunto, that thereby it was notably stayned to him and his. That which is set down of his death, is no more but at what age he died: and, who did bury him.
- Hee dyed at the age of one hundred and fourescore yeares: and was buried by *Esau* and *Iacob* his Sonnes. As touching those others that in this compasse of *Isaacs* time are mentioned also, and first to begin with those that are lesse remembered, who are, as we said, *Ismael* and *Esau*, of *Ismael* we haue no more in effect set down but
- Gen. 35:28,29.



but that as God before had promised *Agar* his Mother, and *Abraham* his Father Gen. 16, 10. 11, 12, 7:20. afterward also, that he would blesse him and make him great, that twelue Princes should come of him, that hee should grow to a mighty people, and take vp a great portion of those partes to dwell in, as also that they should bee a Martiall people, hauing Warre in a manner with all men, and in a manner all men againe with them likewise: so haue we heere a likely beginning, towards the accomplishment of all that was promised. For heere it is said, that he had twelue Sonnes (who also are by name recited) that they became Princes of their owne peoples, and had a large part of those Countries to dwell in: which albeit *Adrichomius* doth as it were confine or streighten close to the read Sea, on the East side of that Sea; yet *Tremellius* and *Iunius* doe much farther enlarge it, euen to *Susiana*, lying on the *Persian* Sea, and bordering on *Persia* it selfe. In his life also, being 137. yeares, there is a good probable token of some speciall fauour of God towards him. Of *Esaú* we haue some-what more then so. But as the Apostle did afterwarde account him a prophane or godlesse person; so haue wee nothing of him (to speake of) but that which doth much tend thereunto: and yet notwithstanding, both that *Jacob* his Father did affect him more then the other; and that God did vouchsafe to giue him a speciall blessing besides. That we haue nothing of him to speake of, but such as are probable arguments that he was prophane indeed, may indifferent plainly appeare, first in the whol course of his life: then, in certain particular actions of his besides. The course of his life seemeth to be, that he gaue himselfe to Hunting, being, as he was, so skilfull therein: a great wasting of precious time, which vnder so godly a *Patriarke* as his Father was, no doubt might haue beene much better spent. Those his particular actions besides, that boad such a matter, are of two sorts: some that argue a small care that hee had, in certaine matters of weight that did much concerne him; others, that hee had but small feeling of his owne sinne neyther. Of the former sort there were two: one that so easily, or fondly rather, he parted with his birth-right; the other, that hee did in such sort marry. As touching his Birth-right, his Brother did no sooner moue him in it, but he was as ready to yeeld it vnto him: and though he was at that time hungry, yet, besides that it came vnto him for lacke of better gouernment; both hee might otherwise haue supplied his want therein, and hee might well haue conceiued, that his Brother would not haue failed him in that point neyther, though he for that matter had stode to his owne. In his marriage hee did not onely match himselfe with a couple at once, and afterwarde tooke him a third besides: but also made his choyce of such, as, for the better of them, hee had little comfort in the promise of God, being as she was, of *Ismaels* race; and for the others, being of the inhabitants of that Land, nothing at all, but discomforture onely, because they were an accursed people, should be in seruile estate vnto others, and were in the end to be destroyed. That wherein he seemeth himselfe to haue little feeling of his sinne, was extreame hatred to his Brother, for preuenting him of the blessing, purposing with himselfe to kill him for the same. For himselfe parting with his Birth-right before, and by likelihood vnderstanding since, that the blessing was to go to his Brother also: as in the latter of them he was to rest in Gods ordinance, and to hold himselfe contented therewith, though himselfe had deserued none other; so in the former hee might plainely see, that by his owne folly before, he had iustly deserued now to be excluded. Yet hee considereth not his owne sinne: but boileth in wrath against his Brother: That his Father did affect him more then he did the other, is plainely set downe: and lesse maruell should it bee vnto vs, if good men sometimes doe beare a naturall affection more vnto such, as in whom they see no great matter towards God; then to such as themselves do know to be much the likelier, to be of farre greater price with him. That God did vouchsafe him a speciall blessing besides, it is plaine likewise, both for that hee grew so fast to so great a people, that soone after they became a Kingdome: and had eight Kinges one after another (but of diuers families) successiuey raigning, before there was any King at all, in the line of *Jacob*, or *Israel*. A manifest example, that in earthly thinges God is oft-

Gen. 25, 12, 18

In Pharan, 43,

In Gen. 10, 7.

Heb. 12, 16.

Gen. 25, 27.

Ibid. 29-34.

Ibid. 26, 1, 2.  
28, 6-9.

Gen. 9, 25,

10, 15.

Ex. 23, 23, 27

Gen. 27, 43.

Gen. 25, 28.

Ge. 36. 1-43.



times more liberall to the Children of this World, then vnto those whom himselfe by adoption and grace, hath taken a great deale neerer vnto him. That which we haue set downe of *Iacob*, is (as I said) without comparision, a great deale the more, occupying many whole Chapters it selfe alone: but yet extending it selfe oftentimes to such particularities, as that, in the course that wee are in, it may wel be abridged. It is in effect no more but this: that now by occasion he was faine to leaue this his Countrey for a time; and returned not againe, but a little before his Fathers death. So that his whole story, within this compasse, is but of that iourney of his: first setting vs downe the occasion of it; then, the story of his iourney it selfe. The occasion of it, was first of all the hatred of *Esau* his Brother: but then also, a speciall regard of his owne bestowing in marriage. The hatred of his saide Brother was such towards him, as that *Rebecca* his Mother feared he should haue bene slaine if there he had staid. Whereupon seeking in time to preuent it, shee first laboured to get her Sonne in mind to withdraw himselfe out of the way for a time: and then, to perswade her husband also, himselfe to send him forth likewise. She sought to perswade her Sonne to get him out of the way for a time, by shewing the daunger that he should bee in staying there, his Brother being resolved to slay him. But then, comming to her husband, we do not find that she spake any thing to him of that matter (and then haue wee therein, a patterne in her, of a speciall good moderation of her affections: and so consequently, both a prooffe of her wisdom; and a care that she had not to cast her Son *Esau* cleane out of fauour:) but onely vttered what regard she had, to haue *Iacob* matched in marriage, better then was *Esau* before. Therefore concerning that regard that they both had to bestow him better in marriage, as she did take this opportunity to moue him in it, and he did readily yeelde vnto it: so it is good to marke withall, how ready a way there was before laid forth vnto both. For we read before, that those two Wiues of *Esau* which he had taken of the women of that Countrey-breed, were a great heart-broke vnto them both: and therefore lesse maruell, and no new thing neither, that now she plainly told her husband, that shee for her part could haue no ioy to liue, if *Iacob* were in such sort matched; nor that *Isaac* did thereupon so readily call him, and, without any longer drift of the matter, sent him away. So by this occasion *Isaac* calling for him, and now of his owne voluntary and free consent, confirming vnto him those blessings, which before, being himselfe beguiled he bestowed indeede vpon him, but thought that he had bestowed them on his elder sonne *Esau*, and charging him not to match himselfe with any of the *Canaanites*; but to go to his Vnckle *Laban*, and there to marry some Daughter of his, besought the Almighty God to blesse him, that hee might encrease and grow to a mighty people, and inherit the Land, that God before had promised to giue vnto *Abraham* and to his seed, wherein he had bene but a sojourner yet. In the story of this his iourney we finde, that for a time he was (in comparision) but in bare or meane estate: but afterward that he was greatly encreased. He was (in comparision) but in bare or meane estate, both at his going thither: and for most of his time there. As touching his going thither, although himselfe were then in meane estate: yet is it very apparent withall, that God was then also very gracious vnto him. That himselfe was then in meane estate, may sufficiently appeare in this, that whereas we haue no mention of him at all, but onely at his setting forth, and in two places besides as he was on his way, in none of those haue we any mention of others with him, much lesse of any attendance: & himselfe doth afterwarde confesse, to the glory of God for his great encrease then, that at this time that now we speake of, he passed ouer *Jordan* but onely with his staffe, as scant a furniture as any way lightly can be conceiued. A matter (in my mind) that is not lightly to be regarded; considering withall, that at this time he was sent to prouide himselfe of marriage: and therefore more specially to be considered, both in what respect it may seeme strange vnto vs; and, what our selues may gather out of it. It may seeme strange vnto vs, that he was sent forth so barely, both in respect of the common vsage of all (to speake of) in all such cases: and in respect of some thinges also

Gen 7, 44-47.

Ibid. 1. 1.

Ibid. 48.

Gen 28, 1-5.

Ibid. 10, 11, 29, 1, 2.

Ibid. 31, 10.



also that did concerne that case of his more specially. The common vse of all (to speake of) is knowne to be, if Parents send forth their Children, any thing far, and to their friendes, euer to doe it, something like, as themselves are able: especially, if it be about their preferment in marriage withall. The things that more specially concerned that case of his, were of two sorts: one, time past; others of the time then present. That of time past, was the example of *Abraham* a little before, whereunto *Isaac* himselfe was priuie. For when *Abraham* was about such a matter for his sonne *Isaac* (who also was then almost out-right forty yeares old, and therefore not to be conceiued, but that he minded in what sort his Father went about that businesse) hee sent the chiefe Steward of his house about it; who also had with him ten Camels, and other attendance of men besides: and went so prouided, that he gaue Jewels and rewardes very liberally as occasion was offered. Those that were of the time then present, were two: the one, how conuenient (if not cleerely needfull) it might seeme for *Jacob* now, to haue beene sent forth with much better regard then so; the other, how able *Isaac* was, so to haue done. How conuenient it might seeme, that *Jacob* had beene sent forth with much greater regard then so, ariseth out of two principall considerations: one, that now it appeared that God had made choice of him, on whom to bestow that speciall blessing: the other, the danger that he might be in by the wrath of his Brother. Seeing that God had now made it knowne, that hee had made choice of him for that speciall blessing, hee was accordingly to bee regarded: though not for outward pompes sake; yet so farre as was requisite, that his parents might therein shewe, that they also reuerenced that counsell of God resting on him. Seeing also that he was in some danger, or at least might bee, by the wrath of his Brother, though it may be that other-waies they prouided for it: yet that also might in such a case, in good respect, iustly require a better attendance, at the least for that first part of his way, if not that necessity did so require, yet for the outward conueniency of it to such as knew not how the danger was otherwise preuented, or might be intended not to know it. How able *Isaac* was, so to haue done, besides that, there may be no question of it with any, for that he is so generally known to all to haue bin mightie and rich, the consideration of two onely thinges, may bee sufficient to cleere it to all: one, the reckoning that *Abimelek* made of him; the other, the time when this was done. The reckoning that *Abimelek* made of him, was in plaine termes, that he was then growne a great deale mightier then he; and thereupon, notwithstanding the discourtesie that then hee did him, soone after hee sought to haue a league of amity with him: and yet was *Abimelek* himselfe a King. It was at such time as *Isaac* was so old, that now he thought he had not long to liue, and as it seemeth, about an hundred seauen and twenty yeares old: in all which time, hauing all his Fathers substance before, and the blessing of God so resting vpon him, as afterward it did, it could not (lightly) be, but that in substance or goods, hee farre exceeded *Abraham* his Father. All this notwithstanding, *Jacob* is sent forth from home as bare as may be, or, as we say, like No-body else. What our selues may gather of it, is now to be seene: and first, if it did arise from beneath; and then, if it did come downe from aboue. If it did arise from beneath, it may seeme to come, eyther of the simplicity of those dayes: or else of some set purpose. If of simplicitie of those daies, not regarding thinges of that kind, in such sort as the manner of the world now is: then, haue wee in that example a great reproofe to many of our doings now, when as simple and meane men to speake of in comparison of *Isaac*, must haue such attendance on their Children, and must haue them so set forth to the eye of the World; and not onely in so weightie businesse as was this, but in every trifling occasion whatsoever. If of any set purpose (and yet from beneath) then is it likeliest to bee of some perturbation, which notwithstanding wee may rather hope to bee farre from such parties as those. But men are men: and the best of all, subiect sometimes to humane passions. If it should be so, I see not any perturbation that should worke such effect, were so likely to arise vnto any as *Isaac* himselfe: both because it is plainly set down, that he bare more affection

Gen. 24. 2, 10.  
22, 32, 53.

Ge. 26. 16-28.

Ibid. 25: 5.



- Gen. 30, 28. affection to *Eſau*, and his Wife vnto *Jacob*; and because *Isaac* was beguiled so farre as he was by *Rebecca* and *Jacob* together. For first as touching his affection, inclining more to the one then to the other, it is in al reason so pardonable to all, that such crossing of it by any, may well be allowed (among men) for iust cause of offence. Then also, that they so ioyned together to beguile her, they beeing both by the Lawe of God and of Nature too, his Inferiours, and such as should in all dutifull manner haue intreated him rather, and haue vsed reasons to perswade him, (especially hauing so good as they had) then so to worke vpon him in that want of his sight, and so to lead him, contrary to his owne minde, as themselues thought good: this also might easily bee taken for so disorderly dealing in them both, as that he were not to be hardly censured by any, if hee were thoroughly offended at it. For albeit God had indeede determined on that which they sought for: yet, both they when they had better meanes, did seeke to atchieue it inordinately; and God himselfe could otherwise haue brought it to passe, and nothing needed that inordinate course of theirs. If in such displeasure he now sent him away so barely, and yet not altogether in the way of reuenge, to that inordinate dealing of theirs, but in some part of iust punishment of it: as it were no more, then they both deserued, so may we gather, that in all such inordinate dealing of ours, wee may well expect a scourge, euen of the best men that are, and most ready to yeeld to Gods holy ordinance when once they know it (as we see that hee then did, for that he would in no wise vary) and though the ordinance of God himselfe were for the thing that so we sought, but inordinatelie. If it did come downe from aboue, that might it doe, either by some good minde in the parties: or else, immediatly from God himselfe. The good mind that I conceiue might bee in the parties, was, if so they rested on the prouidence of God, that eyther *Isaac* and *Rebecca* did thereupon in such sort send him away; or *Jacob* himselfe did thereupon take that course that he did: which if they did, whether soeuer of them it was that should doe it, there is no question, but that very commendably they might so doe. And as therein they did notably humble themselues: so were they thereby as much exalted afterward for it. If it came immediatly from God himselfe, therein also haue we a notable Document, not to be grieved when God doth offer to abase vs, when as we may see, that in his secret purpose (as the euent doth shew, when it commeth) there is so notable exaltation to ensue therupon. That God was now also very gracious vnto him, he gaue sufficient prooffe thereof, both neere vnto the beginning of this his iourney: and neere vnto the ende of it againe. Neere to the beginning of it, it was, that God appeared vnto him at *Bethel*, where the first night hee tooke vppe his lodging. At which time, *Jacob* was faine to take vp his lodging in the fieldes (not being able to reach the Cittie which was before him) and when he was faine to make the hard stones (laid to such purpose, or couched together, so well as he could) to be his bolster or stay for his head, and in that his distresse called on God, as it seemeth, by that which followed. God there vppon, euen that very night in so comfortable manner appeared vnto him, as that thereby both in visible demonstration, and in plaine tearmes besides, he gaue him to vnderstand, that not onely for that iourney he would be with him, both going and comming, and bring him safe to his iourneys ende, and home againe: but also would giue him that land where then hee lodged, make his seede to breake forth to the East, West, North, and South; and that in it all the Kindreds of the Earth should be blessed. Which also was so comfortably done, and so farre affected *Jacob* himselfe, that not onely he acknowledged that there was in that place a more speciall presence of God then he was aware of; and thereupon tearmed it the house of the Mighty God, and the Gate of Heauen: but also euen then presentlie raised vp a memoriall of it, of the stones whereon hee had rested, and after a sort consecrated them thereunto; and bound himselfe likewise in respect of those great promises of God to him then made, that the Lorde in the meane season giuing him what to eate, and wherewithall to be cloathed, bringing him home in peace to his Fathers, then he should bee his GOD, and that place should then bee vnto him
- Gen. 27. 35, 37 39.
- Gen. 28. 10-15.
- Gen. 35. 3.
- Ibid. 14-22.
- the



the house of God, or that he would worship there, and that he would truly giue him a Tith of all he should bestow vpon him. In which it shall not be amisse, more specially to note some-thing as touching that apparition of God vnto him: and then, how himselfe was affected at it. As touching that apparition of God vnto him, by a ladder that from the earth reached vppe vnto heauen, by which the Angels of GOD went vp and downe; as in particular it might assure *Jacob* for that his iourney, GOD giuing his Angels charge of him, both as hee went forward, and as hee should returne againe: so in generall it may bee very well a figure of Christ, GOD, and Man, coupling Heauen and Earth together, and reconciling God and Man: by whom also the graces of God descend vnto vs, and by whom onely our Thankesgiuinges and Prayers, and our whole seruice of him besides, doe from hence get vp vnto him. Neither did those present fauours, nor promises of good thinges to come, any other way descend vnto *Jacob* at a present, but only by Christ, ordained then in the secret purposes of God, though he came not till long after, in the Flesh: as also God himselfe doth afterward direct vs, by him to deriue whatsoeuer fauours they are he bestoweth vpon vs. As touching *Jacob*, how hee was affected at it, it is good to note, that as here he did shew himselfe to haue a good Faith towardes God; so it appeareth in like sort, to bee not a little clogged with his owne infirmity. He did shew himselfe heere to haue a good faith towards God, in that he did so readily acknowledge such a presence of God there, and yeilded himselfe to be so well affected therewith, as then he was. That neuerthelesse it was not a little clogged with his owne infirmity, appeareth likewise, in that hee doth put ouer the matter so much as he doth, till he see the accomplishment of it so farre as to that his iourney appertained; and, hauing so great promises as hee had, neuerthelesse doth so specially stand vpon this his (so needefull) bodily maintenance in the meane season. Neere to the end of his iourney, which was about some three hundred miles or better (for all which space wee heare of no farther comfort giuen him: and that which is giuen vs by Christ already, is to serue vs for all our Pilgrimage heere) it pleased God againe to giue him another tast, that hee did prosper this his iourney vnto him. But heere where the Text saith, that he went, as our translations are, into the East-Country, and the originall it selfe doth say, that hee went into a

M Land of the Children of the East; and our Interpreters heereunto adde for expositions sake (as in in other such places besides) that *Haran* was East from whence *Jacob* came; and yet in truth, it is rather North-East, and some-what more bending to the North, then to the East: Here it were good to note, once for all (as also for that place of *Numbers* 23:7.) that in such places it seemeth, that the Coast of the world is taken by the Text more generally; namely, that all those Countries are counted the East in respect of those other two principall partes of the World, and not in respect of this one little Countrey more specially. That other tast that now God did giue him towardes the end of this his iourney, was, that not onely now hee found himselfe to be come right to the place where he would be: but also, that there at the first hee heard that his Vnckle *Laban* (to whom hee went) was well; and presently met with one of his Daughters there in the field, by occasion whereof himselfe also was fetcht in by *Laban* himselfe. So it pleaseth God to ordaine to his Children very often, euen in the thinges of this World also, that hauing had in the way of his seruice some heavy beginning, they neuerthelesse finde a comfortable ending. Being come now to the time of his being there, where he was (for the most part of his time) but in hard estate likewise, we are now to see the Story of it: but first, how hee was at the first kindly receiued; then, how afterward he was ill entreated. For his first receiuing it is cleere, that hee was very well vsed. For besides, that *Laban* did readily and gladly receiue him, and when he heard by what occasion he was so driuen thither, though he found him to be but in bare estate, yet he acknowledged him to bee his neere Kinsman: hee had not beene past a month with him, when himselfe began to breake with him what Wages hee should giue him for his seruice, during the time of his aboad with him (alleading withall, that though hee were his Kinsman, yet was there no reason he should serue him for naught) and when hee vnder-

stood

Esa. 7. 10-15.

Gen. 29. 1, 13.

Ge. 22. 13. 19.



Ibid. 18, 13.

Ibid. 15.

Gen. 31, 7, 8.

Ibid. 41, 41.

Ibid. 9-13.

Gen. 28, 14.

Gen. 29, 28, 35

stood that hee required *Rachell* his Daughter in marriage, hee also did not deny her vnto him. But now immediatly after began his hard vsage by his Vnckle: and yet, on his part towards God, not altogether vnderferued neither. Yet was that no excuse vnto *Laban*, who dealt indeede very hardly with him: first, in his marriage; then, in his Wages. In his marriage the hardnesse that towards him he vsed, may seeme to be no more but one point of hard dealing onely; but beeing better considered, so it appeareth, that there was another in it besides: one, that most readily sheweth it selfe at the first; another, that dependeth thereon. That which most readily sheweth it selfe at the first, is, that when he had couenanted with him for *Rachell*, hee in her steede, vnwitting to him, giueth *Lea* vnto him: a matter that might more easily be done as the vsage is saide to bee then, bringing them in to their Husbands both without light, and couering them with a vaile besides; so farre yeelding vnto the shamefastnesse of young Women, as loath belike thereby to teach them to be ouer-bold, or to put away shamefastnesse from them, or, as wee say, to make ship-wracke of it. By which his doing, he did not onely a manifest wrong to his Nephew: but also shewed himselfe to make but ouer profaine an account of marriage, and from thence did a wrong vnto the ordinance of God it selfe. That which depended thereon, was, that he draue *Jacob* thereby to a second marriage, because he had set his affection on *Rachell* before: who otherwise, it may be, at least for any thing that he may be entented to know to the contrary, would haue contented himselfe with one alone. As touching his Wages he shewed himselfe at the first, to be a good vpriight man in all such cases: but afterward it prooued not so indeede. Hee seemed to be an vpriight man in all such cases, for that himselfe first began to put *Jacob* in minde of bethinking himselfe what wages hee would looke to haue for doing him seruice: graunting, that albeit himselfe were Vnckle vnto him, yet was it no reason that he should take his seruice of him for naught; and so aduising him, to bethink himselfe what he should giue him. So is it with diuers of vs likewise, who in generall doe euer seeme to meane euery man his due at our handes: and in our owne mindes finde not oft-times that we haue any other meaning; and yet when we come to particulars, then start wee from the rule of equity cleane, eyther altogether blinded, or else very partiall when it toucheth our selues. That so it fell out with him also, notwithstanding this faire shew of his at the first, doth plainly appeare, first in deceiuing him in that very party for whom he had couenanted his first seauen yeares seruice, as we haue already seen: & afterward, in his other Wages besides. Concerning which other wages of his, how hardly he dealt with him, we haue not set down originally, but yet rehearsed by *Jacob* twice, and in such sort, as it seemeth he would not doe it, vnlesse it were true: and farther adding, that God himselfe did in effect acknowledge so much also. He repeated vnto his Wiues first, that their Father had much deceiued him in his wages, and very often to his preiudice and losse (so far as in him lay) altered the same; and then told his Vnckle himselfe, that he had oft changed his Wages, and, but that God did prouide otherwise for him, hee would haue sent him away empty also: both which, were so priuy to the dealing that passed betwixt them, that it is not likely that hee would say otherwise to them, then the truth was indeede. That which he alleadgeth God himselfe to haue acknowledged, resteth in these two pointes: one, that *Laban* dealt hardly with him; the other, that God himselfe brought it to passe, that *Labans* flockes did still so breede, as was so much to *Jacobs* behoofe. That this hard dealing was not altogether on his part towards God vnderferued, it seemeth to bee reasonable plaine likewise by the meanes that he vsed to attaine to the fauours that God did promise him: both concerning his posterity to come; and his present estate then. Concerning his posterity to come, whereas God had promised him it should be so great, that in his seed all the Kindreds of the Earth should bee blessed: hee both hastened thereunto by taking that liberty to haue many Wiues (then indeede much vsed, but euer swaruing from Gods holy ordinance;) and besides that, seemed to haue ouer slender regard of that holy seed, in imparting himselfe vnto so many, on so small occasion as then hee did. O For he meant no marriage at all to *Lea*, at the first, though afterward hee continued with



with her, and among others, by her had *Judah*: and *Bilba* first, and *Zilpha* afterward, Gen. 30. 1-4, 9 were brought vnto him in emulation. Concerning his present estate, then it rested in two principall pointes: one, to attaine to the wages, that for his seruice was couenanted with him: the other, his returne home-ward againe. To obtaine the Wages which to him was promised, or rather to better it all that he could, hee might seeme to vse inordinate wayes, when hee prouided those speckled branches, and set his spotted Cattle before the others: and especially, that hee vsed such pollicy about the best and strongest of his Vnckles goods. For his returne home-ward hee tooke his iourney secretly on the suddaine, not onely vnwitting vnto his Vnckle, vnder whom he had so speciall a charge: but also when hee was about speciall businesse farre distant from him. In all which thinges he had so plaine and pregnant promises of God, and so good experience of his power to performe them, and of his great fauour to him besides, that the lesse it would become any Childe of God by such meanes to seeke to attaine his desire in any thing whatsoeuer, the more vnseemly was it in him, and shewed his infirmity to be the greater, that in such sort he sought the accomplishment of them: a manifest patterne, that it was not any speciall good thing in him, for the which God was so fauourable vnto him, and so stood with him; but onely of his owne meere goodnesse towards him, and for that he had promised *Abraham* to vse such fauour to his posterity. And how truly might *Balaam*, even onely in this respect say, that God saw no iniquity in *Jacob*, no transgression at all in *Israell*? So his bare estate being finished, and now the time being become, wherein hee was much increased, the Story so lieth, that first it directeth vs to consider of that his encrease: then, of his returne thereupon. Concerning that his encrease, we are to note, what it was: and whence it came. What it was, is set downe vnto vs, not onely generally: but more specially also. Generally it is saide, that hee did exceedingly encrease. More especially we finde that encrease of his to be set downe vnto vs, both in the people to him appertaining: and in his goodes or substance besides. His people were, first such as were neerer vnto him: then such as were somewhat farther off. Those that were neerer vnto him, were *Lea* and *Rachell*; *Zilpha* and *Bilba*: and those Children those that now already hee had begotten of them, which were cleauen Sonnes, and one Daughter. Those that were somewhat farther off, were all those his Seruants, both Men and Women, that he had to attend his businesse, wherein he is saide to haue abounded also: and himselfe confesseth, that now he was growne into a couple of bandes, or company enough to cast himselfe into a couple of reasonable battailes if neede shoulde bee; as also, the substance hee had importeth, that his Seruauntes must needs be many. For (now to come to it) although it be not set downe what it was: yet the present that he sent his Brother of that which presently came to hand, sheweth that his substance therein was great: those beeing of so many seuerall kindes, and all so plentiful in themselves. In his returne wee haue set downe, first the occasion of it: then, the manner. The occasion of it wee may conceiue to be, partly in himselfe: but plainly wee finde in to proceede of others. Wee may conceiue it partly to be in himselfe, for that all men generally are desirous to returne to their Country, and vnto their naturall friends (and so doth *Laban*, who may seeme to know his mind therein, directly tell him:) especially, when they haue attained to a better estate then before they had; and when themselves may so bee free, whereas they were in seruice before. Those others were, both men beneath: and God aboue. The men were, first *Labans* Sonnes: then *Laban* himselfe. His sonnes repined at *Jacobs* wealth, as hauing gotten it all from *Laban* their Father, and enriched himselfe by their Fathers losse. *Laban* himselfe also bare him not now the like countenance that hee did before: and likeliest to proceede of that cause also. God also himselfe (euer ready to helpe in time of neede, all such as he hath betaken himselfe vnto) did now bid him returne againe to his owne Countrey, and kindred: and withall promised, that himselfe would be with him. In the manner of his returne, wee are to consider, how he began it at the first: and how he prosecuted the same to the end. He began it so at the first, as might indeede yeelde him some commendation of wisdom

Gen. 30. 1-4, 9

Ibid. 37-42.

Gen. 31. 17-21

Num. 23. 21.

Gen. 30. 43.

Ibid. 29. 16-30

Ibid. 31-35.

and 30. 1-21.

Ibid. 30-43.

Gen. 32. 10.

Ibid. 13-15.

Gen. 31. 30.

Ibid. 1.

Ibid. 2.



Gen. 30, 36.  
31, 19-22.

Ibid, 4.

Ibid, 5.

Ibid. & 13.

Gen. 31, 6.

Ibid, 7, 8.

Ibid, 7, 9.

Ibid, 11, 12.

Ibid, 10.

Ibid, 12.

Ibid, 13.

Ibid, 14-16.

Ibid, 17-21.

dome among men : but would note him withall of great weakenesse in faith to-  
wardes God. He might haue commendation of wisedome among men, for that he  
did carry himselfe therein so cunningly as he did : both in taking so fit a time ; and in  
vsing it so warily too. Hee tooke a fit time to his purpose, for that it was when his  
Vnckle *Laban* was forth, about speciall businesse : and, three dayes iourney off be-  
sides. He did warily vse it, both in preparing the way to his purpose : and in taking  
the benefite of it when it was prepared. He prepared the way vnto it, in that both  
he sent for *Rachell* and *Lea* to come vnto him where hee was in the fieldes : and in  
that he vsed such speech vnto them as he did, when they were come. That he sent for  
them thither, rather then brake the matter vnto them at home, was a great deale more  
fit for his purpose, both for security ; and, if they should consent vnto him, then to  
haue then in readinesse also. In his speach vnto them hee seemeth to endeauour to  
perswade them in these two thinges : first, that they had iust occasion now to depart ;  
then, that they had neede so to do it, as that their Father might not hinder them nei-  
ther, so neere as might be. To perswade them that they had iust occasion now to  
depart, hee alledgeth ; first, that of late their Father did not beare him the like coun-  
tenance, now, that he was wont to doe before (and that might boad, that hee was  
halfe weary of their company now :) then also, that God had now bin with him, &  
had willed him to depart thence vnto his owne country againe. To perswade them,  
that they neede so to depart, as that it were not to bee left to their Fathers curtesie,  
whether he would hinder the or not, first he laieth before them certaine hard dealing  
of his before, so to put them in some feare of it at this time also : and then remoueth  
a certaine let out of the Way, that might otherwise bee some hindrance vnto them.  
To shew their Fathers hard dealing to him before, he referreth himselfe to their own  
knowledge ; first, whether himselfe had not to the vttermost of his power serued their  
Father : then, how hard their Father had dealt with him again. As touching the for-  
mer of them, it is a cleere thing in the iudgment of al, that the good & faithful seruice  
of any, is well to be regarded of those that haue the benefit of it. As touching the  
latter, he noteth two thinges in him : first that he mocked him, which was, as it see-  
meth, in not keeking couenant with him : the other, that oft-times hee changed his  
Wages, so to wring him euer to the worse. The let that might hinder them from  
this perswasion, was, that by some ill meanes of his he might so farre haue enriched  
himselfe of their Fathers substance. Concerning which, first he telleth them gene-  
rally, that it was Gods doing, and not his : namely, that God did not suffer him so to  
wring him to the worse, by so oft changing his wages, though himselfe would faine  
haue done it ; and that it was God, and not he, that so tooke away their Fathers sub-  
stance, & bestowed the same on him. Then, more specially he acquainteth them with  
a speciall vision he had concerning that matter, and somewhat else concerning their  
present businesse then. Concerning that vision, that God himselfe on a time called on  
him by night, and bad him see, howe that at Ramming-time those that engendred,  
were all such or so marked, as was to him for his Wages allotted ; and that himselfe  
did then see it to be so indeede : and withall told him the reason of it, which was for  
that *Laban* did deale so hardly with him. Concerning their present businesse, that  
he told him besides, that he was the same God Almighty that appeared vnto him at  
*Bethel*, vnto whom he erected a Monument, and made a vow : and now willed him,  
to get vp, and to depart thence, and returne home-wards againe. By which speach  
of his, they were both so fully resolued, that themselues did acknowledge, that they  
had naught else to looke for at the hands of their Father ; that he had dealt vnkindly  
with them, making sale of them to his own aduantage : now therefore, that whereas  
God had giuen them that which they had, to the vse of themselues, and of their chil-  
dren, it was no reason that he should vse the same at his pleasure. So their conclusion is,  
that by their assent hee should readily doe whatsoever the Lord had appointed vnto  
him. They being thus perswaded, and so a ready way beeing now made vnto his re-  
turne, hee did as readily take the benefit of it. For presently he made away, taking  
his Wiues and Children with him, and all the Cattle and goodes that there hee had  
gotten, and got not onely ouer *Euphrates* the Riuer, but euen to Mount *Galiad*, (a-  
bout



R bout three partes of fiue, of all the way that he had to returne, before that he could come to his Father) before that *Laban* did ouertake him. For *Laban* hearing of it the third day after, and presently following with such forces as hee was able to make, after seauen daies travell, came thither also: *Jacob* hauing made a stand, and pitched his Tentes there before; there belike, to refresh himselfe and all his company, and his Cattle withall, after that their iourney. In this sort to haue begun his returne, howe it may note him of weaknesse in faith before God, if now wee would finde, it shall be good to consider of this his doing: first, as if it had beene but the common case of any; then, as it was more proper to him. If it had been the case of any, yet both Equity and Ciuility had required, that hyred Seruantes, and friendes that had beene of so neere alliance, if at any time their occasions required that they should depart, or otherwise were so disposed themselves: yet, they should doe it in good manner so neere as they could; seruants taking theyr leaue of their Maisters, and friendes not parting with any of their friendes, but in ciuill and friendly manner. And though the case be such, that those maysters or friendes, haue already sufficiently declared themselves, that they would not willingly part with such Seruants or friendes: yet is it euer to be hoped, that by goods meanes they may be entreated; especially, if their occasions bee iust, or but theyr owne mindes resolutely bent thereupon. As the case was more proper to him, hee had taken his Maisters Daughters and Seruants in marriage: and had speciall promises of God besides. Hauing taken his Maysters Daughters and Seruants in marriage, though himselfe (not beeing so neere) had farther liberty: yet both his Wiues and their Children did owe more duty, from the which hee might not well exempt them. Hauing so good promises of God as hee had, both before at his first setting out, and now againe, when hee was to returne, howe much better and more seemely had it beene for him, so confidently to haue rested thereon, as that in no wise he would depart, but in the best manner he could deuise, to the glorie of him that in all thinges stood so fast vnto him, and for his owne credite withall? Might not he haue hoped, that God would much better haue blessed any orderly and honourable dealing of his, then this his inordinate and base departure? His returne being thus begun, now are we see, how hee did prosecute the same to the end: first, how he dealt with two speciall impediments in the way: then, how hee held on the course of his iourney. Those two impediments that were in the way, were one of them this pursute of his late Mast, his vnckle *Laban*: the other of his brother *Esau*. This pursute of *Laban* stood for a time in some contention betwixt themselves: but ended at length with good agreement. While it stood in some contention betwixt themselves, each of them disburtheneth his grieve to the other: *Laban* first; and *Jacob* after. *Laban* disburdened his stomacke to *Jacob* not onely in word but also in deede. When he doth it onely by word, he then receiueth an answer from *Jacob*: where we are to consider, first what he layeth to *Jacobs* charge; then how *Jacob* doth giue him his answer. That which hee layeth to *Jacobs* charge, resteth in effect, in two principall poynts: one of them, much amplyfied also; the other (to speake of) but briefly touched. In that which is so carefully amplyfied, it is not amisse to marke, not onely what it is: but also what may seeme to be the reason, why he was so carefull to amplyfie it. It was no more but this, that he stole away so secretly from him. That which may seeme to be the reason, why he was so carefull to amplyfie it, was, for that himselfe did know, that by the reason that so often before he had dealt so hardly with him, he had in that least aduantage against him: as thereby hauing giuen him so iust cause to doubt him, that now of necessity hee must thinke lesse with him, that so he sought to cleere himselfe of him. And experience doth often teach, that such is the manner of the Children of the world, in many of their dealings with the Children of God, readily to make Mountaines of Mole-hils, when they are disposed to quarrell with them. In that which is but briefly touched, it is in like manner good to marke, not onely what the same was: but also, what may seeme to be the reason why he was so short therein. The charge it selfe was, that hee had stoln away his gods too. That hee was so short there-

Ibid. 21. 23. 25

Gen. 28. 15,  
31. 3.

Ge. 31. 26-29.

Ibid. 30.



- Ibid. 33-35. therein, it was, as to me it seemeth, not that himselfe made no great reckoning of them (for he made great search for them;) nor for that he thought it would bee but a scorne with *Jacob*, for him to shew that he put any confidence in such (for *Jacob* himselfe doth shew by yeelding to death for him that had done it, that he also made not so light of such matters neyther:) but onely for that hee thought himselfe therein to haue the aduantage against him, in as large manner as hee could wish; and the same so plainly too; that it would be cleere beyond the helpe of any excuse. For so also the Children of the world resemble running waters, making most noyce where they are the shallowest, and beeing the stillest, where, by their depths, they are most dangerous. The aunswere of *Jacob* to this his Vnckles charge, was short, and plain: first shewing the cause why he got away so secretly from him; then, yeelding for the matter of theft, altogether as much as himselfe could desire. That so secretly hee fled away from him, hee told him the reason was, for that he feared that some way or other hee would deale hardly with him: and, it might be, euen by force take away his Daughters from him. As concerning that matter of theft, hee craueth no sparing, but readily yeeldeth that it bee punished with death, if it found with any of his: and further addeth, that hee would not haue him to spare, but to search through all his thinges, and if he found any thing at all that was his, with good will to take it vnto him againe. That *Laban*, not onely in word, but also in deede, disburthened his stomacke to *Jacob*, may appeare plainly enough in this, that he made so great a search throughout the seuerall Tents of euery one: not onely of his owne Daughters and maid-seruants, with whom he might be the boulder (albeit that now, hauing giuen them in marriage, he had so farre abandoned his Aucthority ouer them) but also of *Jacob* himselfe too, which, of the two, was much the harder. Now therefore *Jacob*, when his Vncle had made such search, and yet found nothing to charge him withall, heereupon began to disburthen his heart to him likewise: both as touching his former dealing with him before; and as touching that present dealing with him then also. As touching the former, it shall be good for vs to marke, not onely what it was that was sayd: but also, what wee may gather thereof, in respect of the parties to whom it was spoken. That which was sayd, was in effect no more but this, that he had painfully and faithfully serued him twenty yeares long: and yet, that euer he dealt vnkindly, and hardly with him. Being spoken, as it was, to *Laban* himselfe, and in the presence of his friends he brought with him, and of his owne company besides (who by all likeli-hood knew for the most part of them, whether he spake truely or not) we are not to doubt, but that hee spake the very truth: and then haue we therein, both a good patterne of a good Seruant in him; and withall how God is wont oft-times to try them. A good pattern we haue of a very good Seruant, in that hee dealt so well with his Maister: when his Maister notwithstanding dealt so ill with him. Hee dealt well with Maister both in his faithfulness, and painefulnesse too. His faithfulness was such, that in twenty yeares space, he neuer so chaced either those flockes of sheepe, or herds of Goats that he had vnder his handes, nor otherwise handled them eyther so hardly or so vnskillfully, that at any time they cast their young: neyther yet suffered his Maister to haue any losse in his stocke, neither himselfe at any time taking any part of them; nor making his Maister to beare what wilde beastes or theeues had gotten, but himselfe making good vnto him all such casualties whatsoeuer. His painefulnesse also was such (a good example for all Seruants generally, and especially for so many of vs as feare God in the Ministry) that hee spared not to attend his charge for any distemperature of wether, neither for the burning heate of the day, nor for the cold frost in the night: and that himselfe brake his sleepe so oft in that his businesse, that he brought himselfe to that case thereby, that hee could not rest when faintest hee would. How God is wont oft-times to try good Seruants also, doth heere likewise indifferent plainly appeare: when as this man did so hardly deale with so good a seruant, when as himselfe did sensibly feelee that he was so much encreased by him, and therefore was so loath to part with him; and when as he was his

Ge. 30:17, 28.



his Vnckle besides, and now his Father-in-Lawe likewise. But when God had tryed him a while, he did plentifully reward him after: whereas on the other side, the world neuer so rewardeth those that serue it most, but that it depriueth them (for all their seruice) of much better thinges then it doth giue them. As touching the latter, that without any sufficient cause he had thus hotly pursued him, & made such search: and euen now, if God had not stood with him, he would surely haue sent him empty away. Thus hauing both disburthened their mindes each to other, then began they to fall to agreement: *Laban* first offering the same; and *Iacob* then ioyning with him therein. But seeing the motion came first from *Laban*, who notwithstanding, as it seemeth by his owne words, was at that time the stronger in the fiede, it shall bee good to consider, what may seeme to haue giuen the occasion, that he should first make this motion: then, what was the motion it selfe. The occasion may well seeme to be, that the Lord met with him the night before, and did plainly shew himselfe to take part with *Iacob* against him: which also himselfe in plaine tearmes confesseth. A point of wisdome, which many in our age cannot yet learne: when they plainly see, the word of God to iustify that profession which goeth vnder the name of the Gospell now, yet neuer regarding to come to agreement with those that professe it, and withall, stand to the maintenance of it; but still continuing enemies vnto them. The motion that heereupon hee made was for good neighbour-hood and friendship betwixt them: concerning which, first he sheweth how he can now quiet himselfe towards *Iacob* for this his so priuy getting away from him before: and then commeth forth with the motion it selfe. He sheweth that now hee can quiet himselfe towardes him, because that his Wiues being his Daughters and their Children, in effect, or in some manner, his likewise, and so all their substance, in that sence, much respecting him also: he could not now be any way auenged of him for that his disorderly departure, but that he must therewith also giue a wound vnto himselfe. In the motion it selfe we are to consider: first, of that which concerneth the substance of it: then of one other accident, that after a sort it selfe also belonged vnto it, and immediately came in thereupon. In that which concerneth the substance of it, it shall be good to note; first, howe either of them dealt therein apart by themselves: then of that wherein they ioyned both together. For the former of which it is declared, that *Laban* first made the motion: then, that *Iacob* did readily accept of it. The motion as *Laban* made it, was, that there might bee a couenant betwixt them, to put them in minde, from that time forward of good and friendlie dealing betwixt them: wherein wee are more specially to note, what good dealing it is that he doth more specially require; and in what sort he would haue the same to be ratified betwixt them. The good dealing that hee required, was in two principall pointes: one to bee performed by *Iacob* onely; the other to bee performed by both. That which was to be performed by *Iacob* onely, was, that hee should take vnto him none other Wiues: but onely rest contented with those that now already he had of *Laban*. That which was to bee performed by them both, was, that neyther of them should passe ouer that Hill to the hurt of the other. Hee would haue the same ratified betwixt them, not onely by the God of *Abraham*: but also by the Goddesses of *Nahor*; yea, and by the Goddesses of *Terah* too, the Father of them both. So it seemeth they are all alike with him (aswell, as with such like, in this age of ours:) and yet can hardly thinke, that hauing them all, hee hath any to spare, but rather that yet also hee hath not enow. As touching *Iacob*, *Laban* had no sooner mooued the matter, but that he by and by, was as ready to reare vp a stone for a Monument of it: yea, and to will his company also to doe the like, who accordingly quickly gathered and laide together an heape of stones meet for the purpose. That wherein they both ioyned together was in the couenant it selfe, and in the Monument of the same: both putting to their hands to the erecting of it, and both agreeing in the Name whereby it should after be called, and iumping together in the sence and meaning of it, sauing that eyther of them vsed their owne language therein. That other accident, that (after a sort) it selfe also belonged vnto it, and immediatly after



Ibid. 54, 55.

came in thereupon, was the kind dealing of each to other: *Jacob* feasting his Vncle and his company there; and *Laban* likewise the next morning, before his returne, kindly taking his leave of them all. In that other impediment, which was of his Brother *Eſau*, we are likewise to see, what the impediment it selfe was: and how he got himselfe cleered of that also. The impediment it selfe was, the feare that he had of his Brother *Eſau*, which now as it seemeth, did arise vnto him, partly, out of that old displeasure of his Brothers against him: and partly, out of a certaine report that lately he heard. That old displeasure of his Brothers against him, was about his Birth-right and blessing; both which *Jacob* as wee saw before, had gotten from him: and *Eſau* againe, though he made no great businesse for his Birth-right, yet when he saw hee had beguiled him of his blessing also, then hee was so grieued with him, that hee purposed to slay him for it. A good patterne,

Ibid. 31, 6.

what manner of Dreſs they are, that sin is wont to leaue behinde it: plunging our hearts in some speciall feare, when faintest we would be freed from it. The report that then hee lately heard which increased the same, was, that when himselfe had sent his Brother word of his returne, and how God had blessed him in that his seruice abroad, hee heard by those that hee sent him, that his Brother met him with foure hundred men. How he got himselfe cleered of this his feare, that now we may the better finde, we are to note, that as there were (as it were) two braunches of it; so did hee likewise endeouour to cleere himselfe in eyther of them: in the former, by so kinde sending vnto his Brother; in the latter, by diuers other good meanes besides. In such sending before to his Brother (giuing him to vnderstand where hee had beene all this time of his absence, and how God had blessed him)

Ibid. 3-5.

he did therein, as it is the manner of the dearest friendes to do, acquainting one another with their estate as occasion is offered: and so witnesseth vnto his Brother a louing and dutifull heart towards him; so the rather to procure the like in his Brother to him againe: In those meanes that hee vsed in the latter, that is, when his former feare was by that report of his Messengers confirmed and increased in him, we are first to see, what comfort hee had before against it: and yet notwithstanding, what meanes he vsed. The comfort that he had, was, first in those former X promises of God: but the also, in that late vision of Angels which ther he had. Those former promises of God, were of great security to him, both when first hee was entered into this iourney, & when now he began to returne again: of which also he had for the time good experience already: the vigor whereof ought yet to haue bin so strong in his hart, that he should not haue bin so much afraid. In that vision of Angels, which it pleased God then to vouchsafe him (for the Angels of God, as by the distance of the place it appeareth, did meete him, soone after that *Laban* went from him, as also in the Text it selfe it followeth immediatly after) hee might also gather, both that the Angels of God were neerer vnto him then hee was aware of: and that then especially they were made to appeare vnto him to some speciall comfort, and in token of Gods protection; and therefore most likely, seeing that was now his greatest feare, that it was to strengthen him therein. The meanes that neuerthelesse he vsed, were diuers and good: wherein we are to consider, not onely what they were; but also what successe they had in the end. Seeking out what they were, there we find, that first his care was to saue but onely some part of that which he had; but yet, that by and by after, hee aduanced himselfe to the care of all. To saue but onely some part of that which he had, he presently vpon that message being stricken with great feare, diuided all that he had both people and stock, into two parts; to the end, that while *Eſau* should fall on the one to destroy it, the other might scape in the meane season: a manifest token that yet he was weak, and did not put any great confidence in those notable promises that God had giuen him. That neuerthelesse he by and by after aduanced himselfe to the care of all, it appeareth in that which presently followed: first seeking to God by Prayer; then comming downe vnto inferior meanes besides. In his prayer hee acknowledgeth, that he is altogether vnworthy of those fauours, that God had already bestowed on him; vvhence hee went ouer that Riuer *Jordan* at the first, but onely with his

Ge. 32, 1, 2.

staffe

Ibid, 7, 8.

that he is altogether vnworthy of those fauours, that God had already bestowed on him; vvhence hee went ouer that Riuer *Jordan* at the first, but onely with his

Ibid, 9-12.



staffe in his hand, he now was growne so very great: but then, whereas it had pleased him before, to vouchsafe to bee the God of his Fathers, *Abraham* and *Isaac*, (when as indeede he was the Lord ouer all) and now since he had beene so fauourable to him also, that not onely for that present time, himselfe had willed him to returne, and promised to be with him, but also for the time to come, had promised to make him a great people; it would therefore please him, to deliuer him out of the handes of his Brother *Esau*, least that he in his wrath might happily put them all to the Sword. Hauing in this sort sought vnto God, and then comming downe to inferior meanes, we finde those to bee two: one, the presentes that hee sent before; the other, a fit behauiour besides. As touching the presents that he sent before, we haue set downe; first, what he did therein: then, what comfort immediatly after hee receiued thereon. That which he did therein, we find to be this, that the selfe-same night he tooke forth vnto him two hundred Shee-Goates, and twenty He-Goates; two hundred Ewes, and twenty Ramines; thirty Milch-Camels, with their Coult; forty Kine, and ten Bullockes; She-Asses twenty, and ten Foales: and these he sent away before him, by seuerall Messengers, and in seuerall companies, with some reasonable distance betwixt them, to be all deliuered to his Brother *Esau*, as a token and present from him. A present sufficient in it selfe; to witnesse that hee was growne very great: and out of which *Esau* might likewise gather, that his Brother had a brotherly and a louing respect vnto him. The comfort that he immediatly after receiued thereon, was, that now passing ouer the Riuer *Iabok*, and getting ouer the rest of his company and Cattle besides, and beeing alone, an Angell, in the likenesse of Man, came and wrestled with him, to the end that himselfe might gather, that hauing stood in the handes of an Angell, or preuailed with God, hee neede not to doubt, but that he should also preuaile with Men; and now withal gaue him the name of *Israell*, thereby the better to confirme him therein: but yet hee so touched one of his Sinnewes (partly to chastice his infirmity before, and for the time ensuing, to be a preseruatiue to him against Pride, whereinto otherwise hee might haue falne by this) that thereby he came halting away, and so continued all his life after. Which his posterity following, might better haue applyed to their edifying, by humbling themselves in the infirmity of that their Ancestor: then, in forbearing to eate of that Sinnew, in such beasts as they fed vpon. The fit behauiour that wee speake of, was partly appointed by him to others: and partly performed by himselfe also. Those others to whom hee appointed such behauiour as the case nowe required, were first those Seruants of his whom he sent before him with his present to his Brother: then also, his Wiues and Children. That which he appointed to his Seruants, was, to go in such order as he appointed, euery company by it selfe, keeping a reasonable distance betwixt them: and, when they met with his Brother, to do all dutifull reuerence vnto him; and in their speeches to tearme him the Lorde of *Iacob*, and *Iacob* his Seruant. His Wiues and Children he also directed vnto their order: and by likelihood, directed them also to that dutifull reuerence, that immediatly after, when they came in *Esaus* presence, they yeelded vnto him. That which was by himselfe performed, was, that hee also behaued himselfe most dutifully and lowly vnto his Brother (notwithstanding those promises of security before: as many of vs, on any part of such ground of security otherwise, would not) often bowing himselfe vnto him before he came at him; and in all his speech with him, calling him *Esau* his Lord, and himselfe his Seruant. A very good patterne, how we should humble our selues one to another when we haue offended: euen the Children of God that haue the promises, to the Children of the World that haue them not. These good meanes of reconciliation being by *Iacob* vsed, now are we to see what successe they had in the end: and first, at the very first meeting of them; then, in the residue of that small time that they were together. The first meeting of them was comfortable, for that so soone as they drewe some-what neere, *Esau* ranne to meete his Brother, imbraced and kissed him very kindly, and wept for ioy: and beholding his Wiues and Children, gentlie inquired of them also (and by likelihood yeelded some curteous welcome to them likewise, according to the manner that in those partes was at that time vsed) as also

Ibid. 22-32.

Ge. 32: 16-20

Ibid. 3.

Ibid. 5. 8, 13,

14, 25.

Ibid. 4. 5.



- Ibid.* 8, 11. of the presents which he had met, in curteous manner offering therein, not to bee so chargeable vnto him, yet, at his instance, gently accepting them in the end. In the residue of that small time that they were together, hee offered to his Brother two other curtesies before he departed: one, that himselfe and all his company would go onwith him, & cleere the way before him; the other, when *Iacob* had desired him not so farre to trouble himselfe, that yet hee would appoint some of his company to attend him. Which when *Iacob*, but in dutifull manner refused also, then hee returned home-ward againe. So may *Eſau* bee a good patterne to vs, not to maintaine enmity still: especially when as in any good manner we are sought vnto to be reconciled. These two impediments being remooued, now are wee to see, how he held on the rest of his iourney, returning home-ward. Concerning which, although it be not certaine in what time he finished the rest of his iourney, yet it seemeth that he made no great haſt to get home: but yet notwithstanding went on forward still, till in the end he attained vnto it. That he made no great haſt to get home, it appeareth both by building an house at *Succoth*, and by buying a parcell of Land at *Sichem*: and so may it be some instruction to vs against that immoderate desire that Parents and Children sometimes haue of beeing together, and of the ydle visiting that friendes doe oft-times make one of another; in the meane season omitting diuers more needfull points of their duties: especially where as *Iacob* was, when nowe he came from his Vnckle *Laban*, fourescore and seuenteen years old, and *Isaac* his Father one hundred fifty and seauen. How notwithstanding hee went on forward still, till hee got home in the ende, wee are to note, that for a time hee held on the straight or direct way thither: but then was hee turned a little aside. Hee held on the straight way thither, first to *Succoth*, neare vnto *Jordan*, but yet on the East-side of it: then to *Sichem* on this side *Jordan*, and a good way within, in the heart of the Land. At *Succoth* he builded an house for himselfe to sojourne in for the time, and boothes for his Cartell: belike conceiuing well of the place to such a purpose, and so giuing it the name accordingly. To *Sichem* hee came safe, himselfe and his; and there bought a parcell of ground, and worshipped God: but there did he finde some trouble now; first in a villanie done to his Daughter, then also, about the reuenge of it by two of his Sons. As touching that villanie done to his Daughter, it is good to note, what may seeme to be some occasion of it: & then, what was the villanie it selfe. It may seeme to be some occasion of it, that her parents did suffer her, and herselfe would needes goe forth into the Citty, to see the young Woemen of that Countrey: and then is it a good warning to vs, that such as professe a care of religion, and of an honest and orderly carriage of themselues in all their wayes, to take good heede, so neere as they can, that they neuer come into the company of the looser sort: not, but that oft-times it is done without hurt ensuing thereon, by the goodnesse and help of God; especially, when any way wee haue iust cause so to doe: but that, when as of lightnesse or vanity we doe it, hauing no iust cause vnto it, wee then step without the bounds of Gods protection; and hee oft-times doth not let it escape unpunished. The villany it selfe was, that she was deflowred; and that by one of the chiefest in all the Citty: and yet not otherwise, but that withall he did afterward very earnestly desire to haue her in marriage. In the trouble that hee found by occasion of the reuenging of this villany, we haue set downe; first, what was the reuenge it selfe: then howe hee was troubled at it. The reuenge it selfe was, that *Simeon* and *Leuie*, the Brethern of *Dina*, being very much grieved with it, and yet dissembling the same for a time, and in the meane season, seeking to frame an occasion that was offered, to serue their owne cruell designes, within fewe dayes after getting all the men of the Citty within their danger, put the all to the Sword, vterly spoyled the Citty besides, and tooke away their Sister with them. A very strange and fearefull example, what wonderfull great measure of wrath may in the Iustice of God bee due, euen vnto whole peoples and Citties, for the offence and trespassse of one: and that not doone to any of their owne, but to a straunger; and the same much mitigated againe (in the iudgement of flesh and blood) by a speciall loue to the party most wronged, and an earnest desire, in the noblest of them all, to haue her in marriage. The trouble that

A<sup>a</sup>



that *Isaac* found heerein so farre as himselfe did utter the same, was for the danger that now he found himselfe to be in: which was, that the odioufnesse of this strange and barbarous crueltie of theirs, would make all the people thereabout to gather themselves together, and utterly to destroy them all; which notwithstanding was little regarded, by the executioners of that fierce and strange reuenge. Hitherto, keeping the readiest way, his iourney still lying towards the South, and some-what inclining to the West, now by occasion he is turned aside, much towards the East: but then he thence goeth forward againe. When now hee is turned towards the East, we are first to consider the occasion of it: then the Story of that part of his iourney. The occasion of it was, that God now did will him to goe to *Bethel*, where God before appeared vnto him, when he fled from the wrath of his Brother *Esau*: there to make his aboad for a time; and there to erect an Altar vnto him. Thus was

**B.** God, in great mercy ready now to glue him directions what to do, when he was in great perplexity, & doubted heavy things to be towards him. The Story of that part of his iourney, deuideth it selfe into two principall parts: first, their going thither; then what was done there. In their going thither, we are to note something concerning themselves: & something concerning others. That which concerneth themselves, is, in how good manner they addressed themselves thither, both *Isaac* himselfe, & al his company so far as they went: wherein notwithstanding it may seeme, that something was by them omitted. That yet neuertheles they did very wel so farre as they went, appeareth first in *Isaac* himselfe: then in his company. For *Isaac* himselfe gaue commandement to all his company to put away from them all the straunge Goddes they had among them; then also, to cleanse themselves, and to change their Rayment, or to put on their better or cleaner Apparrell: giuing them withall to vnderstand, that now they would go vnto *Bethel*, there to Sacrifice to the mighty God, who had heard him in the day of his trouble, and was euer since with him in all his iourney. His company likewise thereupon, forthwith deliuered vnto him not onely all those their Idolles themselves: but also all their ear-rings beside, which (belike) they had vsed in some Rite or Ceremony of such Goddes as they serued before. Which when *Isaac* had secretly buried, to abolish the memory of them, then setting in hand with their iourney, they readily came to the place they desired: both hee, and all his company with him. That which may seeme to be omitted, was, that wee read not of any repentance, sorrowing, and speciall cleansing; or else withdrawing of themselves to be enioyned to *Simion* and *Leui*, that presently before had done that great slaughter on the *Sichemites*, and had made such a spoyle of all that they had: So that this must either be accounted by them no more then a iust reuenge for the villany done vnto *Dinah*; or else, had it also neede to haue bene specially regarded when they went to worship God; being otherwise such a strange out-rage as it was, and so freshly bleeding as yet. That which concerneth others, was, that God did put such a feare into the hearts of all the people thereabout, that none of them made head after these to be auenged on them for the barbarous cruelty, as they might take it done to their Neighbors: another pregnant Testimony, that God seeth no iniquity in *Isaac*; no transgression in *Israel*. That which was done there, did most of it concerne their present businesse: but one thing there was of another kinde. That which concerned their present businesse, was first no more, then for the which hee now came thither: but then, by occasion, some-what else besides. That for the which he now came thither, was no more in plaine tearmes, but onely to build an Altar vnto the Lord, which also he did; but no doubt, implied withall, that both he and his company there worshipped also; and that the reason was, because God had so comfortably shewed himselfe to him there, when he did flee from the wrath of his brother. In that which he did more as occasion was offered, we are to consider; first, what was the occasion that was giuen: then, what it was that hee did besides. The occasion that then was giuen, was; that God did now agayne so comfortably appeare vnto him there: which also we finde, both in the manner of his appearing vnto him; and in those fauours that at this present hee did vouchsafe him. As touching the manner of his appearing now vnto him; whereas it is after

Ibid. 30. 31.

Gen. 35. 1.

Ibid. 2.

Ibid. 3.

Num. 33. 21.

Gen. 35. 7.

Ibid. 13.



Ibid. 9, 10.

Ibid. 11, 12.

Ibid. 13.

Ibid. 14.

Ibid. 15.

Ibid. 8.

Ibid. 19, 20.

Ibid. 16-18.

Ibid. 19, 20.

Gen. 25, 37.

saide, that when he had done, he then ascended vp from him, thereby wee perceiue, that he did not now appeare vnto him so high from him, as hee did in that place before: but more familiarly and neerer vnto him on the earth beneath. The fauours that at this present hee did vouchsafe him, were, in that little space at two seuerall times deliuered vnto him. For first he blessed him: and confirmed vnto him nowe againe that new and more honourable name that before hee gaue him, which was, that thence-forth he should not onely bee called *Iacob*, but *Israell* also. Then againe he told him, that he was the God almightie; and willed him to encrease and multiply: giuing him to vnderstand, that much people should come of him, and, among them, euen Kings too; and, as touching that land wherein he was, as before he had giuen it to *Abraham* and to *Isaac*, so did he confirme the selfe-same graunt to him likewise, namely, that his seede should haue it indeede. Which being sayde, then there he left him. That which heereupon *Iacob* did besides, did partly respect the time present: and partly also the time to come. For the time present, hee reared vp a monument heereof, of the stones there: and thereon made an offering besides. For the time to come, hee honoured the place with the Title or Name of *The House of God*. That one thing that was of another kinde, was, that *Deborah* the Nurse of *Rebecca* (who, as it seemeth, hauing before returned to her Country againe, for good will to her Nurse-childe, was now comming backe with thys her Sonne *Iacob* to see her againe) dying heere, they buried her vnder an Oake there, & called that Tree the *Oake of Lamentation*. Concerning which, although there be no more saide in the Text, yet because the name of that Tree doth directly lead vs to this, that there they made some lamentation for her; it seemeth there were some speciall good parts in the woman; at least, some speciall kindnesse towards them. For she could not be but of verie great age, *Iacob* himselfe being now almost an hundred yeare old, and, *Rebecca* his Mother about forty before she had him. But as this consideration of her age might in some respect giue them reasonable contentment, not to take her death so heauily: so doth it the stronglier leade vs to gather, that seeing yet notwithstanding they did so lament it (and we read of no such lamentation for *Rachel* shortly after, whom notwithstanding he specially loued) both that there was some speciall cause why so they did; and that *Iacob* and his companie, so farre as in them was, did kindly and thankfully requite the same. Hence going on forward in his iourney, we haue mentioned of two places yet before he came home: the former of them, not farre from *Beethlem*; the other, beyond the Tower of the D. 1  
flocke, which was neere vnto it also. In that which was not farre from *Beethlem*; *Rachel* trauelled, and brought forth another sonne, whom her-selfe woulde haue tearmed the *Childe of her sorrow* (for shee dyed of him) but his Father tearmed him deare vnto him, and so was he called *Beniamin*. So *Iacob* buried *Rachel* there: and erected a Monument in memory of her. In that which was beyond the Tower afore saide, *Ruben* his eldest Sonne committed that fault with his Fathers Concubine *Billa*, for the which he was afterward depriued of the right of elder-ship: & so had *Iacob* the end of his iourney mingled with sorrow. Immediately after which (for any thing we read of, that came betwixt) *Iacob* came to his Father to *Hebron*. But neither is the certaine time knowne when it was; and sure we are, that some things that follow, were done before the death of *Isaac*, though heere so closely the return of the one, and the death of the other, do ioyne together.

10 The Story that doeth properly appertaine to the time of *Iacob*, after that *I- A*  
*saac* is now departed, is altogether in a manner, about their going downe into *Egypt*: but yet, some few other things enterlaced withall. About their going downe into *Egypt*, wee haue deliuered vnto vs, first howe God prouided for them there; then, how he brought them down vnto it. The prouision that God made for them there, was by the meanes of *Ioseph* the youngest Sonne of *Iacob* but one, whome to that end he sent thither before: very much humbling him first; but then exalting him a great deale more. In the Story of his humiliation, wee haue first set downe the occasion of it, then, the thing it selfe. The occasion of it was diuers: partly of God;  
part-



partly of Men. Of God it was, that hee had two such dreames, as did plainly in-  
 nuate, that some way or other hee was to be aduanced aboue them all: one, that ga-  
 thering together sheaues of Come in the field, his sheafe stode vpright, and all their  
 sheaues came round about it, and did all bow themselves vnto it: the other, that the  
 Sunne and the Moone, and cleauen Starres, did all bow their themselves vnto him.  
 So farre as it was of Men, it partly came by *Iacob*, and *Ioseph* himselfe: but chiefly, by  
 those brethren of *Ioseph*. It came partly by *Iacob*, because hee loued *Ioseph* more  
 than the rest: partly also by *Ioseph* himselfe, because he was wont to tell his Father of  
 such disorders as were noted in them; and himselfe did tell them how hee had drea-  
 med. But it came chiefly of them for that their owne loosenes made them so much  
 to mislike his telling of them: and because they had in their hearts such enuy against  
 him, that neither could they like, that their Father did then beare more affection to  
 him, than to the rest (inso much that they could not speake peaceably vnto him: an  
 ordinary fruite, of that naughty roote) nor to heare of those dreames, that seemed  
 to boad such aduancement to him. In the thing it selfe wee are to note, what op-  
 portunity they had vnto it: then, how themselves did worke thereon. The oppor-  
 tunity that they had vnto it, was, that *Iacob* sent him vnto them where they were  
 tending their Cattell and Sheepe, very farre from the place where then he lay, to see  
 how they and their Cattle did, and to bring him word thereof. In their working  
 on this opportunity wee are to note, that first they intended great mischief against  
 him: but then perfourmed it, not altogether with such rigor as first they conceaued.  
 As touching that great mischief that at the first they intended against him, it is no-  
 ted, that so soone as they saw him a good way off, they consulted among themselves  
 of killing him out-right: so to see what his dreames would come vnto. That they  
 did not performe this euill meaning of theirs against him, altogether with that rigor  
 that first they conceiued, it was by the better aduice of some of themselves: but yet  
 notwithstanding, they afterward perfourmed it badly enough. That better aduice  
 that was giuen by some of themselves, was giuen by *Ruben* first: then, by *Judah*. *Ru-  
 ben* was the eldest of them, who before had committed very foule incest; as *Judah*  
 also did a while after sinne very fouly: but now they saued the life of him, who after-  
 ward saued the liues of them all; besides, that of *Judah*, Christ also himselfe did after-  
 ward come. A good caueat to vs that follow, that no way immoderately we alto-  
 gether abandon the worst men of all: not knowing what good in time to come, it  
 may please God to bring forth of them to our vse. So *Ruben* first, perceiuing them  
 to be so deadly bent against him, diswaded them from that cruell fact; and aduised  
 them rather to put him into a dry pit there by: hoping by this meanes to deliuer him  
 out of their handes, and to bring him safe to his Father againe; which aduice of his  
 was by and by followed. For so soone as hee was come vnto them, they stript him  
 of his vpper-most garment, and put him into that dry pit that was by them, there to  
 ende his wofull dayes: themselves neuertheless so little touched with any feeling  
 thereof, that they presently after sat downe to their meat, as if there were nothing  
 therein to grieue them. Being so set (little regarding the anguish of their Brother  
 now in the pit; or rather, for ought that hee knew to the contrary, or they did meane  
 him, euen in his graue) they espy a sort of Merchants comming towards them, as  
 their way did lye to goe into *Egypt*, there doeth *Judah* now come forth with his ad-  
 uice also: namely, that it would be no benefit to them, thus to destroy their brother,  
 though they kept their doings therein so close as they could. His aduice therefore  
 was, to take him soorth of the pit againe, and to sell him to those Merchants:  
 as also they did, (but *Ruben* not being priue vnto it, and much sorrowing for  
 him) for twenty Siccles of siluer (about two shillings and sixe-pence a peece, after  
 the rate of Coyne with vs) now to bee a boud-slaue for euer; and there-withall  
 dipping that vpper garment of his in blood, they sent it to their Father as a to-  
 ken that his Son was like to be slain with some wild beast. Whereupon *Iacob* being  
 so perswaded, did take it very heauily, & could not be comforted: as also his Father  
*Isaac*, grand-father to *Ioseph*, is noted to haue done; this bad part of those his Ne-  
 phews being committed against their brother about a dozen years before *Isaac*'s death

Gen. 37. 7. 6.

Ibid. 3. 4.

Ibid. 2. 8, 9, 10.

Ibid. 2. 4, 5.

8. 11.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

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Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.

Ibid. 4.



*Ibid.* 36, 39.  
1-6.*Ibid.* 7-19.*Ibid.* 20.*Ibid.* 21-23.*Gen.* 40, 1-23.  
41, 9-13.*Gen.* 41, 1-8.*Ibid.* 14-33.*Ibid.* 33-36.  
*Ibid.* 37-46.

A special staine vnto them all, that seeing their Father, and their Grand-father too, in those great yeares of theirs to take it so heauily : yet notwithstanding none of them all would at any time be acknowne how the truth was in deede, so to yeelde them that miserable comfort that yet was left them. In the story of his exaltation we doe find, that it was not presently done, but in good processe of time : God first giuing him some comfort in that hard estate, that now his Bretheren had cast him into ; then, after that, exalting him also. His hard estate consisted in two principall branches : one, his seruitude ; the other, his imprisonment. To make his seruitude more easie vnto him, God so prospered him in the seruice of him to whom he was sould, that his Maister liked very well of him, & committed all that he had into his hands. As touching his imprisonment we haue noted vnto vs, first how it came : then, how God did helpe him therein also. It came by the false accusation of his Lady, or Mistris : who beeing her selfe desirous to haue beene naught with him, but refused by him, cryed out vpon him, and charged him to haue offered that villany vnto her ; and so, by the fond credulity of her husband withall, got him to be cast into prison for it. Wherein the likelier it had beene, that by growing so great with his Mistris, he might soone haue attained not onely to his liberty, but also to great preferment besides : the better example hath he left vnto all ( and shortly after notably rewarded ) euer to auoyd al such bad compendious wayes whatsoeuer. The helpe that God vouchsafed him heere, was not onely, as before, the Iailers fauour : but also, that he endowed him with a speciall gift besides, whereby at length he was deliuered. The fauour of the Iailer was such towards him ( for that he saw the Lord to be with him ) that hee also committed the whole charge vnto him. That speciall giift besides wherewith it pleased God to endew him, was the interpretation of Dreames : and it pleased God at length to worke his deliuerance thereby, first by making it knowne to the King of *Egypt* that he had such a giift ; then, by affoording the vse or benefite of it to him also, not onely to his full contentment, but euen to admiration withall. It was made knowne to the King of *Egypt*, that such a giift was in *Ioseph*, by the relation of one of his principall Officers that did attend him namely, that both he and another fellow of his being then in prison, and each of them dreaming, so as themselves were troubled with it, he presently opened the same vnto them ; and that so it fel-out with them both, as he before had tould them it should. Vnto the King himselfe, was the vse and benefite thereof affoorded likewise, not onely, as I said, D to his full contentment, but euen to admiration also, when as about two yeares after ( all which time the Officer aforesaid had *Ioseph* in very vnthakfull obliuion : belike, that he might be beholding to God alone ) it pleased God by a couple of Dreames to trouble the heart of *Pharaoh* also. Now therefore the time being come that he was to be exalted, wee are to note, what was the occasion of it : and how it pleased God thereby to doe it. The occasion was, first those two dreames themselves that now *Pharaoh* had : then also, that himselfe was disquieted with them ; and could get none that could shew him the meaning of them. This occasion being giuen, now it pleased God so to worke thereon, that *Ioseph* was sent for, his prison-garments taken from him and others put-on, and so set before *Pharaoh*, to expound those his Dreames vnto him. Vnto whom when hee had expounded them, namely, that those seauen faier and wel-likeing Kine, and those seauen eares of corne that were large and full, which first appeared, did betoken seauen yeares very fruitfull, which immediately after the Land should enioy, and that those other seauen leane Kine that deuoured the fat, and that those other seauen eares that were so thinne, and likewise deuoured the better, and yet neyther of them both were ( to see too ) the better for it, did signifie other seauen yeares of dearth to follow the former, which should consume all the ouerplus of the others, and yet be little the beter for it, also that the same should certainly and presently be done ; and therewithall aduised him what to doe : the King by and by, conceiuing well of his interpretation, and aduise withall, and not thinking to finde any other so meete as *Ioseph* himselfe to preforme that charge, made him chiefe next vnder him



him in all his Kingdom, changed his name, and bestowed an honourable marriage on him, when hee was now full thirty yeares old. *Ioseph* likewise, according to the authority and trust to him committed, did very carefully gather together, and laid vp in the Citties of *Egypt*, whatsoeuer might bee spared of those plentifull years to haue it in a readinesse, against the time that neede should require to bring it forth. But in those his doings, two thinges there are of speciall note: one, in what sort by this occasion hee dealt withall the Land of *Egypt*; the other, howe fauourable he was to certaine of them. Dealing so as he did with the whole land of *Egypt*; first, getting vp all their Money, then their Cattle, thirdly their landes and themselues too, to bee the proper goods of *Pharaoh* the King, and vterly to extinguish all opinion of propriety in any thing they had, translating them al from one Citty to another, and then ordaining the fift part of their increase to be a perpetuall rent or tribute vnto the King for such lands as they had returned to them againe; though, whether for the wisedome or equity of the deuise, or for the dignity of his person, it bee fauourably interpreted of many: yet for my part, I cannot see, but that hee inclined too much to the benefite of the King, and regarded the people too little; though yet notwithstanding the deciding of it might best be performed, by such as haue the best in-sight into the whole. How fauourable he was to certaine of them, appeareth in this, that of all others their Landes were spared, and themselues specially respected by such order as the King had taken. But who these were, is a question with some now: the generall opinion of most men beeing, that they were the Priestles; some others of late, that they were certaine Officers or Deputies of the Kings. The word indeede doth signify both: but not onely the *Egyptians* especially, but all other Heathen peoples also, much after the same manner did make speciall reckoning of their Priest-hoodes, and vouchsafed them great immunities aboue others; and not vnlikely, but that the Kings speciall Officers were otherwaies prouided for by the King himselfe. Again, such Officers were euer lightly but personall, and went not as Lands did, from the Father vnto the Childe; but to such as were thought the meetest for them: and then could there be no landes of such so like to be priuiledged as the Landes of the Priestles; vnlesse for such also there were a perpetuall or standing maintenance set forth (which is not so likely) as for the Priest-hood was wont to bee. The onely obiection is, that it is not likely, that *Ioseph* would be so carefull for that Idolatrous Priest-hood of theirs. But that perswasion of his knowledge and zeale on that behalfe is but presumed, without any warrant in the word for the same: and, if the *Egyptians* had that speciall regard to their Priest-hood, as the Stories doe witnesse they had, he could not be in that authority and credite with them, vnlesse hee also did in all such speciall matters hold-on the selfe-same course with them. So that it seemeth as the iudgement of the most part of the learned is, that they were the Priestles, and not other Officers that so were spared: and to me besides, that whereas *Iunius* ioyned with *Tremellius* in that translation, that note should seeme rather to come from *Iunius*, who diuers times sheweth himselfe to bee some-what out of temper in such matters; then from *Tremellius*, whom I doe not otherwise find, but to bee of the better iudgement. But as the word dooth signifie both, so if they would haue taken in these as well as the others, wee would not much sticke with them then: but if they will needes so vnkindly exclude them altogether, then they giue vs occasion to examine their iudgement; and as not able to abide the tryall, to returne it to them againe. In his bringing of them downe to this prouision that before hee made for them, wee are to consider: first, howe they were occasioned vnto it: then, how they were themselues brought downe. Occasioned they were; first, by strict necessity, to seeke to that Countrey for helpe: then, by it and other motiues besides, much better then it, themselues to goe thither, there to inhabite. Of strickt necessity, they were occasioned to seeke to that Countrey for helpe, twice: first, onely for victuals; then, not onely for them againe, but now also to redeeme one of their Bretheren that lay in prison. In their first iourney when they went downe for victuals onely, we are to note the occasi-

Ibid. 45-49.

Ibid. 47-13-21

Ibid. 22.

Tremel. and Iunius.

on



*Gen. 41, 57.*  
*42:1, 2.*

*Ibid. 3-36.*

*Ibid. 36-38. &*  
*43, 1-10.*

*Ibid. 11-19.*

*Ibid. 16-34.*

*Gen. 44, 1-34*

*Ibid. 45, 1-19.*  
*21-34.*

on of it: and what successe it was they had there. The occasion of it was, that there was so great a famine in all those Countries adioyning: and that they heard withall, that there was Corne to bee had in *Egypt*. The successe that they had there, was part of it good: but some part of it hard likewise. Good it was, that there they got Corne to relieue their family withall: and had all their money that they had payde for it, giuen them into their sackes backe againe with them, they knew not how. It was partly hard likewise, for that they were by so great a man as *Ioseph* then was there, charged all to be spyes, roughly for a time handled in word and deede: and one of them besides kept in prison as pledge, for a matter that hardly might be performed. In their second iourney when they were to goe and get their Brother to be deliuered besides, we are to note, first how hardly the same was obtained of *Iacob*: then what successe they had therein also. In that *Iacob* was so loath to let *Beniamin* go with them, vntill by extreame want he was driuen vnto it (by which they were for all that time hindered of this other iourney) there is one thing to be noted very apparant: another also that may be doubted. That which is apparant; is, that he bare a speciall great loue to *Beniamin*, when as the imprisonment of his other Sonne *Simeon* could not worke so effectually with him, till he was by famine also vrged vnto it: an example of the great loue that parents oft-times do beare to their children; and a good inducement to all the Children of God, to assure themselues of far greater there by many degrees. That which may be doubted, is, that it may seeme his faith towards God, was not now so strong, when as notwithstanding all those promises of God towards him, and many great proofes thereof besides, he yet doubteth such perrill in sending *Beniamin* with his other Bretheren. For the successe thereof we are for part of it first to begin at the land of *Canaan*: then to go downe into the Land of *Egypt* for the rest. That part of the successe that we finde in the land of *Canaan*, was altogether good: Namely, that first they got their Father to like of it, and to yeelde his consent thereunto; then that hee sent them away in so good manner, both with a present of the best things the Countrey yeelded, and well furnished with money also, with double to that they had before to make their prouision, and with that which they found in the mouth of their sackes besides. That other part of it that wee finde in *Egypt*, was first but moderate: but soone after farre exceeding. That part of it that was moderate, did withall very comfortably encline vnto good. For they had their brother at the first brought out of prison, and restored vnto them againe: and had very good, honourable and kinde entertainment besides. That which soone after farre exceeded, was first exceeding heauy and greuous vnto them: but immediately after as ioyfull also. That which so farre exceeded in heauinesse and griefe vnto them was, that they were no sooner dismissed with their Corne out of the Citty, but that the chiefe Ruler of *Iosephs* house did hotly pursue them, and charged them to be very bad men, that notwithstanding their good vsage, had now stolne away with them a principal peece of his Maisters plate: and finding the same with one of them to the vtter dismayng of them all (as indeede they were guiltlesse of it) brought them all back againe into the Citty, there to abide such punishment and shame, as to such a fact was due. And that worse was, it light chiefly on him, on whom it might worst of them all: namely on *Beniamin* his Fathers darling; and with whom hee was so loath to haue parted. *Ioseph* belike for the affection he bare him, was desirous to retaine him longer with him; & great men stick not oftentimes, without any sufficient cause to charge their inferiors as themselues think good: but true and iust dealing is euer the best; and in it we euer haue meanes enow, to accomplish whatsoeuer is meete to be had. And Seruants in such case are for the most part ready enough to doe as their Maisters prescribe vnto them: as heere we may see an example in this one, boldly charging them with Theft (because his Maister had so commanded) whom him-selfe did certainly know to be cleare of it. But while they were in this heauy pickle, then commeth in that, which as farre exceeded in ioy: most of all, and first from *Ioseph*; but then also, in part from *Pharaoh*. As touching *Ioseph*, he could no longer dissemble: will he, nill he, his affections now will



will needs breake forth . He tolde them plainly who hee was : his reares also plentifully witnessing his Brotherly and tender affection towards them . He bad them not be dismayed, that they solde him to be a bond-man, for that is was not they but God that in his prouidence thus sent him before them, to prouide for the against this time of famine, that so they might liue and not dye . He tolde them, that yet there were fiue years more thereof to come: willed them to hasten home to their father, to tell him of these things, and to entreat him to come ouer vnto him, he and all his family to dwell there; that so dooing he should be placed in the best part of all *Egypt* : and withall loaded them home with prouision and Chariots, both for him-selfe and all his family . That which came from *Pharaoh* the King, was to the same end : him-selfe also desiring, that *Jacob* and all his family would come thither ; and to that end, both offering vnto him the best of the land of *Egypt* to dwell in when he should come, and in the meane season commanding *Ioseph* to send him prouision and Chariots to fetch him . How by this famine yet enduring, and by other good motiues besides, *Jacob* and his company were occasioned to go downe into *Egypt* there to dwell, will now soone appeare : first, by relation of those his Sonnes when they returned ; then by those thinges that now they brought with them . They tolde him that *Ioseph* his Sonne was yet aliue , and now the chiefe Lord in all *Egypt* vnder the King : and withall did the residue of their ioyfull message vnto him . Himselfe also did see and behold the prouision, presents, & Chariots that to that end were sent vnto him . Which thinges, when hee had heard and seene, though at the first hee was astonied, and was readie to sound for ioy that his sonne yet liued : yet soone after he came to himselfe ; was a glad man that *Ioseph* yet liued ; and presently resolved to remooue his dwelling, and now to go downe to *Egypt* vnto him . Beeing thus occasioned, and thereupon resolved now to take his iourney thither, he commeth from *Hebron* first to *Beersheba* : and then into *Egypt* . In *Beersheba*, the first part of his iourney, and about twenty miles towards *Egypt*, there we read, that himselfe sought vnto God : and that God did comfortably appeare vnto him . He sought vnto the Lord there, by offering vnto him certaine Sacrifices : which, it may seeme, were, either of thankfulness, that *Ioseph* his Sonne, was yet liuing ; or to obtaine the goodnesse of God towards him and his, in this his iourney . God likewise appeared comfortably vnto him, in that first telling him who he was, euen that mighty God the God of his father, he then bad him not to feare that his going downe into *Egypt*, for that there he would encrease him to a mighty people, and himselfe go downe and come vp with him : also that *Ioseph* that was supposed to be dead, should close vp his eyes at his death . Thence proceeding in his iourney towards *Egypt*, we haue deliuered vnto vs, how he finished his iourney thither : and in what estate there hee afterward liued . His iourney thither may we account then to be finished, when as soone after his coming into the Countrey he had doue his dutie first to the King, and then was dismissed of him to his owne where he was to dwell . In which compasse of time we haue no more but these two : First, how he met with *Ioseph* his Sonne ; then how he came to the presence of the King . For the former it is noted, that going on his iourney from *Beersheba*, he and all his company and possessions with him, threescore and sixe persons of lineall descent from him proceeding, (himselfe, *Ioseph* and his two sonnes that were in *Egypt* already, making vp the number of threescore and ten) comming belike some-what towards his iourneys end, or when hee saw the time to be meetest, sent *Judah* before vnto *Ioseph*, to aduertise him of his comming, and to acquaint him with his iourney . Whereupon *Ioseph* addrested himselfe to come and meete his Father *Israel* : and when he came so neere that his Father might discern him to be the same indeede, he then made his father a glad man of him . For his comming into the Kings presence, *Ioseph* would first go to aduertise the King of his comming, and belike to know his pleasure withall : but first, he aduised his brethren and all the company, if *Pharaoh* should aske them what trade of life they had vsed, plainly to acknowledge the truth indeede, that they had vsed none other but onely to reare and tend Cattle ; that so they might the rather haue the land of *Goshen* for them to dwell

Ibid. 16-20.

Ibid. 25-26.

Ibid. 27-28.

Adriconi in  
Berfabe.

Gen. 46, 1.

Ibid. 1-4.

Ibid. 5-30.

Ibid. 31-34.



- dwell in . For besides that the land it selfe was meete to such a purpose, it lay at  
 an out-side of *Egypt*; and next vnto the land of *Canaan* : and so the meetest for I  
 them in those respects; especially, when as the *Egyptians* had withall a speciall dis-  
 like of that kinde of life, and of those that vsed the same . They being thus ad-  
 monished, *Ioseph* tooke with him fiue of his Brethren, and went to the King, ad-  
 uertising him, that his Father and Brethren, and all their family, together with all  
 their goodes and Cattle, were now come thither, there to sojourne : themselves  
 also then entreating, and the King condescending thereunto, and giuing charge  
 that it might be effected, that they might haue the land of *Goshen* wherein to so-  
 iourne . After which, he brought his Father also before *Pharaoh*, who shortlie  
 after (in respect of his age as it seemeth) dismissed him againe, to repose himselfe to  
 his owne best ease : being at that time, as himselfe acknowledged to *Pharaoh*, one  
 hundred and thirty yeares olde . Their iourney being in this sort finished, in what  
 estate he there afterward liued, wee haue set downe but generally : but withall  
 some particulars more specially mentioned . Generally, we may conceiue, that  
 he liued in good case there, being so welcome to the King as he was, and hauing  
 so able and so carefull a man to prouide for him there, as then his Sonne *Ioseph*  
 was : and it is plainly set downe, both that they were placed in that good and  
 fruitfull corner of the land; and that *Iosephs* care and prouiding for them was, as if,  
 like a Mother or Nurse, he should put the meate, as if they were children euen in-  
 to their mouths . Those particulars that are more specially set downe, are such  
 things as went a little before his death : and then how long he liued there. Those  
 things that went a little before his death, were three : one, before that yet he sick-  
 ned; other two, when now he was sicke already . Before that yet hee sickned,  
 he called for his Sonne *Ioseph*, and required him to sweare (a sufficient Token to  
 shew, how earnestly he was bent to haue the same performed indeede) that when  
 God should call him, he should not bury him in *Egypt*, but where his elders were  
 buried before : and when *Ioseph* had giuen his Oath, that so he would, he there-  
 upon worshipped, as hauing obtained a speciall good fauour therein . Whereby  
 it seemeth, that hee did both professe his faith in those promises of God that his  
 seede should inherit that land ; and stirre vp his posterity also, not to fasten their  
 affection to *Egypt*, but to haue the promised Land in continuall desire and expec-  
 tation . When now he was sicke already, he deliuered many thinges, as in the  
 way of a blessing or prophetically, that should afterward be accomplished, or come  
 to passe in those his children: and first, to *Ioseph*, who purposely at that time came  
 vnto him ; then, to all the others besides, whom to that end himselfe did call for.  
 Vnto *Ioseph* he deliuered, what God had promised concerning the Land of *Ca-  
 naan*, to be the inheritance of his posterity ; and then withall, tooke in those two  
 Sonnes of his which then he had, into the estate and number of his owne, as if they K  
 had beene begotten by him : and when *Ioseph* did then bring them vnto his Fa-  
 ther, that his Father might to that end lay his hands vppon them, he did so also ;  
 but not in such order as *Ioseph* had thought that he would, but preferring *Ephraim*  
 the younger, before *Manasses* the elder . In taking of whom into his number, it  
 may seeme, that there was respect had (if not by *Iacob*, yet by God himselfe, who  
 directed the action) vnto those sufferings of *Ioseph* first ; and to his good deserts  
 after : it may be also, to the wrong done vnto *Rachell*, when her Sister was prefer-  
 red before her ; and to make some supply, in that she was nothing so fruitfull as  
 her Sister was . Vnto all the rest of his Sonnes, he shewed what was like to bee  
 the estate of their posterity for the time ensuing : and more specially which of them  
 it was by whom the promised Seede should be deriued ; and that in his line there  
 should be (till then) a tollerable estate and gouernment, howsoeuer that others  
 should oft-times be plunged in great confusion . The time that hee liued there,  
 was seauenteene yeares : and so being now one hundred forty and seauen yeares  
 olde, he dyed . Those few thinges that are besides interlaced withall, are but  
 about *Iudab* onely, and but to such as in effect came onely to this ; that he, by some  
 occasion, dealing fraudulently with his daughter in Lawe *Thamar*, not yeelding  
 that



that marriage vnto her, which by custome & vsage of the Country then, and his own promise was due vnto her, was so by *Thamar* circumuented, that at vnawares he lay with her, taking her for an Harlot, and at that time begat of her, one of the Ancestors of Iesus Christ: a Story of no small reproach vnto *Judah*, who beeing himselfe the onely Sonne of *Iacob*, by whom the line of Christ was to be deriued, did neuerthelesse so abuse himselfe (as he thought) with an Harlot; but of some speciall comfort to vs, that hee is like enough not to cast off such as repent them of their sinne, and seeke to his mercy, when as himselfe that could haue otherwise provided, if so hee would, neuerthelesse disdained not to descend of so contaminate Ancestors, as his Holinesse had, not onely of this, but of many others.

- I I** *Ioseph* was brought into this Land, as we heard before when hee was but young; and hitherto whatsoeuer Story we had of him, it all came within the time of his Father *Iacob*: since whose departure we haue little remaining of him. But that which we haue, we may as I take it, thus best distinguish: first, that we marke what thinges wee haue of him recorded; then also that wee note, that one thing there is, that we read not of him. Those that are of him recorded, do partly respect others: and partly himselfe. Those others whom part of his doings doe most respect, are, his Father deceased: and his Bretheren remaining. As touching his Father deceased, both for the time present he imbawmed him, and mourned for him, as the manner of the Countrey was: and shortly after, when that solemnity was finished, obtaining leaue first of the King, to goe and bury him in the Land of *Canaan*, hee very honourably performed the same. As touching his Bretheren remaining, whereas they were now afraide, that their Father being gone, he would some way remember the wrong they had done him; and thereupon came to him in the name of their Father (as he hauing willed them so to doe, while yet he liued) humbly desiring him to pardon all that bad dealing of theirs towards him: he on the other side, spake very comfortably vnto them, both shewing them to howe great good purpose God had done it; and promising on his part, to haue that care of them and theirs, that therein they might see, that he retained no displeasure towards them. Himselfe it concerned, first that during his time among them, as himself had promised, so it seemeth by that which followed immediatly after, for that they encreased so fast as they did, that for his time he had a speciall regard to them indeede: then that when he waxed old, and saw that now he must shortly dye, he also made the chiefe of his Family or Kindred to sweare, that when God in time to come, should visit them, and haue them thence vnto the Countrey, that hee had promised their Fathers to giue them, then should they take his bones with them also. And so hauing long dwelt in good estate in the Land, hauing also seene his Childrens Children, and being nowe of the age of one hundred and ten yeares, he also dyed: and as the manner of the Countrey was, his body was imbawmed; and yet not buried, but chested onely. That one thing that I thought was good to note, that it is not mentioned of him, is, that now before his death, he did not offer to blesse any of the people according to their Tribes, as his Father had done before: nor so much as his owne Children neyther. *Abraham* had certaine speciall blessings to bee deriued to some part of his posterity; such I meane as shold descend from *Isaac*: and of those some of them belonged to all that company; and one, but vnto one portion of them. Those that belonged to all that company, were two: one, that they should bee his peculiar people; the other, that they should inhabite the Land of *Canaan*. That which belonged but to one portion of them onelie, was, that of them should come the promised Seede, All which had *Isaac* likewise, to such as shoulde descend from him by *Iacob*. *Iacob* had no such limitation, for the two sonner of them, from any of all his Sonnes descending of him; and therefore, though hee had twelue in all, yet from that reckoning doth hee exclude not one of them all: but for the other he had, and therefore did he as it were appropriate that (as by God he was directed) vnto the Tribe of *Judah* onely. *Abraham* therefore, being made acquainted with Gods purpose therein, though we read not, that hee vsed any set forme of confirming or establishing those

Gen. 50: 1-3.

Ibid. 5-14.

Ibid. 15-18.

Ibid. 19, 21.

Exod. 1: 7.

Ge. 50: 24, 25

Ibid. 22, 23, 26



those blessings to *Isaac* (which notwithstanding he might if he would :) yet he took such a course as tended thereunto, when hee sent away *Ismael* first, and afterward his other Children also with their portions; and left vnto *Isaac* onely, both all his substance to speake of; and there to sojourne. But *Isaac* was desirous (as well hee might) to vse some set manner to confirme those blessings to one of his Sonnes: but therein so fast bound with the Bias of the most vsuall or ordinary course, that therein he had gone cleane wrong, had not God preuented him of his meaning therein, turning it aright to him that should heue it, though himselfe did neuer meane it vnto him. *Jacob* also hauing many, & finding the two former to belong to the all, seemeth secure of that matter: and therefore purposing, in some set manner also to bestowe some blessing on them all, he doth no more but giue them such admonition or comfort, as in the Spirite of Prophecy (wherewith then he was endewed) he thought to be most meetest for them. But then comming to the other, that doth he leaue vnto the Tribe of *Judah* onely. After which time we doe not read, that eyther *Ioseph* or *Judah* (which notwithstanding were principall Men; and then much lesse is any such thing to be looked for of others that followed) did vse any such set form of blessing: or directed their children to look for any such thing at their hands. Sauing that *Moses*, but not as their Father (for he was but one person of one of those twelue Tribes himselfe) but as endewed with a principall Spirite, vttereth much like to the most of them, as *Jacob* had done before to them all. But afterward God directed the ministry that he then ordained, how in some set manner to blesse the people. Nowe if the case so were, that they had any such custome among them, to direct their children to aske them blessing, whether the example of the former, or prescript of the latter had beene more auailable, would then belike haue beene examined, and so for that matter haue left vs better light, then many of vs (it seemeth) haue light on as yet: whereby then also might better bee seene, whether those many Christian Churches, that vse it not, should not draw vnto them that which doth vse it; or that one, that onely doth vse it, doth therein lead the way any better, then those that do not.

## CHAP. 6.



Hese Fathers aforefaide, and so many as were of them descended, A  
 beeing yet free, now begin to grow into bondage. Concerning  
 which, whereas it pleased God afterward to deliuer them thence,  
 wee are first to consider of that their bondage: then, how it pleased  
 God to deliuer them from it. In that their bondage wee are to  
 consider in what sort they came into it: and then, what was their  
 estate therein. In what sort they came into it, we are therefore the rather to consi- B  
 der, that so we may the better see, by what right it was that nowe they were in that  
 estate: whether themselues had so deserued; or whether vniustly it was imposed  
 vpon them. If themselues had so deserued, then must it bee, eyther by some fault  
 of theirs: or else by their folly. That it was by no fault of theirs, whereby they  
 had trespassed against the *Egyptians*, the matter is cleere, for that they were another  
 people, of another Countrey; such as neuer had any dealing with them, and were  
 altogether vnkowne vnto them: and so farre, all manner of wayes, from deseruing  
 ill at their handes, as that on the other side, by one of their company, they had de-  
 serued maruellous well. That it might be their folly, might of the two bee rather  
 conceiued, for that themselues came downe thither, there to inhabite, among a  
 mightier people then they: and, that more is, much sundered from them, partly in  
 their manner and Trade of liuing; but especially in their Religion. Neuerthelesse,  
 in this also they are thoroughly cleered: partly by the Nature of their case; and part-  
 ly by good warrant besides. In the Nature of their case wee finde; first, that they  
 were driuen thither by strict necessity: then, that they had a speciall friend there also  
 besides.



besides. The warrant that otherwise they had, was partly from beneath : but chiefly from above. That which was but from beneath, was neuertheless the word of a Prince; then the which there is not lightly any security greater on earth : and yet was that farther strengthened besides, euen by those great desertes of *Ioseph*, both vnto the whole Land of *Egypt*; and especially, to the Dignity and Coffers of the Princes themselues. That which was from above, was the authority of God himselfe; both encouraging the leader of them, not to feare to remooue thither; and telling him withall, that himselfe would goe downe with him thither, and afterward bring him thence also againe. So it remaineth, that it was vniustly imposed vpon them : a sufficient patterne to shewe vnto all, what curtesie the Children of GOD, whatsoeuer their desertes may bee, may at any time looke for at the handes of the World. What was their estate therein, that we may the better finde, we haue neede to consider; first, what it was by the mallice of Man : then, what it was by the goodnesse of God. What it was by the mallice of Man, wee are to gather out of the ill dealing that was vsed towards them : and out of the time that it continued. The ill dealing that was offered vnto them, was, partly before there was motion made for their deliuerance : and partly after. In that which was before, wee are to consider, what it was : and, whereuppon it was that so they were dealt with, what it was is plainly enough declared, both for the substance of it : and for the manner of their proceeding therein. The substance of it was, to diminish and lessen the people of *Israell*, whom now they saw to grow so fast vpon them : and to obtaine their purpose therein, not to spare any oppression or death it selfe, that themselues should thinke needefull to such a purpose. Their manner of proceeding therein, was first such as might haue some other pretence to shaddowe their doing : then, such as bare none other face, but plainly shewed it selfe what it was. That which might haue some other pretence to shaddow their doings, was, that their oppression of them with immoderate labour : wherein notwithstanding they might seeme to haue none other meaning, but onely to haue their owne businesse doone. That which bare none other face, but plainly shewed it selfe what it was, was that cruell course of theirs, to destroy their Men-Children so soone as they were borne : which neuertheless for a time walked more secret; but afterward shunned not the open light neyther. It walked more secret, when vnder-hand they would haue had the Mid-wiues to haue done it. It shunned not the open light, whē as God so wrought with those Midwiues, that they would not be the Instruments of so barbarous cruelty : taking order then, openly to doe it howsoeuer. That whereuppon they so dealt with them, rested on two principall branches : one, that they multiplyed or grewe so very fast; the other, that the *Egyptians* themselues began now to conceiue some feare of them. That ill dealing that they had after that motion, was made for their deliuerance, was no more but the exacting of much more of that seruile labour of them then before, and that cleane beyond all reason : and sharpe punishment notwithstanding when they did it not, though farre about their ability to doe; nor any thing holpen therein by *Pharaoh* when they complained thereof vnto him. The time that this their misery continued, is not certainly knowne : but we haue good Story of it, for about the space of fourescore yeares. For it was begun before *Moses* was borne : and himselfe was fourescore yeares old, when first it pleased God to set in hand with their deliuerance by him. A good patterne to shew, how needefull a thing patience is for the Children of God : and that in the best of vs all there is more euill then wee are aware of. For if God doe vse oft-times to put his Children to so great sufferinges heere, and for so long a time together, and none of vs all may account our selues exempted from it, then neede we all to be prouided : and that cannot be, but onely by some rare and speciall good patience. Again, because God is wise and gracious, and in his wisdom best knoweth what measure of such exercise we all doe neede, and in his goodnesse will not afflict vs farther than for our good is needfull for vs : hence may we gather, that the euill that is in vs (euen in the best of vs all) is marvellous great, when God findeth so great afflictions so needfull for vs. What it was by the goodnesse of God, we haue it two principall pointes declared : one, while as yet

Gen. 46, 3, 4.

Exod. 1, 8-16.

Ibid. 15, 16,  
Ibid. 17-22.Ibid. 7.  
Ibid. 8-10.

Exod. 5, 4-18

Exo. 1:2, 2:1, 2

Acts 7, 23, 30.



Exo. 1, 17, 20.

Ibid. 22.

Ibid. 7, 20.

Ibid. 23, 24.

Ibid. 25.

hee suffered not the *Egyptians* so farre to execute their malice against them; the other, when he did let them loose vnto it. He suffered them not to doe it, when as hee so wrought with those Grace-Women or Mid-Wiues, that they would rather disobey the King (excuse it as they could) than commit so barbarous crueltie on silly Infants; and in that for so doing he blessed them for it, it sheweth howe well it pleased him, that so they did. He did let them loose vnto it, when as their malice now did so farre obtaine, that at their pleasure they might drowne in their Riuer all the Men-Children of the *Israelites*, from time to time as they should be borne. But euen then also did he shew his goodnesse towards them, both in that he did neuertheless so much increase them: and besides, that in that their distresse, he gaue them the harts to seeke his fauour, and to bemoane their case vnto him; and himselfe thereupon did in gracious manner consider vpon them. A good assurance to vs also, that it is of the speciall fauour of God, if eyther he so vphold vs, when any way wee are assaulted: or giue vs an heart, in the time of our affliction, to seeke vnto God, and to intreat his fauour towards vs.

Exod. 2, 1-4

Ibid. 11-23.

2 How it pleased God to deliuer them from that their bondage, to the end that we may the better finde, wee are to consider; first, in what manner hee wrought it: then, how in the end it was effected. In his manner of working it, wee are also to note; first, how he provided the parties by whom he would doe it: then, how hee set in hand with the woorke it selfe. The parties were two, *Moses* and *Aaron*, Bretheren: *Moses* beeing the younger, but the principall party in this businesse; *Aaron* beeing the elder, but not comming in to this, but by occasion. In *Moses* the cheefe and principall party, wee are to marke, first howe hee did preserue him from death: then, how he did farther frame him vnto the businesse that afterward he had to doe for him. Hee preserued him from death, in that beeing at that time borne, when the Male-Children (by the Kinges Commaundement) were so busily sought out to be destroyed, he neuertheless gaue the heart (at least) to one of his Parents, to endeavour to keepe him so long as they could: and then himselfe provided otherwise for him. That which his Parents (or at least his Mother) did for him, was, that he was secretly kept within by them, for three months: and then laid forth in a Basket (provided for the purpose) in the side of a Riuer, among the Flagges, Bul-rushes, or such like, growing there, leauing his Sister a good pretty distance off, to haue an eye vnto him. That which himselfe provided otherwise for him, was, that *Pharaohs* Daughter, comming that way by other occasion, should finde the Childe, and take it for her owne: and so by her fauour giue it protection and safety from death; and yet notwithstanding (though vnwitting to her) leaue it with the Mother to be Nurced for her. How he did farther frame him vnto the businesse that afterward he had to doe for him, we haue set downe briefly (and so farre as is sufficient) in the word of God: but else-where also, in some few points, more specially. That which wee haue set downe in the word of GOD, is part of it in the Originall Story: and part againe, in the recitall of it after. In the originall Story we haue no more (that we may certainly gather thereon) but onely that he was afterward brought to *Pharaohs* Daughter, and was as her Sonne: and that after it, in proceesse of time, he was endewed with a minde, desirous to see how his Bretheren did vnder their burthens; and that he could not well abide, eyther any iniury done vnto them by the *Egyptians*, or disorderly dealing among themselues: but that after that, God did humble him a long time after, putting a feare into his heart, to get himselfe thence to saue his life, which now was in danger for the *Egyptian* which he had slaine: & thenceforward to become a Sheepeheard to another in a strange land for a long time after. Both which were good preparatiues vnto that businesse: such an inclination vnto his Bretheren, the better to regard their hard estate when afterward he should be imploied to helpe them therein; his humiliation, to be a needfull checke vnto him, for attempting it with blood so inordinately before the time, and (as it seemeth) in confidence of the earthly credit and reckoning that then he was in, God meaning another course, and more to the aduancement of his glory therein. In the recitall of this Story



Story after, by Saint *Stephen* in that his Apology, and by the Apostle to the *Hebrews*, we haue further deliuered vnto vs, both that hee was some-what farther furnished: and the precise time of certaine principall matters therein. His farther furniture is noted to be; first, that he had education in his youth, that being come to mans state, he was learned in all the wisdom of the *Egyptians*; and was mighty in word and deede: and that that going forth to visite his bretheren, was not of an ordinary desire onely, as wishing them well, but of a speciall zeale, refusing to be accounted the Sonne of *Pharaohs* Daughter, chusing rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season, and esteeming the rebuke of Christ greater riches than the Treasures of *Egypt*, hauing respect vnto the recompence that in sayth he saw afterward to follow. Those principall matters in the Story, which haue heere their precise time annexed vnto them, are two: one, his departure out of *Egypt*, at what time he is sayde to bee forty yeares olde; the other, how long hee aboad in seruice and keeping of Sheepe, which is noted to bee forty yeares more. That which else-where we haue noted in some pointes more specially, is no more but certaine of that which *Iosephus* noteth of him, not disagreeing from the Scripture it selfe: but farther explaining or opening the same. For first, as touching his education, he saith that it was as carefully and as thoroughly performed, as they were able: as like enough then, when he was most likely of all others besides, to succede the King in his Kingdome, the Kings Daughter hauing already adopted him to be hers, and she hauing no Children of her owne. Then, for his greatnesse besides, that the *Ethiopians* over-running the Land of *Egypt*, the *Egyptians* were directed, and themselues thought good to make him the Generall of their Army against them. Who being so appointed, and perceiuing that the enemies suspected no daunger from the Wildernesse towards them, because it was ful of Serpents and venomous Creatures, by a pollicy came that way vpon them with all their forces at vnawares, and so giuing them a great ouerthrow there, and pursuing his victory into their owne Countrey also, hee so deliuered the *Egyptians* from their tyranny, and set them free from them againe. Whereby hee became so great and famous among them, that the King himselfe hauing him in ieaousie also, they accused him of that slaughter of the *Egyptian*, and meant so to haue put him to death, but that hee in time got from them before. And because the Apostle saith, that hee preferred the rebuke of Christ, before the treasures of *Egypt*, it appeareth thereby, that some way or other he was in the way of good possibility or likelihood rather, in time to come to enioy those treasures, in the course that then he was in: and so are these Histories of him the more they make for this point, so much the more to be regarded of vs; as opening vnto vs in particular, that which the Apostle doth set downe but generally.

Acts. 7. 22.

He. 11. 24-26.

Acts 7. 13, 30.

Antiq. lib. 2. cap. 5.

Heb. 11. 26.

- A 3. How he set in hand with the worke it selfe of their deliuerance, to the end that we may the better finde, we are to note, first what passed betwixt God and *Moses* about that matter: then what passed betwixt those whom it pleased God to vse in that businesse, and those with whom they were to deale therein. In that which passed betwixt God and *Moses* about that matter, we are to consider, first in what sort to that end he appeared vnto him: then, how hee dealt with him in the businesse it selfe. In that his appearing, we are in like sort to note, first what hee did of himselfe: then, what he did farther, by such occasion as *Moses* gaue him. Of himselfe he appeared, in a bush, all on fire; and yet nothing at all consumed: a verie fit manner of appearing in respect of the businesse that then was in hand. For it may be probably thought, that *Moses*, if not at that present, yet verie often was carefull on behalfe of the people, who now had beene so long so hardly dealt with by the *Egyptians*: and God doth now so appeare vnto him about their deliuerance, that euen out of it *Moses* might gather, that although they were hardly dealt with; yet were they not thereby diminished. A Bush also is fuller of branches and twigges for the bignesse of it, than most part of Trees are: and so, in that respect too, so much the fitter for such a purpose, because the children of *Israel* did

Exod. 3. 1, 2



Ibid. 3.

Ibid. 4-6.

Ibid. 7, 8.

Ibid. 9, 10.

Exod. 2, 11-13

Acts. 7, 25.

Exod. 3, 12

Transl.

so exceedingly multiply, as shortly after it did appeare. In that which farther he did by such occasion as *Moses* gaue him, we are first to marke what occasion it was that he did giue him: then, what it was that he did thereupon. The occasion that *Moses* gaue him, was, that he began to draw neere, to see what the matter was: and it is both wisdom and duty for vs all (when God doth represent them vnto vs) to haue a good eye to all the workes of God, and to see what wee may gather to our owne edifying out of the same. That which God did heereupon, rested in two principall points: first, directing him how to behaue himselfe there; then giuing vnto him his reason why. He directed him, not to approach ouer neere; and to put off the shooes from his secte: so stirring him vp to a speciall reuerence of that presence; and with the inward reuerence of the heart, to ioyne the outward vsage withall. The reason that he gaue him why, was, because the ground whereon he stood, was at that time holy, for that himselfe by his presence did sanctifie it then; and to that end (and withal to make a way to that which followed) he tolde him that he was the God of his Father, the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*: whereat *Moses* hiding his face, may teach vs also, highly to reuerence his presence in all our assemblies; and, if he hid his face from his countenance onely, then that we should not curiously (or malapartly rather) search out his secrets. As touching the businesse it selfe for the which now he appeared vnto him, it was to let him vnderstand, that now hee meant to set in hand with the deliuerance of the people of *Israel*, and that he would vse his seruice therein. Which he did no sooner impart vnto *Moses*, but that presently hee shrunke from it (himselfe to be any dealer in it) all that he could. So that there was much businesse with him before that he could be perswaded to meddle with it. So are we to note, first how God did now impart his purpose vnto him: then, with what difficulty *Moses* at length yeelded vnto it. The purpose of God, which now it pleased him to impart vnto *Moses* rested in two principall points: one, that now he meant their deliuerance; the other, that hee would do it by *Moses*. As touching the former, first he telleth him, that he is not ignorant how ill they haue beene dealt with there: then, that now he is come downe to helpe them; and to bring them thence, into a speciall good Land to dwell in. As touching the latter, he first repeateth the former member to him againe: and then telleth him, that he resolved on him to do it. With what difficulty *Moses* at length yeelded vnto it, to the end that we may the better finde, we are first to note, what businesse there was in the meane season: then, how he was in the end resolved. The businesse that was in the meane season, was that *Moses* alledged so many difficulties: and that the Lord was faine to satisfie him in euery one. So are we to see, what are the difficulties that he alledged: and how the Lord dooth satisfie him in euery of them. The difficulties that he alledged, were, one of them, as touching the whole matter generally; others, as touching certain considerations thereof more specially. As touching the whole matter generally, his difficulty was, that himselfe was no such person, as was any way meet to such a purpose. So that how ready soeuer, in flesh & bloud, he was before to haue taken vpō him the deliuerance of the people, while he was in that ruffe in the Court (which it seemeth, by killing that *Egyptian*; reproving a wrong doer of his own people; & by the conceit that he had of himself, supposing his brethren would haue known, that by his hands God would deliuer the, he could haue beene content, readily then to haue taken in hand: ) yet now when hee hath his calling indeede, and the forwardnesse of flesh and blood is abated in him, he is in spirit (whereby he better seeth and waigheth the burthen of it) very vnwilling to meddle with it. As touching which difficulty of his, the satisfaction that the Lord doth giue him for that matter, is, that first he telleth him that neuertheless he must plucke vp his heart to do it; and addeth this reason, that himselfe will be with him: then, the better to confirme him in it, he telleth him farther, that that his manner of appearing vnto him may bee sufficient to resolue him in it; and that he should so assuredly deliuer them thence, that he and the people should afterward worship him there, neare to that Mountaine. Those others that touched cer-  
taine



same considerations thereof more specially do some of them respect the credite of  
 his message with the Children of *Israel*: others seeme rather to respect the dignity  
 of it with *Pharaoh* the King. Those that respect the credit of his message with  
 the children of *Israel* are two: one, of a defect that he conceiueth, that the message  
 it selfe was not cleared off as yet; the other, that he doubteth would after arise of  
 their incredulity. That which he conceiueth, the message it selfe was not cleared  
 of yet, was, that God not hauing tolde him his name yet, as hee conceiued, when  
 he should come to the children of *Israel* with that message from the God of their  
 Fathers, if they should aske him what his name was, himselfe could not as yet tell  
 them: so now he asketh what in such case he should say vnto them. So, in this  
 his vnwillingnesse to be thus employed, he dooth not content himselfe with the  
 name that God in his owne hearing, did giue vnto himselfe before, when he sayde  
 he was the God of *Abraham*, *Isaac*, and *Jacob*; nor with that which *Moses* him-  
 selfe did attribute vnto him immediatly after, calling him the Lord: but now enqui-  
 reth of some other name of God that should be more peculiar and proper vnto him,  
 whereas indeede neither of these could be attributed to any other but only to him.  
 So now must he haue, as the Prouerbe is, *A ioynt in a Rush*: or otherwise, a Rush it  
 selfe shall be no Rush with him now. God neuerthelesse in this also will yeelde  
 vnto him. For first, he doth satisfie his desire therein: and then informeth him  
 farther, as touching the message he had to do. He satisfieth his desire therein, in  
 that he giueth himselfe another name: and yet not so, but that he continueth the  
 others withall. That other name which now hee giueth vnto himselfe, is in the  
 Hebrew *Eheje*: as euer being of himselfe; and of whom all others haue their bee-  
 ing for the time that they are. Those other names that he retaineth withall, are,  
 The Lord; and that he is the God of *Abraham*, *Isaac*, and *Jacob*: adding farther  
 withall, that this should be his Memoriall, or, as we say, his Stile of Honour, for  
 euer. A wonderfull goodnesse, that to be the God of so silly men, should haue  
 such a place in the honourable Stile of so glorious a God. As touching the mes-  
 sage that he had to doo, his information is, first as touching the children of *Israel*:  
 D then, as touching the King of *Egypt*. As touching the children of *Israel*, how he  
 must deale with them: and what effect the same should take with them. His  
 dealing with them must be this, first he must go and gather the Elders of the peo-  
 ple together: then, he must tell them, that the God of their Fathers hath appea-  
 red vnto him, and sayde, that he had good regard vnto them, and to the sufferings  
 they had in *Egypt*; and therefore, that now he would bring them forth thence, and  
 giue them a very good land of their owne. The effect that this should take with  
 them, was, that they should well accept of that message, and gladly receiue it. As  
 touching the King, he and the Elders of *Israel* must go together vnto him, and tell  
 him, that now the God of their Fathers had appeared vnto them, and commanded  
 them to come forth a three dayes journey into the wilderness adioyning, and there  
 to Sacrifice vnto him; otherwise, that one way or other, they should be in daunger  
 to kindle his wrath against them: that therefore they desired him to vouchsafe them  
 that fauour, that with his good licence so they might. What effect this shoulde  
 take with him, the Lord himselfe before hand doth tell them: namely, that he would  
 not let them go, till he should be by the strong hand of God vppon him, compelled  
 unto it; yet in the end God would make them so gracious, or giue them such fauour  
 with the *Egyptians*, that at their departure, requesting whatsoever precious things of  
 them they would, the *Egyptians* should so readily bestow the same vppon them, that  
 thereby they should haue with them (in a manner) euen all the whole spoyle of the  
 Land of *Egypt*. That which he doubted, would after arise of their incredulity, was,  
 that when in this sort he should come vnto them, neuerthelesse they would not be-  
 lieue him: nor that the Lord had appeared vnto him. A maruellous matter, that  
 he should yet put so manifest doubt in this, when as the Lord himselfe a little before,  
 in plaine tearmes had otherwise told him: and that the Lord did so quietly put vp,  
 that he was so directly crossed by him. The satisfaction that the Lord dooth giue  
 him in this, is very great; furnishing him with three great signes and woonderfull  
 workes



Ibid. 1-8.

Ibid. 9.

Ibid. 10.

Ibid. 11-12.

Ibid. 13.

Ibid. 14-17.

Ibid. 18. 20.

workes, to testifie vnto them, that his vocation therein was (without question) of God indeede : whereof he gaue him present experience for a couple of them : and assured him of the like certainty for the thirde besides . . . Those two, whereof hee gaue him present experience, were, one of his Staffe, by casting it downe presently to be turned into a Serpent, and by taking it vp to be turned into his staffe againe : the other, by putting his hand into his bosome, to be taken out leproous ; and then, putting it into his bosome again, and pulling it forth, to be as whole as it was before. That wherein he assured him of the like certainty, was, that if neede should be, they not crediting the two former, then should he take vp in the sight of them some water out of one of the Riuers, and poure it on the dry land, and it should be turned to blood . . . Those others that seeme rather to respect the dignity of his message with *Pharaoh* the King, were other two : in the former of which, he nameth a speciall impediment in himselfe, whereby he is a great deale more vnfit to bee sent of any message, then that he may become such an office vnto a King, and from so great a Maiesty as his ; in the other hee doth not name any thing in particular, but seemeth to sticke on that point still . . . That which in the former he doth specially name, is the impediment of his speach : a thing indeede, in the common iudgement of all, as vnmeet for an Ambassadour to be employed from one Prince to another, especially, if the Princes be great, as lightly any other is taken to be . . . The satisfaction that in this God doth giue him, is, that he knew well enough of his impediment, and could haue made him otherwise if he would, but that he would take him as he was, & himselfe would so be with him, as that he would sufficiently supply whatsoeuer want was in him thereby. A very good Caueat vnto vs all, to take heed that we neuer be ouer curious in such Seruants of God as it pleaseth him at any time to send vnto vs ; as to reiect them, or to be offended in them, for some speciall impediment that in them we finde : when as that mighty King of *Egypt*, must be content with stammering *Moses* ; and that from the God of all glory, who of all others was able to haue sent much better furnished if himselfe so would . . . In the other he nameth nothing, but seemeth to rest on that still : and so beseecheth GOD to make choyce of some other more meete for his purpose, and more becoming the worthy Honour of him that sendeth. At which his tergiversation the Lord was now offended with him : and yet so beareth with his weakenesse therein, that he ioyneth *Aaron* his Brother in Commission with him, *Aaron* being of ready vtterance ; but so, as that hee must first direct him what he should say, and that *Aaron* should then deliuer it . . . In which one example, those that are discontented with such alike thing now among vs (namely, that when in so many places the needfull maintenance of the Ministry is so much with-drawne from it, that there is not sufficient remaining to maintaine an able man in euery of them, there bee now, by the more able sort of the Ministry, certaine *Homilies* or *Sermons* provided, by the meaner sort to bee to the people deliuered) might finde wherewithall to content themselves : that prouision of ours, hauing, in this, so pregnant an example for it, as neede to be ; and so much more pregnant, as that GOD did not then neede, to vse the help of a couple, for the labour of one in that, so much as the Church now doth need it, in this.

4 Those that it pleased God to vse in that businesse, were, as now we see ; *Moses*, and *Aaron* his Brother, and so now to finde what it was that passed betwixt them and those with whom they dealt, we are to see ; first, how these addressed themselves to that businesse : then, what passed betwixt them and those others . . . Howe these addressed themselves to their businesse, is declared vnto vs, first of eyther of them a part by themselves : then, of them both together . . . A part by themselves ; first, it is shewed how *Moses* addressed himselfe vnto it : then, how the like was done by *Aaron* also . . . As touching *Moses*, being now in the Wildernesse, and hauing there (as it seemeth) his family with him, hee would first returne to his Father in Law : and then, set forward thence into *Egypt* . . . So first addressing himselfe to goe to his Father in Law, and so taking his Wife and Children with him, two speciall thinges did befall him by the way : one, that now againe the Lord (assuring him first, that all those were dead



dead that before sought his death) gaue him speciall warning, both to doo all those signes that hee had willed him to doo (but yet that himselfe would harden his heart, that hee would not let them go:) and at length to tell him, that *Israel* was his first borne, and that for detaining of him, not suffering him to go to serue him, he would therefore destroy his first borne also: the other, that the Lord was offended with *Moses*, for that his Sonne was yet vncircumcised (and so it may seeme there was not that care of Religion in *Moses*, that he ought to haue had) especially when now he should goe about this so speciall a seruice of God: and when he was thereupon circumcised, then was his wife so much offended with him, as that for that cause it seemeth he then left her behind him. In which meane time, God had willed *Aaron* to go meete his Brother *Moses* in the wilderness; which *Aaron* also accordingly did: and so *Moses* and *Aaron* met together on the way; and *Moses* imparted the matter vnto him that now they both were to go about. So comming first to the Children of *Israel* as they were directed, and now to marke what passed betwixt *Moses* and *Aaron* on the one side, and them on the other; first, they found them in very good temper: but afterward out of temper cleane. When *Moses* and *Aaron* came first vnto them, and did their message, and confirmed the same with the signes appointed, both they beleued; and, for those great fauours of God, worshipped also. Out of temper they were, when *Moses* and *Aaron* hauing beene with *Pharaoh*, and he imposing more labour vpon them, they made suite to haue the same remitted, but yet obtained no fauour therein, and were besides worse entreated than before. For then, first lighting on *Moses* and *Aaron*, being in their way, with open mouth they cryed out vpon them: and, when afterward they came vnto them againe from the Lord, to assure them of that which before was told them, and did now deliuer the same more specially vnto them, they neuerthelesse did not regard them, for the oppression and anguish that now they were in, by their greuous seruitude now doubled vpon them. And so it is the manner of vs also, though at the first we be glad of deliuerance offeted vnto vs: yet when persecution commeth withall, then to withdraw our selues againe, and to storme against those by whom our deliuerance was so attempted. Comming to *Pharaoh* the King, they haue a great deale more businesse with him: neuerthelesse they giue him not ouer, but follow on him still, vntill in the end they haue obtained. But the businesse they haue with him is diuers: the King first becomming more grieuous vnto the people thereby; then, but framing himselfe to hang off from the obedience that is required. In both which we are to note, in what sort *Moses* and *Aaron* on the one side, and he on the other, prosecute the course that they haue in hand. In the former of these therefore, *Moses* and *Aaron* come vnto him, and had as it were two encounters betwixt them. For first, they required, in the name of the Lord, the God of *Israel*, that he would let the people go, to holde feast vnto him in that wilderness that was neere vnto them. To which the King answered, that he knew no such Lord at whose command he should let *Israel* go: and therefore neither would hee let them go. Then they tolde him, that their God, the God of the *Hebrewes*, had appeared vnto them, and required, that they should goe three dayes iourney into the wilderness, and Sacrifice vnto him: and thereupon, did also beseech him, that he would giue them leaue so to doe, least for neglecting the same, God did cast some punishment on them. Which when they had sayd, then did *Pharaoh* not only giue an hard answer to them: but also tooke present order, for the farther straightning of all the people. His answer to them was, that the people were many; and therefore it was no wisdome to giue them spare time from their labour: that themselues did ill, to put such things into their heads; and therefore himselfe commanded them now, to returne to their burthens againe. In the order that he presently tooke for the further straightning of all the people, we are to consider what it was; and how immouable himselfe was to alter the same. To find out what it was, we are to note, what it was as it proceeded from him: then, what it was as it was executed on them. As it proceeded from him, the selfe same day



Ibid. 6. 8.

Ibid. 8. 9.

Ibid. 9.

Ibid. 10. 14.

Ibid. 15. 18.

day he called for the Over-seers of the people, and first tolde them what he would haue them to doo: then, he sheweth them, what was his meaning or purpose therein. That which he would haue them to doe, was, that they should see to it, that there were no more Straw giuen to the people: and yet that no part of their wonted task of Brick that they made, should, for it, be diminished vnto them. His purpose and meaning he shewed to be, because they would needs haue leaue to go and sacrifice to their God, he would now haue those labours of theirs so increased vpon them; for that he perceiued they were but idle, and this would be a good readie way to make them little to regard such vaine toyes. A notable patterne of the children of the world, whether Princes or others, first how loath they are to let those that are vnder their charge, to haue any good conuenient libertie or time to serue the Lord: then, how they account the seruice of God to be but as a needlesse thing, in comparison of their other meaner affayres; and to bee giuen thereunto, is but the fruite of a weake and an idle braine. Himselfe goeth some-what farther, giuing (most wickedly) the verie lie vnto the manifest truth of God: accounting, that such as are Religious, do no more but pretend it, hauing no such meaning in them indeede, measuring others, belike, by themselves. And such are our worldlings too, in the inward secrecy of their hearts: but *Pharaoh* professed no regarde of the Lorde, and therefore was so much the more open hearted therein; ours professe both the knowledge and feare of God, and therefore are loath in such cases to say all that they thinke. As this his Commandement was forth-with executed on them, they were so pinched with the rigour of it, that the people of *Israel* were faine to disperse themselves ouer all the land of *Egypt*, to plucke vp Stubble, where they could get it, to serue their turne instead of Straw: and yet notwithstanding were punished besides, for that they were not able to do. How immouable himselfe was to alter the same, is euident inough, in that when they came and complained thereof to the King, he sent them away as they came, charging them to be idle, and nothing at all easing them in that vniust and greuous vexation they had.

Ibid. 5. 22, 23

Ibid. 7. 3.

Ibid. 5. 24.

Ibid. 6. 1. 7.

Ibid. 7. 4. 8.

Ibid. 6. 12. 7.

Ibid. 6. 1. 7.

5 When he did but frame himselfe to hang off from the obedience that was required, we are to see, first in what sort it was required by them: then, how it was denied by him. It was required by them, first but onely by one signe that they did before him: but then after by the finart of punnishments cast vpon him and his. When it was done by that one signe, we are to note, first what was done by *Moses* and *Aaron*: then, what was done by the King himselfe. As touching *Moses* and *Aaron* we are also to note, first how *Moses*, being somewhat discouraged, by that farther vexation of the people, and by their clamorousnesse against him and his brother thereupon, doth now some-what stagger, til he be by the Lord againe confirmed. So it shall not be amisse, to marke how hee is againe (as it were) renewed: then, how he doth proceede in his businesse. To finde how he is againe renewed, wee are to note, what it is whereon he complaineth: and how God doth satisfie him againe. He complaineth first, that God, as it were, hath not done well to send him about it, when as the people haue thereby since beene in worse case for it; and yet himselfe hath nothing at all deliuered them yet: then, when againe the Lord would send him, that now againe he obiekteth that impediment in his speech; and that *Pharaoh* thereupon will nothing regard him. To the former of these God doth tell him, that neuertheless, now he shall see, that he will giue them a mighty deliuerance: and then doth he more specially set foorth the same about any worke of might or power that yet he had done for their fathers before. For the latter of these, that hee had alreadie appointed him to be as *Pharaohs* God, and *Aaron* to be his Interpreter: and so yet would haue him but acquaint *Aaron* withal, that he should say vnto him; and that *Aaron* should deliuer the same vnto *Pharaoh*. *Moses* therefore being thus resolved, now both he and his brother do more readily take direction againe of the Lord: and then proceede in their businesse it selfe. The direction that God gaue them, was the same still that he gaue before, and onely repeated to them againe: as, himselfe continuing the selfe-same course that before he was in, how much so-euer they



- they would now hang backe from the same. Their proceeding was now in the signe that they gaue him: and in that did *Pharaoh* stiffly hang off from the obedience that was required. In the signe that hee gaue him wee are now to consider, first of this story it selfe: then, how it may be farther applyed. As touching this story it selfe, the signe that they gaue him was, that when they had againe done their message vnto him as the Lord appointed, and he (belike) made as little reckoning of it as he did before, *Aaron* taking the staffe of *Moses*; cast it downe in the sight of them all, and it was turned into a Serpent. That *Pharaoh* did now very stiffly hang off from the obedience that was required is plain enough, first for that he sought for Inchanters to do the like, so to obscure the glory of the Miracle that was wrought before him: then especially, when *Aarons* rod deuoured theirs, and so tooke backe againe (with a mighty hand) the glory to God; yet notwithstanding hee remained disobedient still. That farther application is, that whereas when the *Romish* Magicians of these daies doe see, that, for the truth against them, we bring both Scriptures and Fathers, they then, to the discredit of the Truth, and to retaine their followers still, do, after a sort, the like too, and so harden the hearts of their followers still: but then, on the other side, as that Serpent of *Moses* deuoured theirs, so those Scriptures and Fathers that are brought for the Truth, doe quickly decipher and deuour those that are pretended and forced against it. The punishments, cast vpon him and his, were many, but most of them, vntill he did dismiss them or let them go: and one after, when he would haue taken them back againe. Those that were cast vpon him and his vntill he would dismiss them or let them goe, were all done by the Ministry of *Moses* and *Aaron* together: but some of them chiefly by the hand of *Aaron*; the residue, chiefly by *Moses* alone. Concerning which, it shall be good, first to note somewhat out of this order that God obserued: then, to come to the story of those punishments which by eyther of them was on the *Egyptians* inflicted. Out of this order that God obserued, doing all those great workes not only by *Moses*, but partly by *Aaron* also; and more specially vsing the hand of *Aaron* onely in certaine of them, we haue a good Caueat against that backwardnesse that we find in many, to vndertake the seruice of God: especially when the same is of some difficulty, and seemeth to be ouer-great a burthen for vs to beare. For in such case wee commonly shrinke from it; or neuer lightly yeeld our obedience vnto it, vntill we haue, to our owne contentment some helpe adioyned. So was it with *Moses* in the businesse that now we haue in hand, as we saw before. God would haue vsed his Ministry onely therein: but he still hung off, till *Aaron* his elder Brother was put in Commission with him. Had he taken it vpon him as the Lord did call him, there is no question, but that he should himselfe haue bene sufficient enough vnto the burthen, because the Lord promised, himself to be with him, and he is not wont to lay more on any than himselfe doth giue them strength to beare: and so should he also haue had the glory of it that God did meane him. But now hanging off so much as he did, so it came to passe, that not onely *Aaron* was now ioyned in Commission with him: but also that by his hands chiefly, diuers of those great workes were performed. Neuerthelesse when God had sufficiently snubbed *Moses* therein, and he withall did patiently take it, then did God afterward vse the Ministry of *Moses* especially in all the residue.
6. So coming to the story of those punishments that by their Ministry were cast on the *Egyptians*, the first three of them were done by the hand of *Aaron* chiefly: the others by *Moses*. In those that were done chiefly by *Aaron*, it seemeth that God would vouchsafe vnto *Pharaoh* a very strong call by those three plagues, that by his Ministry especially hee cast vpon him: the two former of them, in some thinges agreeing together; the last, in those thinges varying from both. Those thinges wherein they agreed, are two: one, that *Pharaoh* was warned of them, before they were cast vpon him; the other, that when they were so cast vpon him, then were they crossed by those Sorcerers. In that *Pharaoh* was war-



warned of them, before they were cast vpon him; the other, that when they were so cast vpon him, then were they crossed by those Sorcerers. In that *Pharaoh* was warned thereof before, it sheweth, both the great goodnesse of GOD: and that *Pharaoh* had hardened his heart so much the more strongly, in that hee could so little repent, when as by laying together the warning before, and the performance of it after, he might thereby see, that there was a diuine power therein. In that they were crossed by the Sorcerers, it was a iust recompence vnto him, for seeking before to haue the truth of God obscured by them: But as, in these things these two were alike; so in some other they varryed also: the one of the being nothing at all regarded of *Pharaoh*; but the other, making him somewhat to stoope. In that which was so little regarded, we are to note; first, what it was then, how it was so little regarded. It was, that for the space of seauen dayes all the waters of *Egypt*, both running and standing, were at once turned into bloud, and all the Fish therein destroyed: a good kinde of punishment, to put them in minde of that barbarous cruelty of theirs, in drowning so many Children of the *Israelites* in those their Riuer; turning so bloody now to themselves, whom they had made to bee so bloody to others before. That it was but little regarded, it shall be good to consider, not onely, that so it is saide: but also, whereunto it is ascribed. It is plainly saide, that his heart was so hardned, that neuerthelesse hee returned home: and as a little before he made no reckoning of another great work done before him, so now did he make as little of this. It is ascribed vnto the illusion of those Sorcerers, for that they also turned some Water into blood: such belike, as they had taken out of some of those pits, that the *Egyptians* were faine to digge, to supply theyr necessity in this want of theyr Riuer. But heerein we are to consider farther, that he had faire oddes in this also, if he had had the grace so to haue taken it. For it was but their enchantmentes on the one side wherein hee builded; and those are euer knowne vnto all, to bee but a base kinde of woorke, euen vnto those that seeke vnto them, and to the workers thereof themselves: and on the other side, they euery where had a very euident and strong declaration, that the other was a worke of a mightie power indeede, when as the *Egyptians* throughout the whole Land; were faine to digge them pits for Water, to preserue themselves and their Cattle aliue. Hereby therefore it may appeare, that we are so corrupt by Nature; that we attribute more oftentimes to such base conceites as our selues doe knowe to bee but little worth: than vnto those vndoubted truths which our selues do see to be of vndoubted credite. In that other that made *Pharaoh* somewhat to stoope, wee are likewise to note; first, what it was: then, how farre forth hee stooped vnto it. The plague it selfe, was that strange and wonderfull number of Frogges that came out of their Riuer (so soone as *Aaron* had stroken one of them) which not onely couered the face of the Earth: but also annoied all the people in the Countrey, in their houses, and in all their Chambers, Vessels, and such like; and euen in the Kinges Pallace likewise. How farre forth *Pharaoh* stooped heereto, that we may the better find, wee are to note, that first for the time after a sort he yeelded: but then, shortly after, turned on it againe. He so farre yeelded, that calling for *Moses* and *Aaron*, he both desired them to pray for him, that this strange scourge might be taken from him; and promised them withall, that now he would let them goe to sacrifice to the Lorde their God: and yet notwithstanding had those Sorcerers by their Incantations before the like in his presence. In his turning on it againe we are to note, not onely that so he did: but also, that he did it against a speciall good helpe that hee had to stand better vnto it. As touching the former, the Text is plaine, that after hee was eased a while of that plague, he quickly turned vnto his former bad Bias againe. The helpe that he had to stand better vnto it, was, most of all in the manner that was vsed in taking of this aforesaide plague from him: but partly, in a sensible experiment that was left behinde it, shewing how noysome a thing it was, when it was vpon them. The manner that was vsed in taking it from him, was, that *Moses* would needes haue *Pharaoh* himselfe to appoint the time, when he would haue him



him to pray vnto God, to get the plague remoued; to the ende that hee might know, there was no God like vnto the Lord that God of theirs: and when he appointed the next day, *Moses* first promised that so it should be, and then performed it accordingly. The sensible experiment that was left behinde; and plainly enough shewed, howe noysome a thing it was when it lay vpon them; was, that there was such a multitude of them, that when nowe they were dead, they were faine to gather them to certaine heapes: and then were they so great and many; that the whole Land was annoyed with the stench of them. In the third and last of those plagues, that it pleased God by the handes of *Aaron*, especially to cast vpon them, we are to consider of it; first, as it was inflicted on them: then, howe *Pharaoh* was affected at it. As it was inflicted on the, it did as *Isaiah* said, something vary from both the others: and so are we to consider what it was in it selfe; & where in it varied from both the others. It was in selfe an exceeding great abundance of Lice, vpon Man and Beast: euen all the Dust of the Land beeing turned into that kinde of filth. It varied from the other two, in two principall things: one, that now there was no warning before hand giuen vnto *Pharaoh* of it; the other, that the Sorcerers were now to seeke, not all of them able to make one poore Loue among them; and so, their best skill very plainly mated heerein. Howe *Pharaoh* was affected at it, we neede not much doubt, he is euer so like to himselfe. For though now the Sorcerers themselues did plainly finde, and so acknowledged to *Pharaoh* himselfe, that it was the hand of God: yet notwithstanding he would not yeelde, but remained as afore, disobedient still. In those that were done by the handes of *Moses*; especially, it seemeth that it pleased God to vouchsafe him two other speciall and mighty callings, much like after the same manner: in eyther of them first giuen him warning twice; then, bringing a third vpon him without any warning. In the former of these two callings, and in the first of those plagues that by the Ministry of *Moses* were cast vpon him, hee did for a time some what relent: but not in the others. In that wherein he did something relent, we are to consider; first, of the plague that was cast vpon him: then, of his relenting thereupon. In the plague that was cast vpon him, we are also to note, first, how he was admonished of it: then, how he was accordingly stricken with it. That he might bee admonished of it, the Lord willed *Moses* to get vp betime, and to goe vnto *Pharaoh*, and in his name to require him to let his people goe: otherwise, that the next day he would send in vpon him and vpon all the Land, an innumerable multitude of noysome and hurtfull Creatures (the common translation calleth them Flies) so that all the Land should be filled with them, and the Earth it selfe corrupted by them: yet that in the land of *Goshen*, where his people dwelt, there should be none: that so he might the better see that he was the Lord. Which fore-warning taking little place with him, the next day was that plague brought in vpon them. His relenting was, that now calling for *Moses* and *Aaron*, first he was content, that they should go & sacrifice to the Lord in that Land of *Egypt*: but, when that was by *Moses* refused, then he yeelded they should goe and doe it in the Wildernesse; but, by the intercession of *Moses*, being eased of those noysome Creatures, then would hee not performe his graunt vnto them. The two others were; first, a great murren of Beasts: then, strange and painefull Biles and Blaines on Men and Beastes, in neyther of which we finde, that hee relented any thing at all: although that in the former of them, both he had a warning before, and afterward saw, that the *Israelites* againe were not touched with it; and in the latter, that the Sorcerers themselues were not able to stand before *Pharaoh*, for those botches that themselves also had. In the latter of them the plagues were so strange and fearefull, that in euery of them he somewhat relented, lesse or more. In the former of those whereof he had warning before, which was of Raine, Haile, Thunder, and Lightning, in very strange and fearefull manner, mingled together (insomuch, that the wise man sayth, that those Creatures then, for certaine of them, did forget theyr owne Nature, or as we say, went cleane out of kind) we are to note; first how earnestly hee was moued to better aduise ment: then, how little place it tooke with him.



- him. Hee was earnestly admonished; first, for his person: then, for his Cattle  
 Exo. 9:13-18. and whatsoever he had in the field. For his owne person, that if hee would not  
 humble himselfe, yet the Lord would cast so fearefull plagues vpon him, as should  
 touch him euen to the heart: and that he might haue destroyed him before, when  
 by that murren he destroyed so many of their Cattle, but that the Lord reserued  
 him to heauier iudgements. For his Cattle and whatsoever else hee hath in  
 Ibid. 19. the fieldes, hee is warned to get them in: and otherwise giuen to vnderstand, that  
 whatsoever should bee left in the field, whether Man or Beast, it would by that  
 storme of Haile be destroyed. How little place it tooke with him, we see most in  
 Ibid. 22-35. himselfe: but partly, in diuers of his Seruants. In himselfe, that although hee  
 now saw his owne Land, and the thinges that were thereon to be much destroyed,  
 with that strange and greuous storme; and the Land of *Goshen* vntouched there-  
 with: yet went his repentance no farther, but onely to send for *Moses* and *Aaron*,  
 and when they were come, to acknowledge that God was iust, and he and his peo-  
 ple Sinners, desiring now, that they would pray for him, and promising they should  
 carry no longer; and so, when he was once eased of it, then was hee the same that  
 he was before. In diuers of his Seruants we see likewise, that although others of  
 Ibid. 20:27. their Fellowes held on the same course with their Maister; yet they were so farre  
 touched with it, that they fetcht in their Seruants and Cattle, to auoyde the euill  
 that was threatned: and yet, neither was the word so directly sent to them, as to  
 him; neyther did it so much import them as it did him, by many degrees. In the  
 Ibid. 10: 1-20. latter, which was by those Grasshoppers that so ouerwhelmed the face of the earth,  
 and destroyed the most part of that which the storme had left them before, *Pha-  
 raoh* had a good & a strong call, not onely by *Moses* and *Aaron*, but also by many  
 of his owne Seruants and Subiects, who were earnestly in hand with him about the  
 same also: and yet, when by their meanes *Moses* and *Aaron* were brought backe  
 vnto him againe, to haue some farther talke of the matter, both then he brake with  
 them in a very small matter; and afterward, when himselfe was faine to seeke vnto  
 them to be eased of that scourge also, though he promised faire if he might obtain  
 it, yet when he had sped, he went from it again. Now therefore, without any war-  
 ning before giuen vnto *Pharaoh*, the Lord biddeth *Moses* to addresse himself to the  
 Ibid. 10:21-28. third of this cal, which was a thick and palpable darknesse for three daies together:  
 yet only on the residue of the Land of *Egypt*, and nothing at all wheresoeuer the *E  
 Israelites* dwelt among them. Concerning which, we are first to see how far the same  
 worketh with *Pharaoh*: then, to note some speciall thinges heere in *Moses* besides.  
 As touching *Pharaoh*, though he were so terrified with it, that now he sendeth for  
*Moses* againe about that matter: yet for a small trifle he breaketh with him now a-  
 gaine also; and chargeth him besides, neuer to see his face any more. As touching  
*Moses*, they are two principall matters, that are to bee more specially noted in  
 him: first, how little in one point he yeelded to *Pharaoh*; then, how readily he ioi-  
 neth with him in another. That wherein hee yeeldeth so little vnto him, was in  
 Ibid. 10-24. *Pharaohs* demaund to leaue their Cattle behind them: and that so, both themselves  
 and their Children might nowe goe forth and worshippe the Lord as they desired:  
 Ibid. 25, 26. whereunto *Moses* would not yeelde, so much as to leaue one hoofe behinde them.  
 A point of constancy that hath of late beene wanting much, with many of the  
 greater sort of Ecclesiasticall persons among vs, when their iust and needefull li-  
 uinges haue beene so deeply called in question: which if they had had, it could  
 not haue beene so ill which the estate of the Church among vs as already it is, and  
 like to be daily more and more. And as *Moses* was nothing the longer staide in  
*Egypt*, for that he would nothing yeelde heerein: so it may bee that ours haue so  
 much the more hastned the ouerthrow of themselves and others, as they haue bin  
 Ibid. 28, 29. ready to yeelde, what prophane couetousnesse would not sticke to demaund. That  
 other wherein so readily he ioyned with him, was, when hee charged him to see his  
 Ibid. 11: 4-8. face no more: he presently telling him, that no more hee would; and then by and  
 by after opening vnto him how it should bee performed, but nothing at all to his  
 contentment. Wherein *Moses* had a particular knowledge whereon hee spoke;  
 yet



yet is there a generall warrant for all true Ministers, if occasion be in such sort offered, then also to do the like : namely, if the great men of the world grow to that loathing of them, or vnto that indignation against them, that they abandon them from their presence, then, to giue them to vnderstand, that soone they may haue their desire therein, but to their confusion withall.

- A 7. How in the end it was effected, wee haue deliuered vnto vs, first, in that which the Lord did in that matter on their behalfe ; then, in that which was by themselves acknowledged . That which the Lord did in that matter on their behalfe, was, first to make the *Egyptians* themselves to let them go : then, to free them out of another danger of them, that himselfe did afterward bring them into . That whereby he made the *Egyptians* themselves willingly to let them go, was, that sudden death of all the first borne of men, & of the first bred of their Cattle, throughout the whole Land of *Egypt*, to come vpon them that night ensuing ; but yet, that all the children of *Israel* should bee freed from it . Concerning which, wee are to note, first in what sort it was denounced vnto him : then, how it was accordingly performed . In the denouncing of it vnto him, wee are to note, that *Moses* doth so readily ioyne with *Pharaoh*, not to see his face any more, as *Pharaoh* then, in menacing manner, had forbidden vnto him, that thereby it appeareth there was some speciall cause whereupon he did it . So are we first to examine, whereupon it may seeme that he did it : then hauing that ground-worke, in what sort hee did it. That, whereupon it may seeme that he did it, and the ground-worke he had vnto it, was, as it seemeth, that God had now made him priue what he would do : which was, that now he would so very speedily, and in such sort send them away, as that indeede it was not likely, that euer hee should see his face againe . For whereas it was now the fourteenth day of that month, when *Pharaoh* and *Moses* had this talke *Ibid. 11: 4.* betwixt them, and in such sort parted (for now he saide vnto him, that the next night following should this plague be cast vpon him) and it is plaine by that which followeth, that God had made him priuy vnto it, before the tenth day of that present : hereby it is likely, that of that foreknowledge of his, he was now so readie so to ioyne with him . So we haue something to note as touching this thing it selfe : then, somewhat beside, of another thing concurring with it . As touching the thing it selfe, it is to be marked, that although *Moses* himselfe had a particular knowledge thereof : yet he imparted not so much vnto *Pharaoh* . That himselfe had a very particular knowledge of it, it appeareth in this, that hee was directed to haue the people in such a readinesse against that time, as that they had to make a quicke dispatch that night euen of their Supper . In that hee did not impart the particulars of that his knowledge vnto *Pharaoh*, but onely the effect or substance of it (which notwithstanding he then did deliuer verie plainly vnto him) and vsed (that we read of) no speciall perswasion or entreating of him, in time to see to it : we are to note, that in many of the iudgements of God that are towards vs, it may verie well be, that we also haue no more, but onely a plaine denouncing of them, and no entreatie nor perswasion at all to auoide them ; no, not of the best Seruants of God that are . That other thing that concurred withall, was, that the people were now also before hand directed, to aske of the *Egyptians* whatsoever precious thinges they had that they liked ; that so their long seruice not yet considered, might now at the length be somewhat better rewarded : and were assured withall, that they should readily obtaine what they desired . In the performance of it, we are to note, first how God prouideth for the safetie of his owne people : then, how hee powreth forth his wrath on the others . In that which was done for the safetie of his owne people we are to consider, what was therein appointed for themselves : and what for their children . That which was appointed for themselves, was for their safetie then : wherein, wee are to consider, what course was taken for the accomplishment of it ; and how auailable it was vnto them . The course that was taken for it, was, that now by this occasion hee ordained and appointed vnto them their other Sacrament, the Pascall Lambe : a figure of Christ, and sending vs all, for all our safety, onely to him. Where- *Ezo. 12: 1-28.*



- in we are more specially to note, that whereas it might bee of either kinds of their C  
finaller Cattle, that is, either Lambe or Kid (for the worde, with them, signifyeth both) yet needs must it be without blemish: and then to be vsed as was appointed.
- Ibid. 5. In that it must be without blemish, wee are giuen to vnderstande, that it is onelic the most holy and mighty God, in whom there was any safety to be found; and that they could in no wise be holpen therein, by men nor Angelles: all men being sinners by nature; and God finding some imperfection in his Angels also. The vse of it that was to them appointed, was first, but onely for the blood of it: but then, immediately after, for the Lambe or Kid it selfe. The blood thereof, was to be sprinkled on the posts of the doores of all the *Israelites*, and they that were within, must be safe thereby. And true it is, that the blood of Iesus Christ being sprinckled in our hearts by faith in him, wee also are safe vnder that protection. The Lambe or Kid it selfe, that is, the flesh thereof must be not so idely gazed vpon, or worshipped, but eaten: as we also must so feede on the flesh or man-hoode of our Lambe Iesus Christ. But heerein are we more specially to consider, who they were that must eate thereof: and in what manner it must be eaten. As touching the parties we finde, that both all are called vnto it; and yet, that exceptions are taken to some.
- Ibid. 7. In that all are called vnto it, and vnder paine to be rooted out or cut off from among the people, it is plaine thereby, that God will not haue the workes of his wisdom at any time neglected by any of his (especially, not so speciall a worke as this:) a thing that had neede to be better regarded, of all our Recusants and Non-communicants; and of all godlesse persons besides. The exceptions that are taken, are,
- Ibid. 4, 8. first of Forraigners: then of the *Israelites* also. Forraigners were not to bee at all admitted vnto it, till first they were circumcised and so become *Israelites* by profession with the rest. Neither do our Sacraments appertaine vnto any but onelic to those that are of the Faith, or professe themselues to bee Christians. When exception is taken to the *Israelites* themselues, as to some of them exception is taken: so is there a remedie ministred vnto them; and by that occasion, to others also. The exception that is taken, is vnto those that are Legally vncleane: a plaine document to vs also, that so long as we are in our vncleanness, not repenting vs of our sinne, or woonted corruption, in Religion or life, so long are we vnmeet to come to the holy Communion. The remedie that is ministred vnto them, and by that occasion to others also, is, that both those that were then vncleane, and such as were in their journey, should both sorts of them (on paine aforesaide) take the selfe-same day of the next month ensuing. A plaine and fearefull conuiction to those that so long absent themselues from the holy Communion, whatsoever pretence it may bee they haue to their owne contentment. As touching the manner of it, we are first to consider of the preparation that was to go before: then, of dispatching the thing D  
it selfe. The preparation that was to go before was partly of that which was to be eaten: and partly of those that were to eate it. That which was to bee eaten, was chiefly the Lambe or Kid that now we speake of: but partly also, the bread that was to be vsed with it. The Lambe or Kid must not be sodden nor raw, but roasted with fire: and must bee whole, in no wise parted to seuerall houses; nor so much as one bone of him broken. And truly the Lambe of our redemption, Iesus Christ, was roasted indeede, being made the obiekt of Gods Iustice and wrath for vs: but is in no wise to be deuided, but to be eaten in one house onely, and others if they will to come vnto him, and to make part of that Household the Church, but hee to be diuided to none other. As also that we may the better see, that it was he that was thus prefigured, it is plainly noted, that not a bone of him also might be broken. The
- Exod. 12: 8, bread that was to be vsed there-with, might not be such as was most commonly vsed  
15-20. with them, and to the most part of men the most toothsome, which was such as was leauened; but vnleauened onely, such as the most part little vsed, not so acceptable to most mens tast, and yet the daintier bread of the two: and this must bee vsed all the weeke following. Even as we also coming to feed on our Pascal Iesus Christ, or professing him should not abide in our woonted mediocritie of zeale towardes God, and regard of our wayes among men, though that stand best with most mens liking:



liking; but we should presse to bee very singular in them both, a farre better course by many degrees: euen all the whole time of our feasting heere in Iesus Christ. In those that were to eate it, we find, that being to goe a journey, they were to be accordingly prouided. Their iourney was, presently to depart from the Lande of *Egypt*, and to goe (by the Desart or Wildernesse of *Arabia*) vnto the Land that God promised to giue them: as we also in like sort are, vpon the eating of our Pas- call Iesus Christ, to depart from all euill, and (by the Wildernesse of this World) to hasten to our true Sanctification heere, and to that most blessed estate which is already prouided for vs in the World to come. Their preparation was, most of it howe they should bee furnished: but part of it also, with what speede it shoulde bee dispatched. The furniture also that to them was appointed, was most of it onely for their better dispatch of the way: but part of it not onely for it, but against the enemy too. That which was onely for their better dispatch in the way, was, that theyr loynes must be girded; and their shooes on their feete: as we also are to take in our affections vnto the thinges of this Worlde; and to addresse our selues patiently to suffer, whatsoeuer commeth in the way of our calling. That which was not onely for it, but against the Enemy too, was, that they shoulde haue theyr stauers in theyr handes, whereby they might, both ease themselues so much the better in the way, and in some reasonable manner to bee able holde off the Enemy also: as we in like sort by the Scriptures may both ease and comfort our selues, when we begin to faint or bee weary; and very well repulse the enemy also. The speede that was to be vsed herein, was, that they must dispatch that meale of theirs in hast; so to be ready forth-with to be gone, so soone as opportunity thereto should bee offered vnto them: as wee also should euer make a quicke dispatch of all our bodily necessities; that so we also might be in a readinesse to all opportunities, for better matters, the best that wee can. The dispatching of the thing it selfe, or spending of it, was ordained to be such, that they might not haue such respect to themselves therein, as Flesh and Bloud is wont to vsurpe; whether to feede our owne pleasures when wee come to the daintier meats: or in a kind of thriftinesse also to make store thereof. To preuent the former, there was order taken, that they should eate it with bitter or sower Hearbes: for the latter likewise, that they should leaue nought till the morrow (but take in of their Neighbours to help to spend it, if their owne Family were too little) so to preuent all miserable sparing in the worship of God. How auailable he made the same vnto them, may sufficiently appeare, not onely for that the Lorde so promised; and *Moses* accordingly deliuered the same to the people: but also, for that the people are before-hand taught, so to acknowledge in the ages ensuing; and for that the Lord doth thereupon claime the first borne and bred of the Children of *Israel* to bee his for euer after. That which was appointed for their Children, was, that those their Parents should teach them the mystery and meaning of it: as a matter of speciall moment; and euery yeare, at the time appointed, to be obserued. Wee also should teach our Children the mystery and meaning of our Sacraments, as matters of rare and singular moment, and neuer to be neglected by any: a course that in these daies were so much the more needfull, at euery where we finde it too rife, that, for want thereof, notwithstanding that in our infancie (when we could not otherwise doe) we all receiued the one, yet many of vs doe very much neglect, and others altogether refuse the other; a shreud probability, that if Baptizme were to bee againe receiued, those that make so light of the Communion now, would then make as light of Baptizme also. His owne people being thus set in safety before, hee presently thereupon so poured forth that wrath of his vpon the *Egyptians*, that there was not an house, wherein there was not one dead: insomuch that they presently got vppe; cryed out amaine; gaue the Children of *Israell* leaue to depart; hastened them forward; and gaue them whatsoeuer they asked, to be rid of them now. The danger that the Lord himselfe did afterward bring them into, was partly, while yet they were in *Egypt* it selfe, but yet going out of it: and partly in the Red Sea when they left the Land of *Egypt*. While yet they were in it, whereas from *Rameses* where they were, they had a ready way be-

Ibid. 31, 41.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 8.

Ibid. 10.

Ibid. 3, 4.

Ibid. 13, 13.

Ibid. 27.

Ibid. 13:1, 11-16.

Exo. 12:26, 27  
13: 8-10,

Ibi. 12:29-36

Ibid. 37.



twixt two Seas (one, on their right hand, and another, on their left) lying East-ward from them, it pleased God, not to carry them that way, being the visuall and readiest way, least if the people should be encountred with the *Philistines* that dwelt in those partes, they might so be discouraged (a good example to haue regard to those that be weake: and a good warning withall to the Children of the World, that they doe not rashly iudge of the gouernment that God vseth oft-times among his people; as the *Egyptians* and *Pharaoh* himselfe shortly after in this thing did:) but led them cleane downe farther into the Land towards the South, along by that Sea side, that on the right hand came in vpon them, where they set forward, which now they altogether held on the left hand onely. In this their passage, it pleased God to vouchsafe them two speciall fauours: one, that hee gaue them the same extraordinary guide, by that Cloude and Piller of Fire; the other, that when they were closed vp (as it were) in the lawes of death, hauing the Red Sea before them, mightie Rockes on the right hand and on the left, and their Enemies pursuing vpon them hard behinde, and so closing them vp on euery side, it pleased God now to open vnto them miraculously a passage by Sea. Those in the Red Sea, were two others likewise: one, that he so lingered the *Egyptians* Charrets and Forces, that although they hasted after them to ouertake them, yet they were neuer able to doe it: the other, that in the ende hee quite ouerthrew them there in the Sea. A comfortable patterne for these dayes also, that whereas that iniurious vsurpation of *Rome*, hauing of late vnder their bondage those that are the more reformed Churches now; and diuers there be that feare, seeing it doth so hotly pursue them still, it will one day get them vnder againe: by this example (and by the course of Scripture besides) there is very good hope ministred vnto vs, that although they neuer so busily labour it still; yet notwithstanding they shall neuer haue their desire therein, no more then *Pharaoh* obtayned in this. That, which themselves acknowledged, was, that vpon this their deliuerance, sorting themselves according to their Sexe (*Moses* himselfe leading the Men; and *Mary* his Sister, the Women) they altogether, with Songs, Timbrels, and Daunces, gaue thanks vnto God for those his mercies.

## CHAP. 7.



IN what estate they afterward stood, to the ende that wee may the better find, we are first to consider, to what a people now they are growne of whom wee speake: then, what hath beene that theyr estate. They were nowe growne to such a people, that they are noted to be about sixe hundred thousand men, besides their Children: they also not being wont in such cases, to reckon theyr Women. So that parting those foure hundred and thirty years which are spoken of in diuers places of Scripture, into two equall partes, it is certaine, that in the former of them, from the calling of *Abraham*, to the time that *Iacob* came into *Egypt*, the peculiar people of God were then (of lyneall descent) but threescore and tenne; whereas now, but so much time more (iust as it seemeth) hath multiplied those to aboue sixe hundred thousand: the former also beeing no way hindered of their growth; but these very much oppressed, and whom their hard Lordes endeuoured (for a long time) cleane to destroy. So the Bush indeede burned: but was not consumed. What that estate of theirs hath beene, that we may the better finde, we are to know, that long they were his peculiar and onely people (to speake of) in all the World: and for most of that time, euen al that whole people generally; but that afterward hee reserued vnto him but part of them onely. While they were all his people generally, for a time hee kept them heere in this Wilderness, ioyning on the Red Sea, whereinto now he hath newly brought them: but afterward he gaue them



them a Land to dwell in, and they accordingly did long enioy it. In this Wilderness they were but a while as their necessary occasions did require: but yet long by their owne default. While they were there on necessary occasions, it pleased the Lord now that he had brought them thither, and had them onely vnder his government, otherwise to spend somewhat better than one yeare with them: but then, to lead them on towards the Land he had promised before to giue them. In that time that before he spent with them, somewhat better than one whole yeare, the effect of all seemeth to be this, that he was disposed to teach them (and vs by them) a couple of lessons: one, in all their necessities to seeke vnto him, and there to rest; the other, to be an orderly people. The former of these he teacheth them, by bringing them into certaine wantes: and then, himselfe supplying the same vnto them. Those wantes or necessities of theirs wherein he would haue them so farre to depend vpon him (so farre as these Stories doe lead vs to gather) were most of all as touching their sustenance: but partly the safety of their persons also against their enemies. As touching their sustenance, they came so provided out of *Egypt*, for a good part of it yet, that the first thing they wanted, was wherewithall to coole their thirst: but afterwardes they found want of both the maine parts of needefull sustenance, both what to eate, and what to drinke. When first they wanted to coole their thirst, we are first to consider, of that Story it selfe: then, of another thereon depending. In that Story it selfe we are to consider, how the Lord proued them for the time: and how soone after hee holpe them againe. His tryall of them was, that nowe they were three dayes in the Wilderness, and could finde no Water; and then, at the length finding, it was so bitter that they could not drinke of it. In the helpe that he gaue them, wee are to consider, that they so murmured against the Lordes doing heerein, that they did nothing at all deserue to be holpen: but yet neuerthelesse that he did helpe them (shewing *Moses* how to make those waters meete to be drunken) notwithstanding that they so ill deserued the same. That other which depended thereon, was, that hereuppon (to strengthen their weaknesse, it seemeth) the Lord did make a Couenant with them, that if they would indeede bee carefull to please him, they should euer finde him a good and gracious God vnto them. One Station or place there was where they pitched their Tentes, wherein wee doe not read of any such businesse; but rather that they were daintily provided for (or at least had some tast thereof) euen in that Wilderness: but in both the next they quickly returned to their bent againe: first for meate, then for Water. In that wherein they murmured for meate, we are to note how impatiently they did it: and yet, how graciously the Lord dealt with them therein. How impatiently they did it, it appeareth, in that it is said to be the fault of the whole Congregation: and that they wished rather to haue dyed in *Egypt*, then to be vnder such a government there. How graciously notwithstanding the Lord dealt with them, appeareth likewise partly in that he doth not lay this their sinne to their charge: and partly, in that he doth so readily relecue those their necessities. In that he doth not lay this their sin to their charge, needes must it bee a worke of great mercy, both because the sinne was soule in it selfe: and for that they had before so great experience of his power and goodnesse towards them. He did also relecue those their necessities so readily, that the selfe-same euening he gaue them abundance of Quails for that time to satisfie their desire: and the next morning a new kind of sustenance that should continue with them all the while they were in the Wilderness. In that hee did so readily giue them flesh to their desire, and that same so dainty, and such abundance of that kind, it did sufficiently shew what hee was able to doe if hee would: and so did leaue vnto them to gather, seeing they had so good experience of his goodnesse towards them besides, that in his whole government of them, he euer did that which in wisdom he knew to be meetest for them. Of the other wee are to consider, first according to the letter: then according to another more secret sense that lyeth therein. According to the letter we are to note; first, that God prouideth for their necessities: then, in what manner he doth it. In that hee prouideth for their necessities, heere in this Wilderness whether hee brought them: wee are to gather, that for whatsoeuer Wilderness,

Exo. 15: 22-25

Ibid. 16.

Ibid. 17.

Ibid. 16: 1-3.

Ibid. 4: 36.



dernesse, discomfortable, hard, or bare estate that he shall at any time bring vs vnto, in that also will he provide for vs, and will in no wise faile vs therein. The manner of it doth rest partly on such things as God would do; and partly in such as should be done by them. Those things that God would do therein, were all concerning the giuing of it: and first, that it was an extraordinary sustenance giuen from heauen: then, as touching the times wherein it was giuen, euen euery day, excepting the Sabbaoths. In that it was an extraordinary sustenance giuen from heauen, it sheweth, that if the earth should faile to giue conuenient helpe to the Children of God, the heauens should rather make supply, than they should want: or that, if ordinary meanes at any time faile, yet are not the extraordinarie thereby excluded. In that he gaue it euery day, it is a good token to all, that euery day is blessed to our reliefe: and a warning withall, that we neede not be carefull for to morrowe, when we see that to morrow also is cared for by him. In that hee gaue none on the Sabbaoth, a plaine token it is, how loath he would be we should haue any thing to hinder vs from those better exercises on the Sabbaoths: and if nny be so worldly minded, as otherwise to imploy them to their owne benefit, yet all things considered, or first and last being laide together, their labour therein dooth not prosper, the Lord not being (as that day) disposed to giue it. On their partes there were two things to be done: diligent gathering, the one; and orderly distributing the other. For their diligent gathering it was ordained, that all should gather: and so with vs should none be idle, but euery bodie employed, one way or other, in honest and godly labour. And though some of vs be not (by infirmitie, or age, too olde, or too young) so able as others: yet such of vs also should euer bee doing so well as we can; and neuer make that disability of ours in part, to be a protection of such idlenesse of ours in the whole. For their orderly distributing of it, it seemeth (as order also doth necessarily in such cases require) that euery company was to bring that which they gathered vnto certaine common heapes for the time: and then, that thence should euery one haue his allowance giuen him, which was about our pottle a day for euery one. So that although some could gather much more, and others nothing neere vnto it (as no doubt there were many of both sorts among them) yet must euery one haue so much for his portion, though in gathering, he were not able to reach it: and none must haue more (to the hurt of any: for otherwise, the elder and younger sort among them, needing not their whole allowance, such as needed more might that way be easily holpen) though in their speciall strength and agilitie they had gathered neuer so much. So likewise for vs if God haue blessed any of vs so, that we haue gathered and gotten together the things of this world in greater aboundance than others haue, we must take heede we thinke not, that we may haue all the same to vs and ours: but that we are Gods Stewards therein to the vse of others; and therefore, that so moderately wee take out what our selues & ours do need, that others also may haue their full allowance with vs. Whereas notwithstanding it is the maner of the godlesse sort, to spend so largely on themselves and theirs, that thereby onely many are very much straitened. The needier sort are not indeede to take it as they list themselves, where it is, as many (it seemeth) are perswaded they may: but those that haue it shoulde, as they are able, supply their want; or otherwise they make themselves answerable for whatsoeuer those others do neede. For which cause, I meane, that they might be more willing so to distribute, it would not keepe wholesome nor sound so much as from one day vnto another: sauing onely where Gods ordinance went withall, as for the Sabaoth, to be spent then; and for that which was reserued for posterity after to see. So the prouision that God giueth vs from yeare to yeare, hath but a time; and in that time is to be taken and spent: vnlesse it please God to giue some iust occasion to keepe it longer; and that the necessity of others doo not call it forth sooner. That other more secret sence that lyeth therein, is of that spirituall *Manna*, where-with it pleaseth him to feede all that bee his, in the wildernesse of the world: and first what it is that God doth giue; then, what is our dutie therein. The *Manna* that to this end hee giueth, is onely Iesus Christ and his word:



word: and this *Manna* he giueth, chiefly on the Sabbaoths; but then also on the other festiuall dayes, and exempteth no time from it. Our duty also heerein is, partly in gathering: and partly in distributing of it. In gathering that we bee diligent and industrious therein: not omitting any Holy-day (so nere as we may) or other good opportunity thereunto; but especially prouiding that nothing hinder vs, but that on the Lords Sabbaoths we wholly attend it. Hauing diligently gathered this *Manna*, then that we do not keepe it in, least so it corrupt; but that carefully we distribute the same as neede requireth: those that have anie speciall charge to all such as are of their charge; and all others, one to another, by the link of Charity, or Neighbourly dutie. In that wherein they murmured now for water againe, we haue else-where occasion giuen to consider som-what further of this, and of some other Stories already mentioned a little before: and so are first to consider, of this onely, as it standeth heere by it selfe; then as we are else-where occasioned, both of this and those others together. As it standeth by it selfe heere, we are to consider, first of this their murmuring: then, how God notwithstanding did helpe them. Their murmuring is, that now they are all angry with *Moses*; Exod. 17: 1-4. and, as himselfe complaineth to God, euen ready to stone him: as of his own mind, hauing brought them out thither (though the Text doth plainly say, that they came thither at the commandement of the Lord) to kill them, and their Children, and their Cattle with thirst. God notwithstanding, neuer chargeth them heere, with this their sinne (bearing with them belike, as not sufficiently instructed yet) but readily helpeth them in this neede: giuing them plenty of water out of an harde and dry rocke (as Christ also, as vnlikely to see to, in the iudgement of flesh and blood, to such a purpose, as it vnto this, being stricken by the hand of his Father, and by those that were thereunto ordained, hath yeelded out, in most plentiful maner, the water of life to all beleeuers) and that by the Ministry of *Moses*, with whome they were so offended now. As we are else-where occasioned to consider both of this and those others together, we may note, that the Apostle in such sort speaketh of the Cloud, and of the Sea, of their eating of *Manna* also, and of their drinking of this rock, as that out of the same we may gather two such things as in these our daies do neede to be obserued: one, that seeing the Apostle there speaketh but of two Sacraments (and yet in the course of speech that then he was in, it had beene to his purpose to haue spoken of mo, if mo there had beene) it appeareth thereby, that the Apostle knew no moe of that reckoning; the other, that if those Fathers could feed on Christ so sufficiently then, so many hundred yeares before hec was come in the flesh, or had a bodie, then is it not so absolutely needful, as the latter church of *Rome* doth vrge it, to conceiue such a bodily receiuing of him as they obtrude al Christendome ouer. As touching the safetie of their persons against the enmity of others, by occasion that the *Amalekites* came soorth against them in hostile manner, it pleased God so to deale in the ouerthrow of these their first enemies (since they came first out of *Egypt*) as might be a perpetuall document to them all, for euer after, how in such case to relie vpon him. So are we heerein to consider, first how it pleased God to giue this document to them all: then of some hold that was taken of it. In that course whereby it pleased God to giue them this document to them all, we are likewise to bethinke our selues, first of this enmity of theirs against the *Israelites*: then, how they were dealt with for the same. In their enmity, first of their persons: then of their dooings. As touching their persons, they were neere of Kinne to this people, being descended of *Eliphaz*, the Sonne of *Esau*, the Brother of *Isaac*, ancestor to this people: but of *Hada* his wife, an *Hethite*, and so one of the *Canaanites* appointed to destruction. So we also, in the profession of Christ, must looke to haue enemies, of those that in reason should be neere friends vnto vs. Their dooings were, that vnprovoked they came soorth to fight with them: and smote the hindmost and feeble amongst them, when the armie was faint and wearie. How they were dealt with for the same, we haue set downe vnto vs, both for that present time: and for a time long after to come. For that present, first what ordinarie forces were opposed against them: then, what extraordinary course was taken besides. The ordinarie

Gen. 36: 1, 2,  
10, 11.

Exod. 17: 8.  
Deu. 25: 17, 18



Exod. 17:9, 10 nary forces that were opposed against them, were twelve thousand of them appointed to the warres; *Iosuah* being the leader of them. In the extraordinarie course that was taken besides, we are to see what it was: and how, ioyned with the other, it preuailed. It was but this, that *Moses* with the staffe of God in his hand, together with *Aaron* his Brother, and *Hur* who married *Mary* his sister, would all three (Old men) go vp to the top of the hill: and there would *Moses* hold vp that staffe of the Lords in his hand, as the Lordes Standerd, while *Iosuah* with his forces, shoulde encounter with the enemy beneath. At which time it was perceiued, that while *Moses* held vp that Standerd of the Lord, *Israel* preuailed, and when *Moses* being olde and weary, did sometimes (to ease himselfe) let it downe, then the *Amalekites* preuailed. For remedy whereof, *Aaron* and *Hur* tooke a Stone, and did set it vnder *Moses* for him to sit vppon; and themselues stept vnto him, on either side one, and held vp his hands till Euen: and so *Iosuah* continually preuailed against the *Amalekites*, and bare away the victory of them. G  
 Ibid. 9. In that which was done for a time long after to come, we are to note, what it was that in this case was done: and how it may bee farther deriued. That which was in this case done, was, that now at this time God did determine, in time then to come, vtterly to destroy that people from the face of the earth: and therefore willed him, both to set downe the same in record; and besides to make *Iosuah* (who was to gouerne next vnto *Moses*) a liuing witnesse of that resolution. It may bee well farther deriued to all such like, that any time are greuous to the people of God: yet albeit God do spare them for the time, for causes best knowne to himselfe; yet do heavy iudgements abide them, and in their time, will vndoubtedly seize vppon them. Though God gaue this document to them all: yet read wee not of any, but only of *Moses*, that tooke hold of it. But he both glorifieth God for the same: and assureth all men, that heavy things abide them for it. He glorifieth God therein, in that thereupon he buildeth an Altar: and dedicateth it, by name, to *The Lord* [the vpholder or aduancer] of his Standerd. He assureth al men that heavy things abide them for it, in that he doth so peremptorily deliuer vnto vs, that seeing the *Amalekites* had thus bent themselues to ouerthrowe the Scepter of the Lord (in opposing themselues against those his peculiar people:) therefore the Lord himselfe would haue mortall warre with them for euer, from generation to generation.

2. To frame the *Israelites* themselues to be an orderly people, first he establissheth a better forme of ciuill gouernment among them, than as yet they had before: then, he giueth them certaine most holy precepts besides. Hee establissheth a better forme of ciuill gouernment among them than they had before, by the aduise of *Iethro* *Moses* his Father in law: who comming to see him and bringing with him his wife and his Sonnes, whom he had left behind him when hee went into *Egypt*, and hearing now what great things the Lord had done for them, himselfe also glorified God, and there did offer Sacrifice vnto him. So are wee now to note, first in what sort it pleased God to establissh this gouernment: then, some other things that are worth the marking withall. It pleased him to establissh the same, first by a sound aduise thereof giuen by *Iethro*: then, by a speciall readinesse in *Moses* to follow the same. In the aduise that *Iethro* gaue, we are to note, first vpon what occasion he did it: then, what was the aduise it selfe. The occasion was, that seeing *Moses* (to so little purpose) to busie himselfe in deciding the causes of the people, and howe the people also were faine so long to attend the deciding of them, all of them comming through his only hands, he perceiued this to be a very simple and troublesome course, and so thought good to admonish him of it. In giuing his aduise we may note, that to the end it might be the better receiued, first he maketh some way to that purpose: and then, bringeth in his aduise it selfe. The way that he maketh vnto it, is to shew how defectiue the other was that *Moses* vsed: and that doth he, first by admiration, wondering that euer hee would so do (as well he might;) then, by shewing the great inconuenience, and B  
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the impossibility of it. In bringing in his aduise it selfe; first hee plainly sheweth what himselfe thinketh best: then, in good manner he referreth the same to the approbation of God himselfe. That which himselfe thinketh best, doth first respect the greatest and waightiest causes: then, other matters of meaner importance. The waightiest causes would he haue him to reserue to himselfe alone: but for those other matters of meaner importance, those would he haue him to put off to others to be decided; but those men would he haue to be well chosen to such a purpose. So that in them it is good more specially to consider, how many subordinate sortes hee would haue of them: and what manner of men he would haue them to be. The subordinate sortes of them would hee haue to be foure: some, ouer thousands; others, ouer hundreds; others, ouer fifties; and others, ouer tens. In those qualities or vertues that hee would wish them to haue, to whom this businesse should be committed, wee may note great wisdom in him: hauing as it seemeth, regard first, to such good vertues as without which Men can neuer bee inabled well to deale in such causes at all; then, to one other, without the vvhich, were they for a time neuer so good, they might soone bee quite corrupted. Those good vertues, without which Men can neuer bee inabled well to deale in such causes at all, are, one of them generall to sorts of all causes whatsoeuer: and two of them, it seemeth, more speciall, somewhat more specially respecting some sortes of causes. That which is generall for all, is, that he would haue them to be men of courage: such as would not bee daunted, eyther with the high lookes or vaine terrors of the greater sort; nor yet with the difficultie of the businesse it selfe. Those which are more speciall, are two: one, fearing God; the other, giuen to deale truly, or (as the propriety of our speech is) vprightly indeede. By the former of which, both causes of Religion would thriue the better: and the Magistrate himselfe would be better preserued (how little soeuer soueraigne authority did see vnto him) from doing any ill. By the latter, matters of common equity and ciuill order should bee well dispatched to the comfort of the good, and weakning of the ill: and the Magistrates themselues should so bee found to gouerne indeede, as others would bee thought that they also doe. That one without which, they would soone degenerate, or be corrupted, were they neuer so good before, is the hatred of couetousnes: which one vertue, where it is indeede, doth readily stop all the wonted passages to misrule and wrong; and laieth open, a maruellous direct and ready way vnto all good order and right. In that he doth referre the same to the approbation of God, wee are to note; first, that without question he doth it: but then withall, in what manner he doth it. In that he doth it, he doth it both dutifully, and wisely likewise: first, because God onely is wise, and knoweth best what is meetest for euery one; then also, because it might be, that of purpose hee would not (for the time) haue any speciall gouernment among them (as Christ for a time would haue his Disciples to goe forth without any prouision, of such things as they were likely to neede by the way) thereby the better to teach them, what he could doe without meanes, and that they were still to depend on him, whether at any time it pleased him to vse such ordinary means or not. In his manner of doing it, we may easily see, that that cometh in, but as it were by the way; and not as any maine or principall part or point of his aduise: which very well might be a straine of Flesh and Bloud; and yet without question he might therein also haue a very good meaning. It might bee some straine of flesh and bloud, for that it is the manner indeede of the Naturall Man (yea, and of the Children of God too, so farre forth as at any time they are swayed by their owne nature) to make no such speciall reckoning, in ciuill pollicy of Gods direction. Yet might he haue a good meaning in it, for that God, not being the God of confusion, but of order and orderly dealing in all things, he might make no question, but that God had already so farre commended the same vnto vs by instinct of Nature, as that no Religion or duty doth since require, that we should doubt whether it be his pleasure or not, that we should haue order among vs, vntill hee be specially sought vnto in it. In that speciall readinesse that we finde in *Moses* to follow the same, wee are also to note, not onely that he did it: but also in what manner he did it. That hee did it,

Ibid. 19, 20.

Ibid. 21-23.

Ibid. 23.

Math. 10: 9.  
Luke 22: 35.



Ibid. 24-26.

it, there is no question; the Text is plaine: and it is the manner of all the godly-wise with good will to follow, in any of their wayes, whatsoever better aduice they find in any. As touching the manner, we do not find, that he inquired first of the Lord, whether he should doe it or not. It may bee implied; yea, and presumed too: but it is not specially noted. If he did it, then haue wee in him an example of speciall carefulnesse, euen in the plainest matters that are, and such as apparently carry much greater good with them, yet to inquire of the Lord whether we should doe them or not. If he did it not (which in such case might very well bee) then doth his example therein lead vs to this; that in such matters as God hath giuen by instinct of Nature, we are not to account our selues voyde of his direction, except it be particularly touched in his written word. Those other things that are worth the marking withall, are of two sortes: some appertaining to all; one other, but onely to the learned. Those that appertaine to all, are two: one, arising out of the whole generally; another, that doth more properly respect some speciall thing heerein contained. That which ariseth out of the whole generally, is, that heere at this time was found better direction in that Heathen Man; than in any of the people of God, or in *Moses* himselfe, that rare and speciall Seruant of God: a good warning to vs, that wee despise none whatsoever they are; and that euer we keepe with vs that point of wisdom, in whomsoever it pleaseth God to offer any good vnto vs, not to neglect, much lesse to disdain, in such to take it. That which dooth more properly respect some speciall thing therein contained, is, that beere we may see, that in that Heathen Man there was more wisdom a great deale, to gouerne or set downe good order in it, euen for the people of God themselues, than at this time we find in all the people of God besides. What a pittifull thing was it, to see *Moses*, to so little purpose, from morning to night so to toyle himselfe and the people of God, to decide such matters as fell out among them: or rather, what a wonder was it to consider, that as yet they had not elpyed, how cumbersome and defectiue that manner of proceeding was? But so doe we see in these dayes also, by the Platformes that haue bene attempted by many, and yet are by some, that diuers of those that otherwise haue in the Church of God speciall good gifts, yet, in matters of Church-gouernment, doe (in good truth) but puzzell about it. That one that appertaineth vnto the learned, is, that diuers making Treatises of Religion and religious duties (such specially, as are somewhat out of temper, eyther by the former *Romish* Leauen, or by the late humor of innouation) doe finde no place for the Magistracy or Ciuill gouernment, but onely in the ende of those their Treatises: whereas God, to haue that people of his an orderly people; first, establissheth ciuill gouernment among them; and then giueth his Lawes vnto them. And true it is, both that ciuill gouernment doth well prepare to some kinde of obedience, against the time that the Law of God do come to require the same in more perfect manner; as the posting or squaring of Timber, and the scabbling of stone goeth before any perfecter workmanship in eyther of them: and that whosoever they are that doe not inure themselues to such inferior obedience first, they neuer lightly come to that more perfect obedience after.

3 When he is about to giue them those other (and those most holy) precepts, we are to consider; first, how he dealeth with them before, about that matter: then, in what sort he dealeth with them in the thing it selfe. Concerning his dealing with them before about it, it shall bee good to note something of it generally first: then afterward, to consider of it more specially. Generally wee may note, that it was such, and so strange, and in such sort carryed and prosecuted by GOD himselfe, that euen by it onely wee may well perceiue, that nowe, hee was about some speciall matter: and so consequently, that those preceptes (which wee commonly call the *Ten Commandments*) are of very speciall importance, and of wonderfull great moment vnto vs; and very farre vnworthy to bee of so small and slender reckoning, as too too great experience teacheth, that with vs they are. Coming to consider more specially of it; first, hee will haue a message from him done vnto them: and see what answer they will giue him: and then proceed farther with them



them, as occasion shall so be giuen him. In the message that first he will haue done vnto them, we are to consider; first, what the message was: then, what time it was sent vnto them. In the message that hee will now haue done vnto them, wee may note two principall pointes: one, respecting the time past; the other, the time that was to come. That which respected the time past, was, what he had done for them already, in that their great and mighty deliuerance out of *Egypt*: so the better to mooue them, to haue good regard to that which would be now expected of them. That which respected the time to come, hath two principall braunches: one, what God would haue them to doe vnto him; the other, what recompence hee would vouchsafe them for it. That which God would haue them to doe vnto him, was, well to marke what hee now would haue them to doe: and diligently to doe the same. The recompence that he would vouchsafe them for it, is first set downe (as it were) generally: then more specially. Generally, it was, that although all the Nations of the earth were is, yet they only should be his peculiar people: and so his chiefe treasure, or the most esteemed Jewell of all the World vnto him. More specially, that they should be vnto him a Kingdome of Priestes: and an holy Nation. The time wherein this message was done vnto them, hath a double respect: one, as it is more precisely taken; another, as it is taken more at large. As it is more precisely taken, it sheweth some good reason, why Pentecost (one of their principall Feastes) should be appointed so neere that time, as shortly after this, it was: this time beeing the beginning or first day of the third month, since they came out of *Egypt*; one month and a halfe, or seauen and forty dayes now beeing spent already, since they did eate there Pascall there. As it is taken more at large, it is noted to be foure hundred and thirty yeares, since God had first taken these and their elders to be his people: a manifest token, and plaine demonstration, that they were not the people of God for their owne righteousnesse or workes (for as yet he neuer offered to set them a worke, to speake of; not all the whole people generally, nor any of them but onely their first Ancestors in some particulars onely) but onely by the free mercie and goodnesse of God. Whereby we are also taught to gather, that the loue of God towards vs, whereby he maketh vs his by adoption and grace, is not like the loue of one friend or Neighbour towards another; it beeing in respect of some friendship or neighbourhood had already or hoped for: but like vnto the loue of Parentes towards their Children, before that euer they see how they will prooue; but then louing them more, if afterward they prooue to their liking. The aunswere that they gaue heereunto, was very good: namely, that whatsoeuer the Lord should appoint them to do, that would they do. That farther proceeding with them that heereupon the Lord vsed, is some part of it to giue them to vnderstand what he will shortly doe: and some part againe, to signifie vnto them, what hee would haue done in the meane season. That which he giueth them to vnderstand he will shortly doe, was, that he would come the third day thence, and, from the toppe of *Sinai*, in the sight and hearing of all the people, giue vnto them those precepts or Lawes of his, which he would haue them to obserue and keepe. That which he would haue done among them in the meane season, was part of it to be done by themselues: and part of it, by *Moses* for them. That which was to be done by themselues, was, to be ready against that day, in such manner as becommed them to be: whereof in particular God himselfe prescribeth some thinges; and *Moses* one other. Those which God doth in particular prescribe vnto them, are, that in the meane season they sanctifie themselves, and wash their cloathes: the former of these directing them, in that meane time to stirre vp themselues to some speciall holinesse (the want whereof in vs is one of the greatest causes, why all this while wee haue so little profited in the word of God;) the latter of them, to come then, euen outwardly also, in the most decent manner they can. That other that *Moses* (but most likely by Gods appointment) deliuereth vnto them, was, that in the meane season they were not to come at their Wiues: a braunch of the former of those that God before required of them; and such as implyeth a very good reason, why though marriage be euer lawful and honourable too, yet at some times it may be inhibited. That which *Moses* was to doe for them, was

Exod. 19:1.

Ibid. 12:40.

Acts 7:6.

Gal. 3:17.

Ibid. 8.

Ibid. 12.

Ibid. 9-11.

Ibid. 15.

Ibid. 10, 12,

13, 21.



to call vpon them for this sanctification : and to set them boundes howe farre they should come . Which sanctification was the same that was of them to be performed . In the boundes that were to be set them, and in the straight charge that was giuen them withall, that they should not presume to breake within them, wee may farther note, that as on the one side, we are of duty to goe so farre as the word doth lead vs; so is it very offensive to God, to presume or presse any farther : and this so much the rather, for that it was required, not onely of the common or vulgar people ; but euen of the choyce and cheefest of them . How hee dealeth with them in the thing it selfe, being now to bee seene, when the third day was come, wee are to note, howe the Lord dealt with them, not onely as it proceeded from the Lord towards them : but also, as afterward it found to worke in them. As it proceeded from the Lord towards them, we are to marke ; first, what he did ; then, what hee sayde. That which he did , was in effect no more but this, that in fearefull manner hee appeared vnto them : and we are therein to consider, both in whar manuer hee appeared so fearefully vnto them ; and to what ende the same may seeme to bee done. **D**

**Ibid. 11, 24.** The manner of it was, both to their sight : and to their hearing . To their sight, that **Exod. 16 : 16,** cloud and darknesse, lightnings or flashes of fire , and the Mountaine burning and **18, 19.** trembling exceedingly : to their hearing, a strong and fearefull sound of the Trum- **Deut. 5 : 23, 25.** pet and Thunders, and the most fearefull voyce of the Lord himselfe . The ende **He. 12 : 18-21.** whereunto these things were done, way seeme to bee for two principall causes : whereof one is plaine enough in it selfe ; the other is not so easily perceiued . That which is so plaine in it selfe, is, thereby to humble them, that so they might the more fruitfully heare that which should bee deliuered vnto them . That which is not so easily perceiued, is notwithstanding plainly implied, and doth necessarily followe : namely, that if the giuing of the Law at the first be so fearefull, then will the sentence against vnbeleeuers ( and much more the execution of it ) be much more fearefull, and full of deadly horror inuitable ; and therefore to be in time regarded.

**4** In the thing it selfe, that is, in giuing those precepts vnto them, we may note, **A** that in his owne person first he dealeth with them : but that afterward, by occasion, he dealeth further with them most by *Moses* . In his owne person while he dealeth with them ; first, he vseth a kinde of Praeface or fore-speech : then, hee giueth those precepts themselues . In his Praeface he giueth them to vnderstand, that whereas he had now brought them out of the Land of *Egypt*, out of the House of bondage, he by good right may commaund them ; and they of duty ought to obey him : a plain conclusion to vs also, in both those points, hauing bestowed a greater deliuerance on vs in Iesus Christ, than was that of theirs out of *Egypt*. In those precepts or commaundements themselues we may easily finde, that in them we haue the effect of all Religion or duty whetsoeuer : and first, who it is, to whom we are to yeelde all duty : then, what duty it is we owe vnto him . Concerning the former, they doe plainly tell vs , that wee must put by all Creatures in Heauen or Earth ; and all conceites or opinions of our owne or others : and giue ouer our selues wholly to GOD alone.

**Ibid. 3.** Concerning the latter, they deliuer the same vnto vs ; first, very briefly : then, more at large . Briefly they set it downe to be, to haue him to be our God : and to be our God, is to be all in all . More at large they deuide this our duty, which originally is but one in it selfe, into two principall partes : whereof hee taketh one to himselfe ; the other, hee assigneth ouer to our Neighbour, or to the society wherein wee liue.

**Ibid. 4-6.** That which he taketh to himselfe, is, that we loue him with all the powers that are in vs ; vnto which appertaine the three next Commaundements ; of which, the first of them doth teach vs what kinde of worship or seruice we must do vnto him, as touching the effect and substance of it ; the others doe shew vs, in what manner it must bee performed . For the effect or substance of it, this commaundement dooth not onely shew what it is : but also addeth a reason besides, wherefore wee should vse that, and none other worship to him . It sheweth the effect or substance of it to be, not to worship him as our selues, or others thinke good : but onely, as himselfe in his Word hath appointed. In the reason that he addeth thereto, he sheweth his great **B**

**Ibid. 4, 5.**

**Ibid. 5, 6.** wrath



wrath towards them that otherwise worship; and his greater mercy to those that are careful so to worship, & not to adde any other mixture vnto it: teaching also the one sort of them haters of him; and not allowing any but the others, eyther to loue him, or to keepe his commaundements. As touching the manner, there be two speciall braunches required: one, required by the third commaundement; the other, by the fourth. Both which also doe not onely require the duty it selfe: but likewise alleadge some reason for it. The duty that the third commaundement requireth, is, that the worship or seruice we do vnto God, be sincerely or truly done: without Hypocrisie or dissimulation. The reason that he giueth therefore, is, for that the Lord will not holde him guiltlesse, that in his worship beareth any outward appearance, otherwise than inwardly he meaneth indeede. The duty that the fourth requireth, is, that it be zealously or feruently done: not coldly, or but of course. To which ende it doth not onely require, that wee remember or haue a speciall care to keepe holy the Lordes Sabbaoths: but also sheweth good reasons therefore. It requireth to keepe the Sabbaoths holy, that so doing wee may come to such holines and zeale, as whereby we may zealously doe, whatsoeuer worship or seruice it is we doe vnto God: which otherwise we can neuer doe. The reasons are, two of conueniency: another, of vtility. Of conueniency, because wee haue the other fixe dayes to our other affayres; and therein to serue our selues first: and because that God hath giuen vs example therein; and, by mentioning the Creation of all thinges then, seemeth to point vs to that duty, that we should take that time to enter into due consideration of those his workes. Of vtility it is, and beneficiall to vs if we can take it, that God hath left his blessing vpon it. That which he assigneth ouer vnto our Neighbour, or to the society wherein we liue, is, that we loue him as our selues; vnto which appertaine two principall duties: one, required by the fift commaundement; the other, by all the rest ensuing. In the fift commaundement, wee haue likewise not onely the duty that is required: but also a reason to mooue vs thereto. The dutie is, that we so reuerence each other, as that thereby wee knit together in godly vnity. The reason is, that so wee may long enioy the good estate that God doth heere bestow vpon vs. In the residue wee are to note, what is the duty that they require: and, how they would haue vs qualified, that so we may the better doe it. The duty that they require, is, that we carefully vphold the good estate of euery one. First, as touching his life, or good estate generally: then, then more specially; first, as he is coupled with another, that we leaue vnto him his Wedlocke vndefiled: then, as he standeth by himselfe, that we also leaue vnto him his substance vndiminished, and his good name vnblemished. In that which teacheth vs howe wee ought to be qualified to such a purpose, we are to consider; first, what qualification it is, that heereby we are taught to haue to such a purpose: then, of certaine other accidents besides, that are found to haunt the Commandement it selfe. The qualification that heereby is required to such a purpose, is, that wee so content our selues with our own estate for all earthly thinges, be it neuer so meane, that we neuer so much as in heart couet any better; that so we neither trouble nor preuent any other in his. Those other accidents that are found to haunt this Commaundement besides, are two; one, that it is generally more easily expounded; the other, that it is otherwise by some diuided. In that it is generally more easily expounded, wee had neede so much the more to take heede, that we be not therein deceiued. In that it is by some deuided, it is good to consider; first, that at no time such diuiding of it could bee warranted: then, that in these daies it is not vrged but onely vppon a naughty meaning. That such diuiding of it could neuer be warranted, we may easily gather, first by the sense of the Commaundement it selfe: then, by another recitall of it. The sense of the Commaundement it selfe (beeing taken at least, as it ought to bee) is cleerely but one: and then the Commaundement cannot be two. That other recitall of it, setting that which is the former member heere, the latter there, and contrariwise, that which is the latter heere, the former there (and these two members being those that should in their iudgement make two seuerall Commaundements) doth plainly barre them to be at any time so bould as to resolute, whether of them

Ibid. 7.

Ibid. 8-11.

Ibid. 12.

Ibid. 13-16.

Ibid. 17.

Deut. 5: 12.



Exod. 34: 28.  
Deut. 4: 13.  
10: 4.

should be the ninth, and whether the tenth: a thing though not absolutely needfull; yet in diuers good respectes very conuenient. That in these daies it is so vrged, the reason is, for that themselues that so doe, are maintainers of Images, and of godly honour to be giuen vnto them: and for that cause euer lightly leaue out the second Commaundement (as included in the first) because it is so much against them; and then, to make vp the number againe (for they are plainly saide to bee ten) would gladly part the last into two. How naughty a meaning they haue therein, may sufficiently appeare, not onely in this last Commaundement, that they doe so mangle or rent in two: but also in that other, that so they doe not so much include in the first, as they do plainly exclude it from all the whole company of them. For what is it that heerein they doe so strue for, but onely for the credite of their Images, and of the worship that they haue taught vs to doe vnto them? A thing, that, put the case it were not forbidden in the word of God (as very often, and plainly it is) yet is there none of themselues that doe say, that it is therein required: and then, of no such importance with them neither, but that without hurt it might bee omitted, but that their owne credite might therein bee something touched, for maintaining it so inexorably as they haue; yet for this, must the last Commaundement be so mangled: and the second cleane excluded. In mangling the last, what other place of Scripture haue they, or what one point of Diuinity is there, that thereby they thinke the more to commend vnto vs, or to make more plaine in it selfe? What else is it, but that by tearing it asunder, they hope to get some Clout thereby to couer their nakednesse in the other? In excluding the second, they doe in plaine sight a double wrong: one, specially respecting our youth: the other, the whole Church of GOD generally. The wrong that therein they doe to our youth, is, that in these their principles of Religion they leaue the gap so open vnto them vnto Idolatry, by taking that Commaundement away, our selues being so proane thereunto, as by Nature we are generally. That which they doe to the whole Church of God generally, is, in that they defraud it of a very notable and needfull point of Doctrine, by including the second Commaundement in the first. For the first Commaundement is plaine and pregnant enough in it selfe, that we are to haue none other Gods but him alone: and little needeth that Images should bee, to that ende, so specially mentioned there, which all men (in a manner) doe know (euen those that most esteeme of them) to bee no Gods, but onely representations, and meanes to deriue the worship they meane to such as are represented by them. But an orderly kinde of teaching it is, when first we are altogether directed to God alone; then also, to be taught, that we must worshippe him as himselfe hath appointed, and not with Images, fixions, conceites, or fancies of any braine of man, our owne or others: a needfull doctrine euer to stand in the Church of God; and the very true meaning of that Commaundement. So that themselues must of necessity graunt (on better aduiseiment) that those Commaundements must be two: or else, that in one, GOD hath couched or laide together two such maine or principall pointes of duty (and those very diuers) as hee hath not done in any other of the Commaundements besides; but rather for our better vnderstanding, (so to make it plainer to vs) hath diuided one point of duty (as in foure of the last but one) into mo Commaundements.

c. When afterward, dealing farther with them, by occasion hee doth it most by *Moses*, we are first to consider of the occasion of it: then, of that farther dealing of his with them. The occasion was, for that the people being affrighted with that fearefull manner of giuing the Commandements, did now themselues desire, that God would no more speake vnto them in that fearefull voice of his, least they died, as not being able to beare it: but that he would deliuer his minde vnto *Moses*; & that themselues would be ready to do, whatsoever he by his direction, should deliuer vnto them. In this it pleased the Lorde not onely to graunt their request vnto them; but also to acknowledge, that therein hee liked very well of them: wishing, that euer there were such a heart in them, to obserue his Lawes; though (for the most

Exo. 20: 18-21  
Deut. 5: 12-31

Deut. 5: 29.



most part) they should not haue them deliuered vnto them by himselfe, but by some of his seruants, and such as themselues it may be oft-times, would little like off. And so may we assure our selues, that if we be carefull to obserue and keepe the commandements of God, and that by the direction of those that he sendeth vnto vs, he liketh well of such obedience, & our selues may haue good comfort in it: but on the other side, if we professe an obedience to God himselfe and his worde, and yet make little reckoning of those that it pleaseth him to send vs, though it may be we do of others, and would do of these two, but for some infirmity or want that in them we haue (or thinke at least that we haue) espied; yet neither do we please God, neither haue we any sufficient ground as yet, where-on we may hope well of our selues. In that farther dealing that God had with them, we may note, that some part of it was, about this motion of theirs: the residue, about such other things as now he had to deliuer vnto them. About this motion of theirs no more but this, that now accordinglie by *Moses* he dealeth with them; and so in fact confirmeth that order vnto them: a good occasion for vs to gather, first out of this place, how we may account the Lord will teach vs; then, out of a warning of Christ himselfe, how wary notwithstanding we should be therein. The Lord, out of this place we may gather, hath now taken that order once for all, that now hauing condiscended, at their request, to take that order by men to teach vs: neither may wee euer looke that hee will teach vs now by Angels or Saints, apparitions, dreames, or such like; neither may wee euer in the course of our wayes, in such affaires as wee haue to doo, neglect the direction that in them he repositeth for vs. The warning that Christ giueth vs, is to take heede, that neuerthelesse we be not by men deceiued: telling vs withall, that we neede not if we take any heede, for that by their workes or fruits wee may easily know them; those workes or fruits that there he speaketh of not being such as are required generally of all, as godlinesse of life, but such as are proper to them, as their Doctrine or teaching. As also it is not amisse to mark, that God hence-forward vsing the Ministry of *Moses* onely, is such a thing, as afterward we finde in Christ likewise. For as God heere first gaue the ten Commandements, which were the effect of all that should follow, and the Touch-stone whereby to try all other Doctrines whatsoever, onely by himselfe, and vsed the Ministry of *Moses* in the rest: so Christ also came with the Gospell, and hauing deliuered the same to the world once in his owne person, doth euer after vse the Ministry of others therein. Both which leaue this lesson to vs: euer to esteeme (as we ought to do) of those that are sent; and yet withall still to haue an eye to the patterne it felse. About those things that God had now to deliuer vnto them, it is to be noted, that God called vp *Moses* vnto him twice, farther to informe him in particular about such matters as yet hee had to deliuer vnto him, though in effect he had set downe all, in the Commandements giuen before: and those were, first how the people should liue together one towards another, or otherwise how their transgressions were to be punished, and are therefore called the Iudicials; then, of certaine principall matters appertaining to the outward worship of God, and so are part of those that are Ceremoniall. In which it shall bee to good purpose, that we first note some-what in this order of their deliuey: then, that wee do more specially consider of those things themselues. In this order of their deliuey, no more but this, that seeing God doth first take order for their good carriage one towards another, before he take order for his owne externall worship, it may be to teach vs to gather, that he needing our worshipping so little as he dooth, accounteth it a matter of greater price with him, carefully to nourish loue and good dealing, among our selues. In the former sort of those things themselues, we find, that *Moses* both acquainteth the people with those Lawes; and got them withall (it may be partly, so the rather to establish, now at this his first dealing with them, since themselues desired that so it might be, the authority of his Ministry among them) actually to enter into a couenant to obserue the same: and it may seeme, that the giuing of these two Tables of the Ten-commandements, which soone after were giuen, were to be a testification on Gods part, that he also made that Couenant with them; both because it is called the Arke of Testimony, and because that heere (im-



**Exod. 25: 22.** mediately after the couenant is on their part made) God told *Moses*, that comming  
**24: 12.** vp vnto him, he would deliuer him those two Tables.

6. In the latter sort of those things themselves, we haue but certaine of those **A**  
 that are Ceremoniall spoken of heere: but by occasion of these, it shall be good, af-  
 ter that we haue spoken of the chiefe of these, then to consider somewhat summarily **B**  
 of the chiefe of the others also. As touching the chiefe of these, namely the San-  
 ctuary, and such things as thereunto appertained, we are to note, that as hee was  
 deliuering his minde vnto *Moses* for those matters, for a time his proceeding with  
 them therein was broken-off: but that then he went forward with it again. Vntill  
 the time it was broken off we are to consider, first what was done in the meane sea-  
 son: then, of that breaking-off that ensued. That which was doone in the meane  
 season, was, that he tooke order, first how the matter whereof it should bee made,  
 was to be gotten; then, in what manner it should be framed, both it and the things  
 thereunto appertaining. To get in the manner whereof it should be made, the  
 Lord called vp *Moses* againe, and willed him to speake to the people to bring him  
 in a free-will offering, such as themselves could giue of their owne accord; and the  
 same to be of such things as should be needfull for the worke, whereof some were  
 of the richest things they had, and others againe almost of the meanest; that so all  
 sorts might giue as they were able, or as their owne hearts could affoord. In what  
 manner it should be framed, both it and the things thereunto appertaining, first he  
 sheweth generally: then, more specially. Generally, according as he should shew  
 him: euen so to make the Tabernacle it selfe, and all things else thereunto appertai-  
 ning. When he declareth the same more specially, the most of his speech is alto-  
 gether of those things themselves: but part of it also of some others thereon depen-  
 ding, or belonging vnto them. In that part of his speech that is altogether of those  
 things themselves, it seemeth by diuers of them, that *Moses* did not deliuer them al-  
 together in that same order, in which he receiued them of God; but as his own me-  
 mory did serue him: yet that he did it most faithfully notwithstanding; and left out  
 nothing in the end, nor added any thing of his owne thereunto. And, it may bee,  
 that of purpose he left it to *Moses* so to do, to be some protection vnto his seruants,  
 if at any time they or any of them shal by infirmity omit some things in their proper  
 places, or not obserue so perfect an order in their discourses, as some others do and  
 commonly is expected they should. Sure it is, he doth not approoue any confusi-  
 on, nor alloweth of such as in his matters presumptuously deale beyond their skill,  
 or with prophane negligence or rashnesse, do audaciously dull the eares of their hea-  
 rers, with those disorderly and very fruitlesse discourses of theirs; to no small dis-  
 credit of the place they haue taken; yea, & of the matter too that they haue in hand.  
 But yet in this kind, as in many other things besides of speciall moment, no doubt  
 he yeeldeth very speciall fauour and gracious censure, to all those that he hath called  
 thereto, and do vnfaignedly seeke him indeede, though otherwise in profounde or  
 orderly proceeding, they be no way comparable to many others. But as touching **C**  
 those matters themselves, first he giueth order for the place: then, for some things  
 to be done therein. Vnder the place we are to comprehend, not onely the site &  
 outward frame or forme of it; but withall, such principall things as were therein;  
 as God himselfe also beginneth with them, and then doth come to the out-warde  
 building: and so are we first to begin with the Tabernacle it selfe; then, to come  
 the Court thereunto appertaining. As touching the Tabernacle it selfe, and first,  
 such principall things as should be within it, we are directed first to beginne with  
 that which should be in the in-most place or that which he called the *Most-holy*:  
 then, to come to those others that should be in the out-most, called the *Holie*, or  
 the Tabernacle of the Congregation. That which should be in the in-most was  
 the Arke, which he would haue to be a plaine Chest of *Sittim*, a kind of good and  
 dureable wood, of the quantity of two cubits and an halfe (or an Ell) long, one cu-  
 bit and an halfe broad, and one cubit and an halfe in depth or height, all ouer-laid,  
 without and within, with beaten Gold: with two rings of gold on each side at the  
 ends,

**Ibid. 12: 17.**  
**and 25: 1 8.**

**Ibid. 9.**

**Ex. 25: 10-16.**



ends, and barres of the same dureable wood, couered ouer with gold (whereby to beare it) put through the rings, on each side one; and so to continue euer to be ready for the carriage of it: which Chest he ordained for those two Tables of stone, wherein the Ten-Commandments were to be written: and so he gaue charge to Moses now, afterward to put them into it. A lid also would hee haue thereunto, but loose; of length and bredth meete for the chest it selfe, but all of beaten Gold: with two Cherubes, that is to say, Images of men (of the same) reared vp at the ends thereof, at each end one, looking downe towards the midst, and one towards another; with wings also, and so extended one towards another, thar meeting in the midst, they do as it were couer the lid betwixt them. From which place betwixt their wings (called thereon the *Mercie-seat* and *Oracle*) he also promiseth to speak vnto them, and to giue them answers as neede should require. Of those others that should be in the out-moſt place, two of them are remembred heere: and one of them a good while after. Those two that are remembred heere, are the Table of *Shew-bread*: and the great standing Lampe or Candie-sticke. The Table would he haue to be of the same Timber-worke within, but ouer-laide with beaten gold; and but two cubits in length, one in breadth, and one and an halfe in heighth. This Table he would haue to be with a border beneath, to keepe it steddy on the frame, and with a Crowne aboue for ornaments sake: with rings also and barres, as in the other, for the more conuenient carriage of it. The great standing Lamp or Candlestick would he haue of beaten golde, to the quantity of one talent (with some things thereunto appertaining:) to spread forth in three seuerall branches on either side, and so to be seauen in all, fairely wrought, and a Lampe on the top of euerie one. That which is remembred a good while after, is the Altar of *Sweet Perfume*, which was to be two cubits high, and one cubit square: of Timber-worke within (as the Tabernacle before) but both it, and the hornes, and the barres to be ouer-laide with beaten golde. with a crowne or border of golde round about it; and to be placed in the midst next to the vaile of the in-moſt place, and so, neerer vnto it than either of the other before. As touching the Tabernacle it selfe, first hee be-  
Ibid. 17-21.  
Ibid. 23-30.  
Ibid. 31.  
Exo. 30: 1-6.  
Exod. 26: 1-6.  
Ibid. 7-13.  
Ibid. 14.  
Ex. 26: 15-25.  
wcc

**D** ginneth with the Couerings thereof aboue: and then commeth to the frame it self beneath. The Couerings were one of them onely for beauty: and the others for necessity. That which should bee for beautie, hee would haue to be of fine linnen twisted, and to be faire wrought with Cherubims of imbroidered worke of filke, Blew, Purple, and Scarlet: which should bee of that number and measure (ten in all; and euerie one of them two yards broad, and fourteene long) that being fastned one to another (first by fues, then those two fues ioyned together by blew filke Laces and Taches of gold) and cast crosse ouer the frame, should couer it cleane ouer, and hang downe towards the earth about halfe the way round about, though some be of opinion, that at the East end, and on both the sides it should hang much lower. Those that were for necessity, were, as it seemeth, all the rest; namely, to beare off the weather: whereof one of them onely is described of what proportion or quantity it should be; and the others, but onely required. That which is described of what proportion or quantity it should be, is the next or second: which should be eleuen (fue of them being coupled together for one parcell, and fixe for another, and then both those ioyned together in one, but these but with taches of Brasse) and thirty cubits long; so to hang downe lower then the other by one cubit or halfe a yard, round about. That this must bee of Goats haire, belike it was to auoyde the fretting and straining of the in-moſt that other-wise might easily haue bin by either of the other that were aboue it. Those others that are but onely required, and not described, were two: one, of Rammes skinnes coloured red, the other, of the skinnes of Taxes or Badgers. But these by likely-hood should obserue the proportion of the latter: and so couer the Tabernacle round about within two yards of the earth, though some conceiue them to come neerer to the ground on the West end, and both the sides. The frame beneath (the strength of the whole) was to bee erected of certaine planks made fast together, and so to be as it were the walles of the house. Concerning which



Iosaph.

Lysa.

Ibid. 24-23.

we are to consider, first of the frame it selfe: then, of the parting, and closing of it. The frame it selfe consisted of eight and forty planks of that afore-saide good and dureable woode, all of them of the length of ten cubits, and about foure inches thicke; and all, but two, of one bredth also, euery of them being one cubit and an halfe broad. Of two of them there is some question for the forme and bredth of them, some of them accounting these to be a great deale narrower than the other: and the Text it selfe doth in deede set them downe by themselves, as to close vppe E the Corners on the West; yet not to be differing from the other in measure. But the oddes is no more but this, that if they bee not of much lesse measure than the others, the frame it selfe cannot be but some-what more than the third part of it in breadth, to that which it is all in length, which is the proportion which they do conceiue that it should holde: whereas on the other side, if they were all of one measure and forme, then would it fall out, to be sixe yards broad, for fiftene in length, whereas they would haue it but fise. Howbeit, besides that the Text setteth downe no other measure for them, than for the other, it dooth plainly appoint as many sockets to them as to the other: which would not keepe so good proportion. For so those two boords, which according to their opinion should be but halfe a cubit and foure inches broad, which according to our reckoning, were but one foote and an inch (and so but onely one third of the others) shoulde haue two Tenons on them, and two Sockets thereunto appertaining, as well as the others which were seauen and twenty inches broad, or (as we reckon) one yard and three inches: an vnequall proportion. But for any thing that I see to the contrary, those two boords or planks that are seuerally mentioned in the Text, and thereby allotted vnto the corners, may very well be of another forme, than any that yet I see haue conceiued: both by the nature of the worke; and by the wordes of the Text it selfe in the Originall. That other forme is, that either of them should be a right Angle; altogether of the same measure with the others: but one halfe of it plying to the end, and the other to the side of the whole frame. And each of these might be either an entire peece of it selfe, hewn out of purpose to that vse: or made of two sides well fastned together. With the nature of the worke I conceiue it may well stand, because so it would be (as I do take it) much better to the strengthening of the whole (and that, in the Text, is much respected) than if they were two seuerall parcels. If we come to the wordes of the Text it selfe in the originall, there be two principall words that present themselves most to our consideration, and do both seeme to import the sence that I speake of. My selfe haue little skill therein; but it may suffice to this purpose, if I can so expresse my meaning, as that I may propound it to others that are better furnished, that they may consider more fully of it. The former of those words is *Tomim*, which with vs is interpreted *Ioyned*; signifying that they were to be ioyned together: and yet not speaking of ioyning these two corner boords that there are spoken of; but of ioyning each of themselves together in one, aboue and beneath, or to make them fast together throughout. Which may seeme to import that which we speake of: at least, that way they are best ioyned together to the strengthening of those parts F of the Tabernacle whereunto themselves were to be ioyned; the one, at the one corner, the other at the other. But now the propriety of the word, as *Santes Pagninus* doeth interpret it, proceedeth farther; namely, to signifie, that these two boards should be *Twins*; not each to other, but in themselves. And thereunto accord our best interpretations since likewise; which being granted, it is plaine in it selfe, that they can be as *Twinnes*, in no other sence, so well as in this. The other word is, that which is interpreted a *Ring*: and that is so interpreted not only by our vsuall translations and those of the best; but also by the *Hebritians* themselves that before I named. Howbeit *Santes Pagninus* openeth the way to a better interpretation as I do take it, if he be well marked. For first setting downe the root whence that word commeth, *Tabagh*, among other significations thereof, he sheweth that one of them is to *Fasten* or make stieddy: and then comming to this deriuation of it, which we so commonly interpret to be a *Ring*, which is *Tabaath*, as he granteth

In Epit. The-  
sq. ling. sanct.

Ari. Mont.

Trem. et Iun.



granteth that it is vsed for a Ring; so he addeth withall, *Quod digito infigatur sic appellatur*: that is, therefore so called, for that it is fastened vnto the finger. So it appeareth thereby, that the substance (as it were) of the sence that belongeth to this, is to *Fasten* or to be *Fastened*: and that a *Ring* hath no place heere, but onely so farre as it might *fasten*. But that we see plainly, may the more firmly be doone by the other: and therefore that other (as I do take it) may seeme the rather thereby to bee meant. Whereunto we may adde, that, whereas these Corner-boordes also were to haue two sockets a peece as well as the others (which with any good proportion they could not haue if they were so narrow as others would make them) in this sence that now wee speake of, each returne of each boorde hauing one, they answered with the other as fitly as may bee. But by this meanes the Tabernacle would be three parts of a foote, or which is all one, nine Inches longer than iust fiftene yards, and euen so much broader than fise: but neither is there any thing that I do finde in the word against; and the Curtaines or Couerings (euen the least of them all) are large enough, in comely maner, and proportionably to couer the same, and the vtmost of them sufficient withall, by their sidenesse to stay both them-selues and the in-most from the force of all weather. All which boordes or planks were appointed to haue at their neather ende both Tenons and Sockets, of each sort two: and their Sockets are by others (and that with good probability) conceiued to haue bene sharpe beneath, so to sticke fast in the ground. But whereas those planckes were all to be ouer-laide with beaten Gold, all ouer, and so might seeme to bee all of Golde, all their Sockets, were but of Siluer: a baser Metall; yet so much the more sutable to be thrust so farre into the earth, as should be needefull to take some reasonable good hold, as to such a frame should be needefull. Besides which their fastening into the earth, they had other helps also of strengthening the whole frame together: some, set downe in the Text it selfe; others conceiued. Such as are set downe in the Text it selfe, are those Bars and Rings that there are spoken of: whose manner of placing is notwithstanding otherwise conceiued, than the Text may seeme to describe it. For by the Text it is cleere, that the Bars must bee fise, of Timber worke also, but ouer-laide with beaten Gold: and that there should be Rings of Gold in the Boordes, conueniently placed for those Bars to passe thorough; so to hold the whol the better together. And so it might seem thereby, that those Barres should bee some-what better than fiftene yarden long, and about one foote, so many of them as were for the sides, which were ten; and the rest fise and about one foote, which were for the end: and that one of them should go through the heart of all those planks, edge-long, and in the middelt of them, by holes that were made through them for that purpose; and that the other foure should go through but by the Rings on the out-sides only, two of them aboue the midmost of them, and two beneath, in conuenient and equall distance. But now others conceiue, that onely one of the fise on euerie side, was so long as to go through the whole, and that it went not through the heart of them neither, but onely by the Rings without: as also that the others were but of halfe the length of the former, and that meeting together in the middest, and the one beeing let into the other, two of them made as it were but one, and so seemed to be but only one aboue, another beneath, and three in all. Those other helps which are conceiued, which the Text doth not so plainly set downe (and yet some do seeme thereon to gather it) were as it were certaine Staples aboue (others call them also Rings) of Golde to be let into the boords or planks at the top, by certaine holes or mortases to that end prouided: so that one foote of the Staple should be let into one boord towards the edge of it, and the other into that which was next vnto him; so the better to keepe them all fast at the top together. And so this frame being thus set vppe, was at the East end altogether open as yet, and so all the top: but other-wise close euerie whit of it, within and without, barres and all, all of beaten Gold to see too, sauing onely that rew of Sockets or bases which were beneath, which also was very sayre and lightly, and yet those but of siluer. As touching the parting and closing of it, it was diuided into two principall parts, leauing ten cubits of it vnto the West, and the rest

Ibid. 26-30.

Rab. Sal.  
Lyr. Tremel.  
Iunior.



Ibid. 31-35.

Ibid. 36, 37.

Exod. 27:9-15

Ibid.

Ibid. 16.

Ibid. 18.

Ibid. 17.

*Lava out of  
R. S. m. m.  
which Tremel.  
and Lu. by  
making those  
sappetes to bee  
ocellatos, may  
seeme to con-  
firme; though  
adding pictura  
tantum, them-  
selues yet seem  
not to bee so  
minded.*

\*Exo. 27: 1-8

Ex. 30: 17-21.

rest vnto the East: of which two the greater was called the Tabernacle of the Con- H  
gregation or the Holy, and the lesser the most holy place. And the diuision heere-  
of was made, not by such planks as whereof the Tabernacle was reared, but onely  
by a faire and rich hanging, hung on foure pillers of Timber, couered with gold, and  
standing on foure sockets or bases of Siluer, for that onely purpose ordained. Closed  
vp in like manner it was not by planks as the residue of it, but onely by a faire han-  
ging hung on fiue pillers couered with Gold as afore, but these hauing their sockets  
but onely of brasle. As touching the Court wherein it stood, it was an hundred  
cubits long, and fifty broad: so that the Sanctuary being reared vp towards the East  
end of it, might leaue about two parts of the breadth of it, or twenty cubits space be-  
twixt it and the farre end, and both the sides; and the whole East halfe of the court  
to the seruice and businesse that was there to be done. But whereas it could be but  
fifty cubits square that was so left, and had some things besides to be placed therein,  
thereby it may seeme, that God did not meane that little roome to the whole Con-  
gregation, neither did looke that it would bee much frequented by them. It was  
taken in by twentie pillers at a-side, and ten at an end: and hung about with twisted  
linen, fiue cubits high, on those pillers aforesaid; sauing onely at the East end where  
the entrance was, for twenty cubits space in the midst, which was to be supplied with  
a fairer and richer hanging than it, on foure of the middlemost pillers. Where againe  
it is good to marke (and that so much the rather, because I doo not finde it noted by  
any other) that whereas it is so plainly set downe, of what length the hangings must  
be (nainely, one hundred cubits on each side, fifty at one end, and thirty at the other,  
besides that supply of the richer hanging making out the length of the other) it doth  
seeme to shew vs, that the number of the pillers is to be taken not to the full number  
that may seeme to be there required, but to want foure of them: yet euer leauing  
twenty at each side, and ten at each end; accounting euerie corner piller both one of  
those that are for the side, and one of those that are for the end. For so wil those han-  
gings be fit: which otherwise would be very short if four pillers moe were in like di-  
stance placed therein, whether in the sides, or at the ends, or howsoeuer. All which  
pillers were to be of Timber-worke, of that good and dureable wood, whereof the  
other things also were made: all of the measure of fiue cubits in height; and both  
furnished with brazen sockets or bases beneath, and adorned or beautified with Sil-  
uer hookes and fillets aboue. The hangings also that were hung thereon, were of I  
the breadth of fiue cubits, of twisted Linnen: and as some are of opinion, in worke-  
manship so voided withall, and so like to Net-worke therein, that the people might  
at their pleasure without, behold what was doone within. The principall thinges  
that were in this Court (besides the Sanctuary it selfe) were two: the Altar, and La-  
uer. The Altar hath his measure and making set downe, as that it should bee of  
Timber-worke likewise, of the same good and dureable wood of *Sittim*, fiue Cu-  
bits in breadth and length, and three high, hollow within,\* and hornes at euerie cor-  
ner of it: but all couered with brasle. Within it also should it haue a grate of Net-  
worke all of brasle whereby the ashes might fall downe as neede should be, and not  
choake the fire: and all the instruments thereunto appertaining of brasle likewise;  
but the Barres whereby to beare it to be no more but couered with it, and not to bee  
all of the mettall it selfe. The Lauer hath not his measure nor making set downe,  
but to be all of brasle, both the head and base thereof: and that the brazen altar be-  
ing first placed in conuenient distance before the Sanctuary, then should this Lauer  
be likewise placed behinde the Altar, betwixt it and the Sanctuary; and that *Aaron*  
and his sonnes for the time being (and such others as should succede them in the  
Priest-hood) should there wash (and yet, as it seemeth, when they had already offer-  
red their sacrifice before, so precisely woule God haue vs to acknowledge our great  
vncleannesse before him, euen when wee haue most deuoutely worshipped) both  
hands and feete, before they should enter into the sanctuary, on paine of death. As  
touching those thinges that heer he mentioneth that he would haue done therein;  
first we are to consider, of those by whom he would haue them done: then, of the  
thinges that should bee done by them. In those by whom hee would haue them  
done;



done; first, who they should be: then, how they should bee thereunto appointed. They should be *Aaron* and his foure Sonnes (so farre as yet it pleaseth him to make mention of any: and those that were afterward called besides, hee would haue to be inferior to these) *Nadab* and *Abihu*, and *Eleazar*, and *Ithamar*: for these it pleased him to will *Moses* to call vnto him for this purpose; namely, to serue him in the Priest-hood. How they should bee thereunto appointed, that wee may the better perceiue, we are to consider: first, what their furniture must bee: then, how they should be entered into their office. Their furniture must bee certaine faire and beautifull Garmentes (especially for *Aaron* himselfe; and partly also for his Sonnes besides:) but some of them common to all; and some more proper to certaine of them. Common to all, were some without question: but one there is whereof may be some question made. Of those that were out of question, some were for their bodies; and one for their heades. For their bodies a couple: one, a plaine Linnen Garment vnder their other apparell; the other, a faire Girdle aloft on their Cloathes, to tye them together. That which they had to weare vnder their other apparell, was to couer them round about, from their loynes or wast, downe to their knees: that so their nakednesse, in that their businesse, might neuer be seene, though at any time their other clothing, eyther by the winde or other casualty, as they should doe their businesse there, should fly open, as such kind of loose apparell may oft-times easily doe. For their heades, they were to haue (after the manner of the people of the East, as the *Turkes* and others vse yet) Miters or Bonets faire and beautifull, and to haue them on in the time of their ministration: not beeing any token of reuerence with them, to vncouer their heades, as it is for men among vs: but vsing to expresse it by stooping or bowing of their bodies, lesse or more to those that they reuerence (according as their meaning is to shew themselues dutifull vnto them) and sometimes to prostrate themselues flat on the ground. That whereof there may bee some question made; is the vpper Garment of the inferior Priestles, which was but of Linnen, but as it seemeth very faire, and that there was good workmanship thereon bestowed: but the question is, whether this were all one with that neathermost Garment of *Aaron*, which also was of Linnen. For some there be of opinion it was; and yet the Text in mine opinion, is rather against them. For whereas it is plaine, that they shoulde bee their vppermost Garments, and that of *Aarons* the neathermost to him; and whereas it specially set downe of their Bonets, that they should be of speciall beautie: it may probably be thought, that the Text doth import them to be much fairer than the in-most Garment of *Aaron*, of which there is no such charge giuen, and for that-so they would be more sutable to those Bonets of theirs withall. More proper to certaine of them were those that were appointed for *Aaron*, farther than those that he had common with them: which were first in his apparell; then also, in other ornaments besides. In his apparell he had not onely a Linnen Garment, as had the others: but also had two others besides. His Linnen Garment was imbroydered, or of Checker worke, as others doe read. Of the other two, the in-most was of Violet or Purple colour, and the same of Silke, as it seemeth, and some doe read: vpon the skirts whereof should hang the likenesse of Pomegranets, and Bels of Gold intermingled together: the one, to teach how full of fruit, (or nothing but fruit) our High-Priest is: and how fruitfull we also should be vnto him: and the other howe vnpossible it is, but that hee should earnestly cry to God his Father in al his intercession for vs, in all the daies of his ministration; and how we should doe the like for our Bretheren also, euery one as hee hath charge. That other Garment of his, was very costly and faire: of fine twined Linnen, Silkes and Gold, of diuers colours, richly imbroydered, shorter and closer than the other. The ornaments that hee had besides, were two: one annexed to this his vpper-most Garment; the other, vnto that his Bonet. Vnto this his vppermost garment was annexed, that his Iewell or Brest-plate, of rich imbroydered worke about an hand breadth square, and double: richly set with twelue precious Stones of seuerall kinds, in foure rewes, and euery stone hauing the name of one of the

Exod. 28: 1.

Ibid. 42, 43.

Ibid. 35, 40.

Joseph. ant. lib. 3. cap. 8. Lyr. Exod. 28: 40.

Exo. 28: 4, 39. Tremel. Iunius Exo. 28: 31-35

Esa. 46: 13. 56: 1. 61: 10, 11 Col. 2: 3, 9, 10.

Heb. 5, 7.

Exod. 38: 5-8.

Ibi. 15-21.



*Ibid.* 22-29. the Tribes of *Israell* engrauen therein. Which Jewell, that it might remaine steady in his place (as did most become the excellency and honor of it) it was fastened to this Garment by certaine Chaines of Gold, both towards the shoulders aboue, and towards the sides beneath: but aboue, to a couple of faire and rich embossments of Gold, eyther of them hauing a large *Sardonik* Stone set therein, and the names of the Tribes grauen in them againe, fixe Tribes in the one, and fixe in the other. Which kinde of Stone is not onely aptest for engrauing (and GOD would haue his people to bee well and perfectly engrauen in his High-Priest) but also of that price or estimation withall, that when *Polycrates* the Prince of *Samos*, had continually so good successe for a time, that he thought it best for him, voluntarily to vndergoe some speciall losse, least that good successe of his should altogether turne vpon him, hauing his Signet of one of that kinde, hee threwe the same into the Sea, as one of the best Jewels he had, and might after a sort encounter or hold weight on the one side (though he could not so part with it: for a Fish had taken it; that Fish was taken, & brought to his Kitchen; and his Ring brought vnto him againe) with all his good successe on the other. Into which Jewell, (when so it was made) was *Moses* willed to put in *Urim* and *Thummim*: two seuerall kinds; and both deliuered in the plurall number. But what these should be, neyther the *Hebrewes* themselues, nor others the best learned since, can yet determine; sauing that by the propriety of the wordes most doe thinke, that hee should meane *Light* and *Perfection* (for as touching that conceit of *Iosephus*, a Jew himselfe, and one of the Priestes, that it should bee a speciall and miraculous shining from those precious stones of old proceeding, but gone and ceased two hundred yeares before his time: or that of *Rab. Salomon*, that it should bee that great Name of God, *Tetragramaton*, they haue no ground, and are but impertinent in themselues:) *Vrim* signifying *Lights* or *Illuminations*; and *Thummim*, *Perfections*. M  
Wherein it is not vnlikely, as things are figures of some excellency in Christ, so the simplest and safest meaning may bee, and most agreeable to other Scripture, that God thereby did meane, that it should be exceeding beautifull and perfectly wrought; the Stones to be as orient and faire in their kinde as might bee gotten, and the workmanship as good as any art could reach vnto: and that *Moses* had a speciall charge, that so it should bee. And this, so much the better to teach, that they could not so load that Jewell of *Aarons* with beauty and workmanship, but that the High-Priest that was to come, should come much more replenished with the truth indeede: and that those two from him should descend (to all that are his) in plentiful measure. It was indeede double; and it may bee, not onely for the strength of the thing, that it should not be Lithwak or weake, but stiffe and steady: but also to containe somewhat within it; as it is the manner of men of olde and euer since, in their Tablets or Jewels to carry some kinde of perfume, one or other, such as themselues doe best like of, or are able to reach. But that it was to that end left hollow, for *Moses* to put somewhat else into it, which should be of that kind as such a place were meete to receiue, and yet withall might go vnder the name of *Urim* and *Thummim* (as some haue in part conceiued) that do I think were hard to finde any ground-worke at all. For that the charge was so giuen vnto *Moses*, it may well bee none other, than as it is attributed to Parentes, to prolong the daies of their dutifull Children, and many such like. Vnto his Bonet did appertaine that Plate of Gold, wherein was ingrauen Holinesse vnto the Lorde: shewing thereby, that the High-Priest who was to come, of whom this *Aaron* was but a figure, should be so perfectly holy, that by his holinesse hee should perfectly sanctify all the holy offerings of all his people; and to make themselues also acceptable to the Lord besides. Their consecration and entering into their office, should be by the Ministry of *Moses*: but some other things that should be needfull thereunto, were to be before provided; and then were they to be consecrated vnto the function to them enioyned. Those that should bee needfull heereunto, and were to be before provided, were, some of them but such as were left to theyr owne discretion: but some others of that regard, as that for them the Lord himselfe

*Pli. nat. hist. lib.*  
37. cap. 1. &  
*alibi.*

*Ibid.* 30.

*Sanct. Pagn.*  
*Trem. Iunius.*

*Nic. de Lyr.*

*Sanct. Pagn. &*  
*Ari. Mont.*

*Tremel. Iunius*

*Exod.* 10: 12.

*Exo.* 28: 36-38



selfe doth giue speciall direction. Those that were left to their owne discretion, were all such Instruments, Vessels, and other Implements, as did appertaine to the principall things before mentioned: as Incense-Cups; Chargers or Boales for the Shew-Bread; Vessels for Oyle that was to maintaine a continuall light, and such things as were needfull to furnish and dresse the Lampes withall; Basons, Kniues, Fire-Shouels, Tonges, and such like as should bee occupied about the Brazen Altar; Towels for the Lauer; Cordes, Pinnes, and Mallets, for the inclosure of the Court. Those others that were of such regard, as that for them the Lord himselfe doth giue speciall direction, were three: one of them, for one onely vse; the others for moe. That which was for one onely vse, was Oyle for the Lampes: and the direction that hee gaue for the same, was, that whereas it was to bee drawne out of the Oliue, and the common way was by pressing of them (as wee haue our Wine of Grapes, Pirry and Cider of Peares and Apples, and Verioyce of Crabbes) he would now onely haue such, as should bee beaten out (as bruising fruite first, we make the Iuyce thereof more ready to flow) so to be of the purest that might be had. Those that were for moe, were the anointing Oyle; and the sweete Perfume: the former of them beeing to annoynt diuers things of the Tabernacle, and the persons that should Minister therein; the other, not onely for the Altar proper vnto it, but afterward also vsed, both for a tryall (as it seemeth) who it was to whom the Priest-hood was giuen, and to entreat God for the offenders in that Controuersie. And the direction that God gaue for both these, was in effect all one: namely, that eyther of them should bee most perfectly and exquisitely made; and that neyther of them should be in any other vse among them, nor any such made by any. As the truth is, that there is none but Iesus Christ, in whom we can be made acceptable or sauoury to God: and in him, so many as truly rest in him, are most redolent and sweete vnto him. That part of his speech that is of some other things, thereon depending or belonging vnto them, resteth in two principall pointes: one, that hee had furnished men with skill to worke those things that hee required (he sayleth not in the like in these dayes also;) the other, that neuerthelesse in all this busines (Churchworke though it were, as we doe tearme such like sometimes) they might neuer for it breake any of his Sabbaoths, but diligently obserue them all. A manifest admonition to vs, that God will in no wise allow many of those things that wee doe on his holy Sabbaoths, wherein wee notwithstanding thinke our selues very excusable. Of all which when the Lord had deliuered his mind vnto *Moses*, then also hee gaue him the two Tablets of stone, wherein himselfe had written the Ten-Commaundements, to take them downe with him.

*Plin. nat. hist.*  
*lib. 15. cap. 6.*

*Exo. 28:20, 21*

*Exo. 29:26-30*  
*and 40:9-15.*

*Num. 16:4-7.*  
*Ibid. 46-48.*

*Ex. 30:12-38*

*Exod. 31:1-11*

*Ibid. 12-17.*

*Ibid. 18.*

- A 7 Concerning the breaking of that ensued, wee are first to see what it was: then, how it was pacified, and made vp againe. Going about to finde out what it was, we are first to note, what was the occasion of it: then to consider of the thing it selfe.
- B The occasion of it, was that long absence of *Moses*: though about Gods businesse, and their owne; and though hee had sufficient Deputies among them in that his absence. The thing it selfe we finde partly in them; partly in the Lorde: in them, that they committed a foule sinne; in the Lord, that hee was highly offended with them for it. Their sinne proceeded most from themselues: but yet partly, from *Aaron* also. From themselues it proceeded, that they would needes haue such a visible representation made: yea, though it were to a speciall charge vnto themselues; and accordingly worshipped, when they had obtained. From *Aaron* likewise, that though he required such Iewels of them (and as it may seeme, the rather to stay them) yet, on their so doing he yeelded, made an Altar for it, and appointed the next day to be holy vnto it. The Lord heereuppon was so offended with them, that first telling *Moses* how ill they they had done; he then telleth him also, that he saw very well, that they were bur a naughty people: and therefore not amisse, vterly to destroy them; and to rayse vp a mighty people of him. The pacification or making vp of this breach againe, was presently attempted: but could not bee as yet obtained. So are wee to consider; first, howe it was in the meane season attempted: then, howe it was in the

*Exod. 32:1, 19*  
*19. 24:12, 24.*

*Exo. 32:1, 3, 6*

*Ibid. 2, 4, 5.*

*Ibid. 7-10.*



- the end obtained. Attempted it was first at this present : then afterwarde also. At this present, before he departed, he earnestly besought the Lord for them : and
- Ibid. 11-13. pleaded on his owne glory, and former promise. Before he did assay it with the Lord againe, he first himselfe made some good way to obtain : then after, he assayed it againe. He made some good way first to obtaine, both that he was himselfe so grieued with it : and that he did so punnish it also. Himselfe was so grieued with it, when he saw indeed what was done, that he cast away the Tables & brake them :
- Ibid. 15-19. either not witting for griefe what he did ; or condemning them as vnworthy of so holy a Law, who now had so fowly broken the same. In punnishing of it, he first destroyeth the Idoll it selfe with great detestation, making them to drinke of it also : and then roundly reproouing *Aaron* for his facility therein, nothing sparing him for that he was his elder Brother, on the others that most offended hee did a good execution besides, to the number of about three thousand persons. This way being made, and the people (as it may seeme) beeing now brought to some
- Ibid. 30-35. and 33: 1-3. profession of repentance for it, he goeth vp to the Lorde againe, to see what might be done : but could not obtaine. At this time it seemeth he alledged that profession of the peoples repentance, because the Lord doth now (as it were) take exception against it. For hee willeth them to lay aside their costly rayment : as if hee should more plainly say vnto them, that their vsing of it still did plainly shew that there was no repentaunce in them. A needfull lesson for vs also, for that such trimming vp of our selues doth plainly shew, that then wee haue good liking of our selues : whereas true repentance doth euer carry with it a speciall great dislike of
- Exod. 33: 5. our selues ; as nothing worthy to bee so cherished. Whereupon *Moses* comming C downe to the people againe, now remoueth his Tent from among them (as we also should put a speciall difference in all such cases : ) and the Lord appeareth familiarly vnto him. Which sight, as it seemeth, so wrought with the people, that now they repented better, and laide aside their costly apparrell. Obtained it was not all at once, but by degrees : first, that they should not be destroyed ; then, that himselfe would also go with them. That they should not be destroyed, was obtained by *Moses* at his first intercession for them, before he came down from the mount.
- Exod. 32: 14. The next day also, at his second request, he obtained, that they might go on forward as they had begunne ; and that he would send his angell, with them : but yet would he remember them, as occasion should serue, for that their transgression. But now the third time, when the people did better repent, and *Moses* renewed his suite againe, it pleased the Lord to promise to do it ; and to giue him some token of it, such as himselfe did then desire : but for a time, it was no more but promised to *Moses* ; but afterwarde performed vnto the people. While it was but promised to *Moses*, first we haue that which concerneth this matter it selfe : then, that farther confirmation that was giuen him besides. That which concerneth the matter it selfe, is, that *Moses* againe intreated for it ; and that the Lord was entreated by him : willing him then to prouide two other such Tables as hee had before, promising againe to write the Commandements in them ; and him-selfe next morning alone to be with him, meaning him then that farther confirmation that he desired. Which farther confirmation was a farther manifestation of himself vnto him, which accordingly he did vouchsafe him. When it was to bee imparted vnto the people, *Moses* first againe remembereth the Lord about it : and the Lorde againe telleth him, that he will not faile to do it ; but yet looking that the people should in like sort yeelde in some other duties to him likewise. The duties that God did now require of them, were but some of those againe which he did inioyn them before, and whereupon he made with them the former couenant : nowe not charging them with any new ; and contenting himselfe at this time, but vvith few of those. And if we marke, they all are such, as wherein it is euident, that it vvas not so much any seruice to him, as their owne good estate that he respected therein. For first he requireth, that vvhen they come into the land which he was now about to giue them, they should for their ovvne sakes ridde it of that corruption, which they should finde in it vvhen they came thither : then he directeth them, in what
- Ibid. 7-11, 4, 6.
- Ibid. 33: 12, 17
- Exo. 34: 1-3.
- Ibid. 18: 23. and 34: 4-8:
- Ibid. 9-10,



what sort themselves should liue therein, so to enioy the benefit of that his fauour now recovered to them againe. As touching the former, he giueth them to vnder-stand, that himselfe doth meane to make a cleane riddance of the ancient inhabitants of the Land: and therefore willeth them, that they on their parts also take heed, that they make no couenant with them; but vtterly to destroy those Idolles of theirs, and the whole manner of that their worshipping. The reason to be, for that other-wise, themselves also might sometimes be inuited and feast with them in their Idoll-feastings; and that taking their Daughters in marriage, they might so corrupt their children: whereas they ought to worship none but him; and hee being a ielous God, they could not so do, but to their owne ouer-throw. As touching the latter, two things there are that he doth forbid: all the rest he doth require. Hee forbiddeth them to haue any Gods of mettall: and to be, either so vnthankfull towards him, or so intemperate in themselves, as when they are to giue their first-linges vnto him, they obtrude them vnto him when they are too young; or when they would fare more daintily, they wantonly eate of such things, before they be meete to be eaten. Those that he requireth, do all tend to this end, that they be dutifull worshippers of him: and that, first in such festiuall times as hee had appointed vnto them; then, in yeelding vnto him some part of that, where-withall it pleased God to blesse them. The Festiuall times that before he had appointed vnto them, and which now hee did require, were first the Sabbaoth: then, those three principall Feasts of the yeare besides. His Sabbaoths he would haue them so duely to keepe, that he woulde not haue them to meddle with them, neither in their seede time, nor haruest. Those other three Feasts he doth likewise require to bee duely obserued, promising also to preserue their Coasts in the meane season; and farther, giueth more special direction for the first of them: Namely, that they vse no leauen then; nor leaue ought thereof till the morning. As touching that where-withall it pleased him to blesse them, he doth now againe require, that they yeeld some part thereof vnto him: both the first-linges that before he required; and some-what besides when they came to worship. For their first-linges he would haue the first, not onely of their Cattle, and fruites of the earth (and the vncleane, to be redeemed with a cleane:) but euen of their Children too. That which besides he required when they came to worshippe, was, that euerie one should giue some-what: yet not prescribing any thing vnto them; but leauing it wholly to their owne discretion. On these conditions (which also himselfe willed *Moses* to set downe in writing) how fully the Lord did yeelde to be their good and gracious Lord againe, himselfe declared, both by renewing those Tables againe: and by cloathing *Moses* with so special glory now. In those new Tables that were now provided, againe hee wrote the Ten Commaundements: and gaue them to *Moses* to the vse of the people. *Moses* also he cloathed now with so special glorie, that they were not able to behold the brightnesse of his countenance, (though vnwitting to him) but fled away from him: till hee, espying what was the cause, cast a vayle on while hee talked with them. And truely, the glorie of his true Seruaunts, is alwayes great, though hee make it not so to appeare vnto others.

Ibid. 11-16.

Ibid. 17, 26.

Ibid. 21.

Ibid. 18, 22-25

Ibid. 19, 20, 26

Ibid. 20.

Ibid. 27.

Ibid. 28.

Ibid. 29, 35.

A 8. This breach being thus made-up againe, and the worke that was in hand before, being now to proceede, *Moses*, according as now he had receiued directions already, first, setteth in hand to get all those things ready that God required: and then, doth reare, or set vp the same, as he also appointed. To get those things ready, first he provideth against a daunger that the people (by putting their handes vnto) might easily incur by immoderate zeale, if they were not before admonished of it: and then requireth that they also would be helping therein, so farre as to them should be appertaining. He provideth against that daunger, when as now beeing to require of them, both themselves to bring in such things as were needfull, and to helpe to worke them besides (so many of them as should be found able so to do) he first requireth, that neuertheless the Sabbaoth be duly obserued of them all: which otherwise themselves might haue thought had not beene so precisely to be kept, but that

Exod. 35: 1-3.



that in such worke as this, euen by the nature of the worke it selfe (being to erect a Sanctuary vnto him) or at least, for the more speedy dispatch of it, they might on their Sabaoths haue done something therein, In which place, because hee forhid-  
deth them so much as to kindle a fire thereon, and yet elsewhere alloweth needefull sustenance to be prepared, it seemeth the fires that heere he speaketh of, were such as they should vse about their workes, as in melting their mettals: though others there be, that more strictly take it; and that which is deliuered of *Manna*, may seeme to encline thereunto also. He requireth that they would be helping therein so farre as to them doth appertaine, in that both hee requireth that free-will offering: and  
Ibid. 35:4-19. 36:2. vrgerh all those that haue skill to be working thereon. The people accordingly so readily brought in their Free will offering, that they soone brought in much more than needed (a good example for vs, so farre as is needfull, in such case to follow) and were faine to be stayed, from bringing any more, by proclamation. The worke-  
Ibid. 30:29. 36:4-7. men likewise so applyed their businesse, that they made all things as to them was prescribed; euen by the confession of *Moses* himselfe: insomuch, that he blessed them for the same. As touching the rearing or setting of it vp, we are first to con- B  
sider of the thing it selfe: then of some other things thereupon ensuing. As tou-  
ching the thing it selfe, first let vs see how it was performed: then, because it was a worke of speciall moment, therefore it shall not be amisse, that we againe consider some-what farther of it. For the performance of it, vnto the direction that GOD had giuen to *Moses* before, in what sort to set vp and place all thinges thereunto ap-  
Exo. 40:1-8. pertaining, he addeth now speciall pointes moe: one, for the time; another for one point of the manner of it. For the time, he appointeth that it be done the first day of the first moneth of the second yeare since they came out of *Egypt*: which was as the first day of March with vs; and so some-what within the yeare, after that great deliuerance of theirs. That one point that respecteth the manner of dooing it, was, that hauing reared it and set all things in order, then was he to annoint both the Tabernacle it selfe, and the things thereunto appertaining, with the brazen Al-  
Ibid. 9-11. tar and Lauer without, & the Instruments thereunto appertaining, with that sweet & holy Oyle, which God had caused him to that end to prouide: a very good assurance to vs, that not only the Church in general, & the chiefe & principal members therof; but euery member in particular also, euen the meanest of al, are by faith in christ made acceptable and sanctified to God the father. And whereas not only the place it self, & the things therunto appertaining were by Gods ordinance thus anointed; but *Aaron* also & his sons, when they were washed and reuested to enter into their holy function (the Priest-hood being but only a figure of the Priest-hood of Christ, and the Vertue and power of it being onely in Christ) hence also may we gather, that in the Priest-hood of Christ alone, all that beleue haue so full attonement with God, that they neuer neede to seeke to any other helpe whatsoever. Now, if our selues thinke good to consider any farther of this speciall and beautifull worke of God, being without it, we see nothing else but onely a small quantity of ground taken in: and the vpper part of a building (flat in the roose, and in colour gray) reared vp towards the farther end of it. The ground we see to be taken in, neither with  
Ibid. 12-16. Ditch, Hedge, nor Wall: but onely with hanginges of fayre Linnen, purposely wrought about, two yards and a halfe high or neere thereunto. Which Linnen han-  
In length, 100 cubits: in breadth, 50. Exo. 27:9-19. 38:9-20. gings we finde to be hung on fayre Pillers of wood, of conuenient distance betwixt; hauing their bases or feete of Brasse, and by those pitched into the earth: but their hookes whereon those hanginges were hung, to be of Siluer; and the heads, of those Pillers also to be beautifullly garnished with siluer besides. And that these might stand more steddly, we finde those pillers to be stayed vp on euery side likewise, with corde (after the manner of pitching Tents) and all the pinnes, together with the Mals to driue them in, and to knocke them out, to be of Brasse also. This enclo-  
On each side, 20, each end 10. sure or new-in-take we finde to bee coasted, the sides towardes the North and the South; and the ends towards the West, and East: neyther do we finde any entrance thereunto, but onely at one end of it, and that on the East. But some are of opi-  
nion, that those hanginges were in the workeman-ship of them throughout so voy-  
ded,



ded, that those that were without, might euerie where looke in at their owne discretion and pleasure. At the East end where the entrance was, wee finde the front thereof towards the Corners of it to bee closed vp but as the rest of the Court besides: but for ten yards of the midst of it, and for the space that the foure middlemost pillars had betwixt them, that do we finde to bee closed vp with a richer and fairer hanging of twined Linnen, and Blew Silke, Purple, and Scarlet, and the same throughout to be wrought with the Needle: but in heighth to be but euen with the others. Which, as it seemeth, yeelded vnto men two places of entrie: One, on the right hand, betwixt those two hanginges, the richer and the meaner on the North; the other, on the left hand towards the South, at the other end of this rich hanging. When we are come in, then do we see the Sanctuary it selfe, erected towards the farther end of the Court; but some things to be placed betwixt vs and it:

Ibi. 17:16. and  
38:39

and those to be two. One, the brazen Altar, some reasonable distance on this side of it: the other, the brazen Lauer a little beyond it, betwixt the Sanctuary it selfe and the Altar. Then drawing neere to the Sanctuary it selfe, if we take the course

Exod. 27:1-8.  
38:1, 40:6, 19  
Ibi 30:17-21.  
38:8, 40:7, 30:

to walke about it, to see the out-side of it, there wee finde roome, betwixt the out-side of the Court and it, somewhat better than eight yards broad on both the sides of it, and so belike at the West end also: saue ostely so farre as the Cords and pinnes that holde vp the pillars, do encumber to such vse some part of the roome. So going about it, now we do plainly discerne the vpper couering to be of Badgers skins, to beare off the weather: and the frame it selfe to stand vp right, all of Golde to see too, from beneath the couering towards the earth, sauing onely that neere to the earth we finde it to be vnder-laid with siluer; and the workmanship of both, though

**D** but plaine, yet very orderly and faire. If we looke neerer vnto it, or marke it better, then we finde, that neither that Golden frame it selfe, nor that vnder-laying that was of Siluer, is of one intire or whole framing, but that either of them consisteth of diuers parcels. For first, that row of Siluer beneath, we finde to consist of one & forty parcels on either side; and of foureteene at the West end of it; all of one workmanship, and of like distance one from another, substantiall and fayre; and, as it seemeth a good part of them Pike-wise descending into the earth, as well as we finde a good part of them in sight aboue, and the same of conuenient breadth, strength, and framing to sustaine the frame thereon imposed. On these Bases we finde to bee set, and by certaine Tennonns to be let in, as it were, an whole maine wall of Golde, both on the sides and West end of it, and the same about fise yardes high. But giuing better eye vnto it, we espy all to be of seuerall parcels; but yet to be all in proportion and order: twenty of those parcels at each side, and fixe at the end, all of one measure, forme, and beauty, euery one about tenne cubits high, and about one and an halfe in breadth; euery one likewise by two seuerall Tenons to bee firmly let into those siluer Bases beneath. At the end we find (as we do take it) that both the end and sides are ioyned or coupled together in one, iust at the two Corners of it, by other two parcels of the like measure, and beauty: but of diuers form from the others. For either of these we take to be all of one peece, & in effect as broad as the others: but to be framed to a right angle: one halfe of their breadth so extended, as may most conueniently meet fit with the sides; and the other in like sort, as may on both sides ioyne fit with the end. Those parcels also wee note to haue two Tennonns a peece, in either of their moities one: each of them letting in those Tenons of theirs, into those Sockets or Bases that are next to the corner, on either side of the Corner one; and so letting in one a peece into the sides (which dooth make the odde that we spake of) and another in the end where they are, which also maketh out the number aforesaide. We found likewise, as we do remember (for others of vs there bee

Supra, Sect. 6.

Ex. 16:16. 29

that are of other opinion heerein, some in one point, some in another, whome wee would be loath to preiudice) that these seuerall parcels had euerie one of them (that were of one forme) foure Rings of Gold, set strongly in them; and those two corner parcels of other forme, in each of their wings or leaues, as many: from the midst vpward a couple, one about three quarters of a yarde aboue the middest, and the other of like distance vpward from it againe; and from the midst downward another



other couple, in like distance also. By which saide foure rewes of Golden Ringes, there passed foure barres of such wood, as to such purpose was meetest; but euerie of them cleane ouer-layde with beaten Golde: being all to fasten the frame together. Wee heard likewise, that whereas there was a double distance left in the midst, to any other part of it besides, that not onely it was supplied by any other such barre passing through the heart of them all within; but also, that as by the bases they were fastned beneath; so by certaine couplings, which coupled one of them to another, they were likewise fastned at their toppes aboue. So hauing thus farre found the outwarde face or shew of the Tabernacle, for both the sides and farthest end of it, and now drawing towards the entrance of it, there wee first finde, in the Court before it, these two principall things that before wee briefly mentioned: the Altar of Burnt-offerings; and the standing Lauer. The Altar we finde to bee as it were, breft-hie, and of conuenient or competent length and breadth to the vse for the which it was ordained, and to see to, foure square, hollow within but supplied with a grate, both apt to holde vp the Fewell and fire, & such other things as should be laide thereon, and yet not to stay the ashes, bloode, and the like, but that such thinges might haue thence ready passage: which also we finde to be made for carriage: hauing faire and strong Rings by the sides, and barres put through meete for that purpose. All which may seeme to be altogether of Brasse, together with the hornes that at the Corners thereof are erected: but that we vnderstand the frame of it to be but of wood, for the more tollerable carriage of it; and yet with brasse faire ouer-laide, and so the barres also whereby to be borne. The Lauer we finde (as it were) behinde the Altar from the sight of the people; namely, betwixt it and the Sanctuary: all of brasse, and very faire; both the Lauer it selfe, and the base whereon it standeth. A peece of workmanship, for the fairenesse and comlinesse of it, beautifull enough in it selfe: but yet more admirable, when once we heare whereof it was made. For it is saide, that whereas God, when the people a little before had sinned, required of them, before he would be reconciled to them againe, that they should lay aside their costlier apparrell, as ouer great testimony against themselues, that so long as they braued in it, neither was there, neither could be any true repentance in them: now, euen the women that most of all are giuen to the vanity of apparrell, and to that end were woont to trim vp themselues by their glasses (which it seemeth they had of Brasse, as we haue the like of Steele; and that they had as good and ready a way to worke them of the one, as we haue to make them of the other) so misliked that their woonted vanity, that they freely gaue them vnto the woorke that was in hand, and that so of them onely this Lauer was made. For as touching that is interpreted by soine, that this Lauer was made of Steele, true it is that the *Hebrew* word signifieth both: but then, because brasse is a great deale more meete to such purpose, and more suteable to the rest of those things that to that place appertained (euen by their own interpretation also) for which the other would be nothing so meet (at least for diuers of them) therefore I rather maruel that they would so interpret, than conceiue any reason why we should rather follow them than others therein. The end of the Tabernacle it selfe, from the vpper-part downe-ward, till it come within two yardes of the earth, or there-about, wee finde to be shut vp with those faire Couerings that were cast aloft aboue the frame, and so did couer the vpper-part of it round about; but the neather part of it, with a faire rich hanging wrought with the Needle of twined Linnen and Silke, Blew, Purple, and Scarlet; hung on five faire Pillers of Timber, but their Chapters and Hookes of Golde, and their Bases or Sockets of Brasse. By which hanging, at both the endes of it there was conuenient enterance into the Tabernacle it selfe. Entering into it, wee finde it, (for the length) to bee parted in two: and the higher roome to bee much greater, than the farther may seeme to be. In this hither roome, considering first of the place it selfe, we finde it to be about a five yardes high, as much in breadth or somewhat better, and the length to be as it were double, cleane couered aboue, with that faire rich couering of twined Linnen and Silke, Blewe, Purple, and Scarlet, consisting of diuers parcels, but reaching throughout from side to side, all of one size

Exod. 17: 1-8

Ibi. 30: 17-21.

Lyr. Trem. Iun.

Exod. 38: 8.

Trem. Iun.

Exod. 27: 1-38, 3, 20.

Gathered by the length of them.

Exod. 26: 2, 8.

Exod. 26: 36,

37. &amp; 36: 37,

38. 40: 28.

Exod 26: 1-6.

36: 8-13. 40:

29.



fize, and all fairely embroydered with Cherubims : and by the sides to be closed, with eeven and faire Wals, as it were of beaten Gold, the neather parts as it were a small Boarder beneath, onely of Siluer; neyther of them being one entire thing, but consisting of seuerall parcels, yet all one measure, vniforme, and faire. Then casting our eye to the chiefe thinges that were therein (wee finde them to be three :) none of them all of any great quantity, but proportionable vnto the roome for the which they were ordained. Of these three, two of them were opposite one to the other: the third somewhat beyond them both, towards the midst from side to side, & of much like distance from eyther of them. Those that were opposite one to the other, were, on the right hand towards the North, the Table of the Shew-Bread, with Barres vnto it, ready for carriage, all of cleane Gold to see too, with a dozen of Bread thereon, rather resembling Cakes than Loaves (as they are made with vs) sixe towards the one ende, and sixe towards the other, in faire couered Dishes or Boales of Golde, to that ende ordained: on the left hand towards the South, the standing Candlestick of beaten Gold, with three branches on eyther side spreading themselues foorth by the sides of the roome in conuenient manner, and one in the midst, fairely wrought, and meete to such purpose, and euery of the seauen hauing a Lampe at the top continually burning. That which was somewhat beyond them both, and of much like distance from eyther of them, was an Altar of Incense or sweete Perfume, with barres vnto it ready for bearing, to see to likewise all of Gold, and fairely wrought, together with an Incense Cup thereon of Gold likewise: on which Altar, morning and euening when the Lampes were drest, a most precious and sweete Perfume was daily burnt vnto the Lord. All which three principall thinges of the roome that yet wee are in, had diuers other Vessels and necessary implementes to them appertaining, of Golde likewise, and fairely wrought. Betwixt this, and the in-most place, wee finde a rich hanging, from side to side, of the like woorke to that other aboue, where-with the whole frame was first couered: hauing on foure Pillers, all of Golde to see too, hauing their Sockets all of Siluer. The in-most place we finde to bee, but about the one halfe of the other, for the roomth or quantity of it; but otherwise of the same heighth, and couered aboue as the other: and in this, not onely the sides as in the other, but in the end also to be as it were all of Gold, sauing that neather boarder of it, and that to be onely of Siluer, of seuerall parcels, and yet all vniforme, and faire as the other before. In this roomth wee finde but one thing onely; but that the cheefe of all the rest, as it seemeth, by the place that is vouchsafed: namely, a Coffe and a Chest, without seete, plain and square, about an Ell in length, and of breadth correspondent, with barres vnto it, for the carriage of it, with two Cherubims, or vpper bodyes of men, and Winges of Angels, arising vp on the heades thereof, setting their faces, and extending their Winges each towards others, vnto the midst of the lid whereon they were framed; but to see to, all of Gold, very faire and perfectly wrought; which so rich a Chest or Coffe, in the Scriptures called an Arke, we vnderstand to bee made onely for those two Tables of Stone, wherein the Ten-Commaundements were written: an euident testimony vnto all, of what price hee would haue those Commaundementes to bee, to all his people. From out of which Chest, as it were from those Ten-Commaundements, and so as it were from betweene the Winges of the Cherubims, we vnderstand, that the Lord beeing sought vnto, would oft-times graciously heare them, and giue them answere; and thereuppon was the vpper part of this Chest, which was the lid or couering of it, called the *Mercy-Seate*, and the vulgar Translation, the Oracle also.

**A** 9 Truly a notable sight in it selfe: and to the outward or bodily eye, such as I thinke could hardly be had (of this kind) in all the World, in that age that nowe we are in. But if wee consider, that as all thinges were in figures and shaddowes then, and did betoken better thinges that were to come in ages ensuing; so these thinges also might be of that Nature, and praefigure to vs much better things than

we



Lyr. in alij.

The small  
roomth of it.

Num. 3:31,33

The weaknes  
of the fence.The entrance  
into it.The decency  
of it.

we finde in themselves: so might wee finde the beauty of them, farre to exceede, not onely the beauty of all that then were, but also of all that euer were since in all the World. Not, that now I seeme to approoue, that which diuers of our Leaders before haue thereof conceived and commended vnto vs; that the Court should signify the neather part of the World; the out-most place of the Tabernacle, or the Tabernacle of the Congregation, the Heauens withall the Ornaments thereof, as the Sunne, the Moone, and the Starres; and the most holy or in-most part of it, the highest Heauens where God and his Saintes are in glory, and such like. Matters a great deale too farre fetched, and far too base (for diuers of them) to haue at all any place heere: especially, when as there are others of greater dignity a great deale, to whom these are to be reserued: namely, Christ himselfe, and all the company of faithfull, or his true members heere on earth: shewing in what sort they are vnited or ioyned together; and what they are, both in the sight of others, and in themselves, and what notwithstanding by his goodnesse towards them. For first, as touching the roomth or space that was taken vp, we see it was but very small: and of all the great and infinite numbers and multitudes of most populous Nations and peoples of the World, they are but few, and very few too, in comparison of the rest that consecrate themselves to any speciall regard of God indeede; and so may seeme to be taken in to bee any peece of this his Sanctuary. Againe, the people were, by estimation, about 200000. persons that belonged vnto it. For those that were at mans state, able to beare Armes, or at the age of twenty yeares, or aboue, were better than 600000. their Women of that age wee may by likelihood account as many or moe, for that it brake no square with them to haue moe Wiues than one; and the younger sort, both Men and Women, something capable of instruction in the way of godlinesse, so many moe as are like enough to make vp that number. But heere was not roome for one thousand of them, at once to come in, and worship there, if at any time they were so disposed. The *Priestes* and *Leuites* that were soone after taken in to that seruice, were themselves so many, that the roome was in a manner little enough for so many of them as in their course should there doe their seruice. So it may seeme by this proportion, that God himselfe also made no other reckoning of that his people, but that, although they were his onely people of all the world, and themselves were a great people too: yet few of them would at any time (to speake of) much regard to visite his Sanctuary, or to tread in that Court of his; not onely, not in the way of any true deuotion indeede, but also but sildome, howsoeuer. The fence of this Sanctuarie, after the manner of the World, was of no strength at all; no more in effect, but a peece of Linnen hung round about it: but it had an innincible strength from aboue. And the fence that his Church, or better sort of his people haue heere, by the great carelesnesse that is in all the great estates of the World generally, is maruellous weake; and, for any good helpe, that at any time lightly they haue thereby, that euer lye open in a manner to the spoyle of all: as euen now also in the daies of the Gospell, and in those that themselves doe most professe it, is plaine to be scene. But yndoubtedly they haue, a strong and sure auenger aboue. Approaching neerer with minde to goe in, wee finde the entry very faire: a good allurements vnto all; but yet little regarded by any. And yet notwithstanding, it is very certaine, that euen the very enterance it selfe vnto the Lord, in any good manner, is very faire and beautifull to him: and, in the way of singular blessing. Neither are any men so farre past all regard of God, but that they also account it a thing of speciall beauty in any, and a speciall ornament vnto them, to be deuoutly giuen: but the wiser, and better sort among them, doe yndoubtedly know it so to bee, and accordingly make that reckoning of it, that to be truly religious towards GOD, is the only ornament of true honor and beauty that any can haue in all the world; & that without it, whatsoeuer other good or commendable things are in vs, cyther they are of no reckoning at all, as wanting their Grace, or else are foully blemished bedefies. When once we are in, and doe but begin to looke about vs, in what order, and how decent are all things there: And truly God is not the Author of any confusion



fusion or disorder, whatsoever: but hath all his woorkes, in a marvellous faire and beautifull order, correspondent, and sutable one to another. Neyther are they any part of his mysticall Tabernacle, that cyther are Authours of such confusion, or so iumble thinges together: or are but themselues disorderly patches, nothing sutable vnto the Garment whereto they are set. Comming vnto the Altar of burnt offerings, there we finde, as it were, in faire and large Capitall Letters, and very plainly ingrauen thereon, that wee are all, euen the choyce people of God, and the best of those also exceeding sinfull; and that the same sinne of ours is in no wise to be done away but onely by blood: and yet that it is not our owne blood that would serue; but that it must bee the bloud of some other. Necessarily thereunto appertaining, wee finde both a Sacrifice: and a Priest to offer the same. The Sacrifice must be some such as hath not offended: it must be liuing, that it may dye; it must be cleane and without all blemish, or it will not serue. In the Priest, who is the chiefe Actor heerein, euen at the first we finde very much: we finde him to bee such as God himselfe hath appointed, or called vnto it; and such as hee hath accordingly furnished. Our poore harts, euer as we feele the burthen of sinne, and more seriously consider, how fearefull wrath is from the iustice of God due vnto it, would gladly finde, by what good meanes wee might bee reconciled to him againe, to the forgiuenesse of those our finnes, and to the escaping of those his iudgements: or, who it were, that we might hope, could well vndertake that busines for vs. In which careful thoughts of ours, we can no sooner finde, that God himselfe hath appointed one to that purpose, but that a good part of those fearefull remembrances doe presently vanish away, and our hearts are much releued thereby. Viewing him better, and more specially marking how he is furnished, euen at the very first we finde, that his ornaments are so many, and so rich, that he is exceeding glorious thereby: and therefore it cannot be, but that wee may haue very great contentment in him. More specially wee finde, and that but euen in the skirts of his cloathing, that his Pomegranets betoken some fulnesse or speciall abundance, whether of righteousnesse, or of the fauour of God towards those, on whose behalfe he is so called vnto that Priesthood: and that hee cannot addresse himselfe or bend his course to enter the Sanctuary, to make intercession for his people, but that though himselfe hold his peace, yet euen his Bels yeeld a golden sound in the eares of the Lord. Raising vp our eyes somewhat higher. Among his other ornaments, we finde on his breast a rich and precious Iewel, shewing the names of all his people to bee as it were ingrauen in his heart, and there likewise to be most pretiously set: and the selfe-same Tablet or Iewel to hang from his shoulders, from two faire imbossments of Gold, cyther of them set with a faire and large precious Stone, in which the Names of the 12. Tribes were written again, six in the one, and sixe in the other, the better to teach vs, and to make it plainer vnto vs, that he also on his shoulders dooth beare his peoples burthen before the Lorde. And though it be as faire and perfectly wrought, as the skill of man could reach vnto vs (as the Lord himselfe, if we conceiue his meaning aright, did plainly require, when he did so specially charge *Moses* to put both *Vrim* and *Tummim* into it, requiring thereby, as we doe take it, that it should not onely be most faire to the eye, but also as perfectly wrought indeede, as might be deuised: ) yet because God did so specially will him to put such Beauty and Perfection into it, we apprehend much more thereby, than any fulnesse or skil of man can yeeld vnto vs. Besides this, we find another speciall Ornament on his head, that Crowne or plate of Gold, wherein was engrauen *Holynes vnto the Lord*: being giuen thereby (as we doe take it) to vnderstand, not so much that such as follow in that kinde of function should be holy before him (for it was set on the fore-part of his head, not within the reach of his owne eyes, so to direct that lesson vnto himselfe; but onely in the sight of others, so to let them see, what was on their behalves to him imputed) as that, whereas on their parts it was absolutely needfull, that true holinesse should be exhibited vnto the Lord for them, there might they all see, euen in that most honourable personage, and in the most conspicuous part of him too, a very comfortable demonstration of it. In the Lauer beyond the Altar, whereat these were euer to wash, before they did their seruice to God,

The brazen Altar.

The Sacrifice.

The Priest.

The glory of his ornaments.

His Pomegranets and Bels.

His Tablet.

*Vrim & Tummim.*

The Golden Crowne.

The Lauer.



The boards or  
Planks of the  
Tabernacle.

The Barres.

The couerings  
of it.

The enterance  
of it.

The glory  
within gene-  
rally.

The Table.

The Lights.

The Altar of  
Incense.

The Vaile.

The Arke.

God, wee finde likewise deliuered vnto vs, and that very plainly as wee doe take it, both that we are to clense our selues so much as we may, before wee approach to the presence of God: and this especially besides, that whereas notwithstanding all those ornamentes and attributes before rehearsed, himselfe also notwithstanding must wash, euen that onely in it selfe is sufficient to giue vs warning, that wee rest not in him; but that by him we suffer our selues to be directed vnto some other. In him therefore, and in his glory, in all his ornaments, and in euery of them, doe we, to our great and singular comfort, behold him that was then to come, Iesus Christ the Son E of God, the onely Lorde: whom onely it hath pleased GOD to appoint to bee our Priest; whom also hee hath furnished withall sufficiency; yea, and absolute fulnesse thereunto appertaining. And so comming to the Sanctuary it selfe; first, we note, euen the out-side of it, to be to our great and singular comfort. For euery of those parcels (whereof the whole frame chiefly consisteth) though they bee but Timber within, yet are they all, and euery of them, ouer-layed with beaten Gold. Certaine it is, we all are Sinners, not onely the meaner, but the better sort also: but beeing ouerlaide with that beaten Gold, of his holinesse and righteousnesse before God, our sinne is cleane couered, and wee are altogether faire and beautifull to him. And though wee bee seuerall in our selues, yet are wee so coupled one to another, by the meanes that hee hath ordained. The Barres whereby a speciall part of our vniting is performed, are of two sortes; one passing the midst of them all; others, by the out-sides onely. And so it pleaseth him, not onely to vse meanes without, to ioyne vs together: but also to frame our hearts within to incline vnto it. But in this they agree, that these also are all of them cleane couered with that beaten Gold aforesaid: both those hearts that are so inclinable thereunto; and those others that woorke it without. And the whole beeing couered in such sort as it is, so beautifullly within, and so prouidently without, we also therein may conceiue, that we are vnder such a protection of God, as being to our selues exceeding sweete and glorious, is neuertheless both sterne and rough enough vnto all the intemperate weather of the world whatsoeuer, that at any time goeth about to impaire the tranquillitie and peace of that his Sanctuary. Comming nowe to the fore-front of it, there to enter, and to consider of the thinges within, first we see the front it selfe to be very faire: and sure we are, that not onely any true entrance towardes God is faire in it selfe; but also discloseth many thinges of inestimable price to such, that others doe neuer attaine vnto. Being entered in, there finde we all to be full of glory: and sure it is, that the Lordes holy place, euen here on earth, though it consist but of sinfull men, yet hath he adorned the same with so great beauty of spirituall graces, that it is exceeding glorious indeede. More specially we finde therein, a verie good assurance, on the side, that being in him we haue our sustenance, euen all thinges needfull, euer ready, both for our bountifull maintenance heere, and to feede vs to life euerlasting: on the other, that he also is a perpetuall light vnto vs, both to direct vs in all our waies here, and especially in those that are to bring vs to his endlessse glory. There also we finde, F that albeit all thinges we doe vnto God be exceeding short, imperfect, and stayned too too fouly; so that by right, his holinesse and iustice might neuer accept of any thing that we doe vnto him: yet are they so perfumed by Christ, and by that incomparable and exquisite scent, that out of his holinesse and righteousnesse dooth euer arise vnto the Father, that now they are not onely accepted of him, but also become most welcome vnto him. The Inner place, or the *Most-Holy*, we finde to bee separated from vs, by that faire and rich hanging: but the beauty of it without, doth bid vs expect a far more greater beauty within. For there doe we finde, what speciall great reckoning it pleased God to make of the Ten-Commandements: first, in that he prouided such a Casket to keepe them; then, in gracing them so farre as hee did besides. For the Casket that was prouided to keepe them in, was the Arke, that faire and rich Chest, all ouerlaid with beaten Gold: the lid of it of pure Golde; and gloriously decked with those two Cherubims of Gold likewise. It is true, that some other thinges were afterward put hereunto also, (as afterward we are to see:) but originally, or at the first, that rich, faire, & sumptuous Coffer, was prouided onely for these.



these. It pleaseth God specially to grace them, two severall wayes besides. One was, that this was vouchsafed to haue the chiefe and principall place in the Tabernacle, or to be accounted the very chiefe and principall thing thereunto appertaining: and therefore in all their iourneyes the honour of preceedency or going before, was giuen vnto it. The other, that the Lord himselfe made it, as it were the place of his aboad or being among them, his Cloath of estate, or royal throne; euen betweene the wings of those two Cherubims: and thereupon directed them, when at any time they would aske any question of him, that thither they shoulde repaire for resolution, and there attend to haue his answer; and told them withall, that thence he would giue it, euen as out of those two Tables, *The Ten-Commandments*. And true it is, that the Ten-Commandments, are another manner of peece of Scripture (as also may appeare by the manner of giuing of them) than they are commonly taken to be, euen by our Leaders themselues, and those oft-times of the greatest too. And seeing the Lorde would thence giue all his answeres, what letteth, but that we also may well assure our selues, that there is no point of dutie or Religion at all, which is not very directly in them, if not in plaine tearmes, and at large, yet (after their manner) implicatiuely and summarily deliuered vnto vs? So there also do we beholde, though not in particular, yet in good measure, and very cleerely, a woonderfull excellency of all holy wisdom and knowledge in those two Tables: either leading or driuing al vnto Christ; and so, to all fulnesse in him. Lastly, we vnderstand likewise, that all this whole building, together with the chiefe and principall thinges that were therein, and the meaner instruments that did belong vnto them, were all annointed with that most sweete and precious Oyle of sweet perfume: and so, in such plentiful measure sanctified in Christ, that both this whole building it selfe, and euery member and parcell of it, and whatsoever is either to it, or to any of those (by that ordinance of his) appertaining, is all made holie and most acceptable to God the Father, though other-wise such, as his Iustice could neuer spare, nor his holynesse euer abide.

The ten commandments.

All annointed with sweete Oyle.  
Ex. 30:22-29.  
40:9-11, 16.

A 10. Reared vp in this order it was (as God himselfe also commanded) in the beginning of the second yeare of their deliuerance out of *Egypt*, euen the verie first day of the same, they beginning (in such respect) their yeare in the Spring, & so, as it were (for there is some oddes) in the beginning of March with vs: the first yeare (all but the first fourteene dayes of the same, which they spent in *Egypt*) being now spent in comming out of *Egypt*, and in comming thus farre into the wilderness; but the most part of it, in providing and making these things aforesayd. But now when these things were provided, and the Tabernacle accordingly erected, then, shortly after, they were appointed of God to remooue thence, and to go on in their iourney againe. So are we first to consider, of such Stories as belong to the place, where yet they are: then, of such as belong to their remouing hence or going forward. That wee may the better find out what things belonged vnto the place where yet they are, wee are to note, that heere they abode, vntill the twentieth day of the second month, of the second yeare, since they came out of *Egypt*: and therefore, that such things as we haue in the end of this fortith chapter of *Exodus* for the last five verses of it, and all that we haue in the whole Booke of *Leuiticus*, and in the first nine Chapters, and the first ten verses of the tenth, of the Booke of *Numbers*, doe all appertaine vnto the time of their aboad heere. In which time we haue som-things appertaining vnto the Tabernacle for the erecting & dedicating of it, & some thing of other matters besides. Vnto the Tabernacle for the erecting & dedicating of it, it doth appertaine, first that God did so declare his owne approbation, or his gracious acceptance of it: then, some other things that at the first erecting of it were to be done by others. God declared his approbation or his gracious acceptance of it, both by a plain visible Testimony to al: and, by some priuate talke that then he had with *Moses* besides. The visible Testimonie was, both in that fire came from him and deuoured the Sacrifice; and in that hee so covered

Exod. 40:1-33

Exod. 40:34.  
Numb. 10:10

Ex. 40:34, 35

covered



uered the same aboue in the sight of them all, vvith that Cloude, and so filled the place within with his glorye, that *Moses* for a time could not enter into it. That B priuate talke that then he had with *Moses* besides, was as touching certaine lawes that then hee did prescribe vnto him: and so most fit to bee remembered together with others, in another place ensuing. Those other things therefore, that were now there to be done, were diuers: some, appertaining to this present; others, to a time soone after ensuing. Of those that were to be done at this present, we are first to see, what was to be done by *Moses* himselfe: then, what by others besides. Of those things that were to be done by *Moses*, some thinges are in plaine tearmes appointed to be done by him: and one thing there is besides, that it seemeth was for the time to be done by him likewise. Those that in plaine tearmes were appointed vnto him, were the Consecration of *Aaron* and his Sonnes to the Priest-hood; and the cleansing of the Altar: the former of which is distinctly and plainly set downe how it should be done; the other, nothing so plainly as it. As touching the Consecration of *Aaron* and his foure Sonnes (*Nadab*, *Abihu*, *Eleazar*, and *Ithamar*) vnto the Priest-hood, when there-with he was to sent in hand, he first called the Elders and people together, and assured them, that that which now he was to do before them, was by the speciall appointment of God himselfe: so (belike) to preuent all sinister conceite in them, that hee had some partiall meaning therein, as being affectionate carnally vnto his Brother, and to his Nephews. Then calling them vnto him, and setting in hand with their consecration, he washeth their hands and feete at the Lauer; putteth on their holy Garments; and anointeth them vnto their office with that Oyle of sweete perfume. This beeing done, then a sucking Calfe, and two Rammes without blemish, together with a basket of Bread, Cakes, and Wafers, all vnleauened, and of fine Flower (the bread other-wise but such, as it seemeth, as was ordinary, or such as was vsed to be eaten with meate, but the Cakes tempered with Oyle as the manner is to vse Butter with vs, and the Wafers laide ouer with Oyle too) beeing before to that end provided, were now presented vnto the Lord. Of which three Beasts, and of that which was in the Basket, part must be offered vnto the Lord: and part must remaine to *Aaron* and his Sonnes, for them to feede on. But if they marked, as then it was euident that they had bodily sustenance by that which did redound vnto them: so had they good and needfull instruction by that which was offered. For first they must haue (notwithstanding that so they were called by the appointment of the Lorde himselfe; had already washed; and were reuelled now with those holy Garments) a Sin-offering sacrificed for them, which was that sucking Calfe: on which themselves all must lay their hands, to acknowledge their owne guiltinesse before him. Then must the innocent beast be killed, as it were for their sinne: his blood being taken must *Moses* put, or some little part of it, euen with his finger on the hornes of the Altar, there to remaine as a witnesse against them (though the one was his Brother, and his elder too; & the others, his Nephews) and the rest, as of no worth to such a purpose, but onely in figure, must he powre forth at the foote of the Altar: the Kidneyes also, and all the fat of the inwards must *Moses* burne on the Altar before them. And the better to giue them to vnderstand, how exceeding odious they were vnto God by their sinne; yea, and how vnworthy also to haue any place at all among men, such as are the people of God: not onely the excrements and skinne, and the other parts of the beast that were the more homely, and to lesse vse, but euen the whole weale besides, though otherwise good and whole-some, and dainty meat, must bee had away, as an execrable thing, and so burnt without the hoast. Then also in the next must the Lord onely be serued: themselves must there haue no part at all yet, hauing already acknowledged their vncleannesse vnto the Lord by the other, and now hauing offered in this apacificatory sacrifice on their behalfe, and the Lord himselfe giuing his Testimony of it, that it should be an acceptable Sacrifice vnto him; heerein may they to their great comfort see, that notwithstanding their vnworthinesse, and extreame insufficiency to bee any Priests vnto him; yet of his goodnesse it pleaseth him to accept of themselves, and of

Leuitic. 8:4,5

Exo. 28:1,29:

4-9. 40:12-

16, 31.

Leuit. 8:4-36.

Ex. 19:1-3, 10

Ibid. 11-13.

Ibid. 14.



of the administration of that their function. So the next Sacrifice must bee one of *ibid. 15-18.* those two Rammes, which being presented before the Lord, then must *Aaron* and his Sonnes lay on their hands on the head of it also, as beseeching the Lord, in the blood of that guiltlesse Beast (but that being but onely a figure of a more precious blood than it) to accept of them and of their Ministry in those holy things about him. Whereupon, the Beast being killed, his blood must be sprinkled round about vpon the Altar: a more euident Token, that they haue no interrest there, nor anie likely-hood of acceptance with him, but onely by blood. Then must the sacrifice (in some good and decent manner) be cut in peeces; the inwards and legges thereof first washed, and laide in some order together, must bee wholly burnt vnto the Lord: him-selfe assuring them, that it should bee an acceptable Sacrifice vnto him. But now commeth the third wherein *Aaron* and his Sonnes had a good portion; euen all the flesh almost, and almost all the Bread, Cakes, & Wafers in the basket besides: which was the second of those two Rammes, which now in the third and last place was thus to be sacrificed. First, both *Aaron* and his Sonnes were to lay their hands *ibid. 19-26.*

on this also, and so to present him vnto the Lord as to bee a Peace-offering, or a Sacrifice of Thankes-giuing for them: and so they had very good cause, aswell for teaching them to account them-selues to be very great and detestable sinners, as neuertheless for giuing so good assurance vnto them, that hee accepted of them to this so great and holy a function. They hauing thus giuen-in that Ramme to bee their Sacrifice, then was *Moses* to kill it, and not onely to sprinckle the blood of this vpon the Altar, as in the other: but also to put some little part of it on the lappes of the right eares (as to be a speciall earring to them) on the Thumbe of the right handes, (as their Signet of Golde) and on the great Toe of the right fecte, both of *Aaron* himselfe, and of his Sonnes with him; and mingling another part of it with some of that Oyle of sweete perfume, to besprinkle both them, and their Garments therewith. A thing of greater price, belike than those faire and rich Garments of theyrs; euen those of *Aarons* also, which were most royall: and those drops, or sprinkling of blood mingled with that Oyle afore-saide, as they were of a fragrant scent, so to be most precious vnto them, and the fairest Iewels in all their Garments. This being *ibid. 21-25.* done, then was only the right shoulder and rump of this, together with the Kidnyes and fat of the inwards, as in the sucking Calfe before, one Loafe, one Cake, and one Wafer out of the Basket, to be burnt on the Altar before the Lord: but first, all these together were to be giuen into the hands of *Aaron*, and into the handes of his Sonnes, and they were ioyntly to heaue them vp, so to present them vnto the Lord, as coming from them or being their present: and then was *Moses* againe to take them, and to make the offering of them. But heere, whereas most of our Translations either adde shaking too and fro withall, in the Text it selfe, or in their Annotations thereon, and then withall yeelde to *Rab. Salomon*, that it was a munting or wa-

uing of it vnto the foure quarters of the worlde, East, West, North, and South, as claiming thereby on the Lords behalf the Seigniory or Soueraignty ouer the whole (and it doth not appeare to what end, nor how conueniently, all those parcels shold other-wise be shaken of them too and fro:) it would be as I take it woorth the labour, to those that are skilfull in the tongue, well to examine, whether that sence of the word it selfe be not vnproperly vrged heere. For as heauing or holding vppe, that is very proper to the Nature of this kinde of action; all men vsing, when they bring any present, so to make some shew of it vnto those to whom they bring it: but as for shaking too and fro (and so to turne them about in this) I do not see what vse it may haue in such kinde of actions; and God we may thinke had no other meaning in it, but onely to appoint such things to be done as to such actions did most appertaine. Neuertheless good probabilities there are, that to the word that there is vsed there is such a sence appertaining. For first of all, those that haue added to *Ca-*

*lepinus* his Latine Dictionary, first the French, Italian, and Spanisb words, then also, the Hebrew, Greeke, and Germaine. do for his *Agito*, as, in Latine set downe *Henab* and *Henidh* in Hebrew: and for his *Eleuo*, as, in Latine *Nasa*, and *Herim*. Then also, *Sanctes Pagninus* in his Epitomy *Thesauri linguae sanctae* (not mentioning the *Sanct. Pagnin.*



Arias Montanus.

Ibid. 26.

Ibid. 27, 28.

Leuit. 7:31,  
34-36.

Plutarch.

Ex. 29:31-34.

Ex. 29:35-37

Ibid. 36, 37.

roote it selfe that now we speake of) doth neuertheless set downe these two words, *Hēnah Uabēnah*, to signifie *Hither* and *thither*, which may seeme to import a shaking too and fro. Lastly *Arias Montanus*, and his associates since, haue not altogether omitted that Latin Interpretation of *Sanctes Pagninus*; but hauing the words twice, once in the foure and twentieth, and then in the six and twentieth Verses again, in the former of them they interpret it of shaking, & *agitabit*, but in the latter of heauing onely, & *euenabit*; though in the former of them they set *euenabit* in the Margent, but not *agitabit* in the latter, so farre giuing the aduantage rather to heauing vp, than to shaking. Now before *Moses* made this offering of those parcels afore-saide, he was in like sort to take out the breast of the Mutton, and to heaue that likewise before the Lord, and then to lay it by for himselfe, the Lord allowing that for a peculiar portion to him. But that is to be vnderstood, as in the right of the Priesthood, hee now executing that office, till *Aaron* and his sonnes were inuested in it. And so should the shoulder haue remained too, but that this oblation beeing now made for the Priests themselues, it pleaseth God to exempt but onely the breast vnto *Moses*: whereas both now the Lord did sanctifie or appoint both the one and the other (from that time forward) to bee as the proper fees for the Priests; and afterward also maketh mention thereof againe vnto the people, that they may see what in such cases they were to giue to them as their due. But now in this case, when the Shoulder and Breast were to bee taken out from amongst the rest, as the portion which GOD allowed vnto the Priestes, seeing they were to bee taken out by the Priestes themselues, who might bee partiall on their owne behalfe, there might bee some vse of shaking, so to make it more plaine to those that offered the Sacrifice (who should haue the rest) that they tooke no more but their owne, and that if any more did at any time happen to cleaue there-unto, yet by such shaking it might easily fall off from it againe. And so *Dyonisius*, beeing deposed from his kingdome, and then liuing as a priuate man, when on a time an olde acquaintance of his came merrily vnto him, opening his Gowne, and shaking the same, when first he came into his presence (as the manner was then to come before Princes, so to shew that they had no secret weapons to do some mischief on the so-daine) I pray thee, saith he, shake thy selfe so when thou goest out againe, that so I may see thou hast stolne naught with thee. All the rest of the Mutton must bee sod there; and both it, and all the rest of the bread in the Basket, must remain vnto *Aaron* and to his Sonnes: but to be eaten by them alone, and not by any Stranger besides; and if they left any vntill the Morning, then was that also to bee burnt, and might not be eaten by any of them. God so teaching, that they especially shoulde euer depend on his providence, and not to be so doubtfull of it, as to make their allowance they got at one such Sacrifice, to serue them for victuals so long as they could, least no body came a good while after to offer the like. These were the things that should be done for their consecration; but then they were not to bee so done one day onely, but full out seauen dayes together. In which place also there is special mention againe of the Calfe which was their sinne-offering; but of neither of the Rammes, nor of any of the rest: belike, the better to shew, that their sinne was not such as might so easily be purged; least other-wise *Moses* might haue conceyued, that that Sacrifice being the first day offered, needed not so often to be with the rest reiterated. For, by nature we easily conceiue, that we are not so very foule, as indeed we are. As touching the cleansing of the Altar (a thing that is not so plainly set downe, as the other) the obscurity is, whether there was any speciall cleansing that must be performed, but onely some part of this, or al the whole, that vnder other name is deliuered vnto vs, and that which necessarily thereunto belongeth. If there were any other, I do not yet see what it is; neyther do I see, that it is needfull so to take it: but rather conceiue, that it is to be referred to that which already is spoken of; and, as it seemeth, partly also to that which followeth, the daily Sacrifice. Concerning which, the question is by whom the same was first to bee performed: whether by *Moses*; or by those that now were entering into their Office. If not but by those that now were entering into their office, then ought it not begin til the eight day,



day, before which time they were not fully inuested therein; or else it must bee doone by them before they were fully allowed to that function: neyther of which mee thinketh are likely; and it is certaine, that wee haue neyther of them to vs so plainly deliuered (if at all) as that wee may thereby grow to such resolution. So it seemeth, that this also was the charge of *Moses* for the time: both because it is now required, before the others were inuested, and the speech thereof so directed to *Moses*, as that it seemeth now to respect him onely therein; and because we haue no farther direction for that matter, till long after the time that they had the first vse of it, and often besides, as wee may probably thinke for many yeares, euen all the time almost that they were in the Wildernesse. Allotting it therefore to bee performed by him for the time, vntill the others were fully inuested in that new office of theirs, then was he also to offer euery of these daies the daylie Sacrifice: the very chiefe and principall Oblation, as I doe take it, which to this Altar did appertaine, and so is it also taken by others. Concerning which; first, we are to consider of the Sacrifice it selfe: then of the Reasons that there are vsed, to moue them to haue good regard vnto it. In the Sacrifice likewise, we are to consider, whereof it consisted: and, in what sort it was to be vsed. It consisted partly of a liuing Creature: and partly, of other thinges to goe withall. The liuing Creature was a Lambe, of the first yeare, after that once it was eight daies olde: and the same without blemish; that is, such as had all the Limbs and members perfect; though it were not all of one colour. Those other thinges that were to goe withall, were, a certaine quantity of Flower & Oyle, for an Oblation or meat offering, and a certain quantity of Wine for a drink offering. The Flower is accounted to be about a pottle or a quarter of a peck of our measure: the Oyle and Wine, eyther of them but about a quarter so much by some, accounting the same but to a pinte; but esteemed much more by some other. How the same shold be vsed, I find no question at all in others, but that altogether, not onely the Lambe, but the Flower, Oyle, and Wine likewise, should all bee burned vnto the Lord: and that to be made plaine enough by the names that are giuen vnto it, as of *Holocaust* from the Greeke, and of *Burnt-offering* in English, and one of the wordes that is vsed for it in the Hebrew (for the other importeth the *Ascending* of it) which is as much to say, as consumed by fire; though some there be that conceiue, that the Wine should be poured forth on the Altar, as the Text indeede doth plainly talke of pouring it forth, where it is againe repeated. But now, if it may so stand with the Text, that it should be but onely the Lambe that should bee burned, and that the name of burnt-offering be giuen to the whoie, but in respect of the chiefe and principall part thereof, which should wholly bee in such sort consumed; and that the *pouring* forth to the Lord that there is spoken of, may bee meant of pouring forth from the common Vessell wherein it was brought, into some holy Vessell of the Tabernacle to that end ordained: then might we heerein see, whence might arise some prouision for those that serued at the Altar; especially, if the Oyle and Wine may be conceiued to bee aunswerable in proportion to the Flower, as there are of the learned that are so perswaded. There is no question, but that as God tooke order for them, they had great allowance besides; but yet for the most part but casuall onely: this was not much, and might but hardly serue some very fewe; but it was standing, and twice to be had euery day. Againe, being called a *Meate* and *Drinke* offering, the Name we may see would easily bee fauourable to such an Interpretation, if otherwise it may stand with the Text it selfe. The reasons that there are vsed, doe strongly conclude on that for which they are brought, in that they offer so great fauours thence to them all. They shew, likewise how some of our Translatours haue beene deceiued. That kinde of clensing of the Altar that did necessarily appertaine to the performing of these aforesaid Sacrifices, was but such as is incident to all such actions: as first, to make the Altar cleane againe of the Ashes, bloud, and other foulness that it got by the Sacrifice before offered, before that they offered any other on it. Those others besides were the Priestes, and Princes. The Priestes being now in those seuen daies consecrated to their office, were

Num. 18: 1-10

Lyn.

Numb. 18: 7.

Exod. 29: 42.

Numb. 18: 6, 8.

Tremel. Iun. Jo  
Congio.

Numb. 18: 8.

Exo. 29: 42-46



on the eight to take their busines in hand : but some of them soone offended therein to their owne ruine. The businesse that now they had to deale in, was (from this time forward) the execution of the Priesthood, in al things therunto appertaining : and so were they now to sacrifice, both as this present occasion did require ; and as otherwise also was incident vnto them. As this present occasion did require, they were to Sacrifice first for themselves : then, for the people. When first they were to offer for themselves, *Aaron* being the cheefe among them, was himselfe also to be the principall Minister therein : the others, to be attendants and assistantes vnto him. *Aaron* therefore, being first admonished to haue such thinges in a readines, as for the sacrifices of him and his Sonnes should be needfull, and then to admonish the people what they also must haue ready for them, and nowe hauing all thinges ready ; first, setteth in hand with those sacrifices for themselves ; then, for the people. For themselves he offered (as he was directed by *Moses*, and he from God) two seuerall Sacrifices : a Calfe for a Sin-offering, for the one ; and a Ram for a Burnt-offering, for the other. For the people when he was to offer, he did not onely offer their sacrifices for them : but also told them of another matter that might whet them on to that businesse. For them hee was to offer more than for themselves : but first such as he offered for themselves ; then, a Peace-offering besides. Their Sinne-offering, was an He-Goat ; their Burnt-offering, both a Calfe and a lamb : both which Sacrifices he had offered for himselfe and his Sonnes before. But here in this Burnt-offering of theirs, is mention made of a Meate-offering also, as of course going withall, though there were no mention thereof before, but onely in their Peace-offering : and so is it the iudgement of others, I meane, that they should concurre, or goe together. Their Peace-offering, which they offered more for them, than for themselves, was a Bullocke and a Ramme : and their Meate-offering besides. That other matter whereof he told them to whet them on to this businesse, was (as *Moses* also had told him before) that the Lord that day would appeare vnto them : whereupon also the assembly drewe neere, and there awaited that fauour of God. Besides these, it was otherwise also incident vnto him to offer the daily Sacrifice, which also is noted that he did : and the proper Sacrifice of the Prince that fell for that present. Those that did so soone offend, were *Nadab* and *Abihu*, the two eldest Sonnes of *Aaron* : concerning whom, wee are first to consider of that accident it selfe ; then, of somthing else that came in thereupon. In that accident it selfe we are in like manner ; first, to inquire, what their offence was ; then, to consider of the iudgement, that for the same did fall vpon them. Concerning their offence, it is not altogether vnlikely, but that the occasion of it also may here be noted (as also it is the iudgment of some that so it is) & then are we to consider ; first of the occasion of it ; then of the offence it selfe. The occasion of it, is by some supposed to be, that they had ouer-shot themselves in drinking ; & that opinion resteth on two principall grounds : yet but one of them of any force indeed ; & the other of small importance. That which is of som force indeed, or at least may seem so to be, is, that the Lord seeth thereupon soone after to forbid the (during the time of their ministration) wine, and strong Drinke : and addeth the reason, to the ende that they may the better discern all such thinges as belong to their duty. That which is but of small importance, is, that whereas the vulgar Translation vseth a word that importeth an inconsiderate, rash, and disorderly catching or snatching vp of their Incense-Cups, when they were therein to offer vp sweete perfume vnto the Lord ; and such a kinde of behauiour, doth import the party that in such case should vse it, to be farre out of temper : hence it is gathered, that they were in drinke when they did set in hand with that their businesse ; and that the Text it selfe likewise doth import it. But the originall is so farre from yeelding that sense, that such as haue with greater diligence and more aduisedly translated since, haue not beene so bold so farre to charge them and the word it selfe that there is vsed, hath no such sence ascribed vnto it. The offence it selfe, is noted to haue two principal heades : one, very certaine ; the other also, to haue good likelihoodes of it. That which is certaine, is, that they offered with strange fire : and so are they most commonly charged. But then wee are heerein to

Leuit. 9: 1-5.

Ibid. 7-14.

Ibid. 5: 15-17

Ibid. 17.

Bib. Angl. in  
Leu. 2: 1 Tr.  
& Inn. in Leu.  
9: 17.

Leuit. 9: 4, 18-21.

Ibid. 4-6.

Ibid. 17.

Num. 7: 10, 11

Rab. Simton.  
Lyr.

Leu. 10: 8-11.

Arreptis,

Lyr.

Vatab. Tremel

Iun. Bibl. Ang.

Sanct. Pagni-  
nus.

Leu. 10: 1.

Num. 3: 4, and  
26: 61.

K

con-



consider, that without blame, such fire was vsed before : and that, as yet, we reade of no Commaundement giuen, of taking the other. So it may seeme their fault to bee, no manifest breach of that Commaundement ; but onely this vnaduisednesse in them, that being now to burne sweet perfume vnto the Lord, notwithstanding that GOD had now sent fire so strangely from his presence : yet they did not thinke it materiall what fire they tooke for this matter ; nor that it was any thing needefull, so to inquire of the Lorde for that. Not much vnlike, as it seemeth to mee, to that defect that was in the Figge-Tree, when Christ beeing hungry, came to bee releued by it, Mat. 21:12,13 but found no helpe at it, because as yet the season did not serue to that purpose. For truly euen Nature it selfe should haue yeelded, without respect of accustomed seasons, to the onely Lord of Nature and all : and these two Sonnes of *Aaron*, beeing now so graciously taken so neere vnto him, and to so honourable a seruice of his, should not onely haue taken heede, that they did nothing against any thing that himselfe had commaunded : but also, that they did nothing at all vnto him, neither great nor little, in the way of his worshippe, but onely that which they were most assured that himselfe prescribed ; and therefore, that if in any thing it was not yet knowne, what was his holy will and pleasure, in any wise they first enquired, before that euer they presumed to doe it. And therefore the sanctifying that there is spoken of, seemeth not to be so much referred to God ; as vnto those that attend his seruice : and so the sense to be, that so many as are vouchsafed to be taken neere vnto him, or that are imployed in his holy seruice, are euer to haue a speciall regard to all their wayes, that in all thinges they ayme at his will and pleasure so neere as they can. That which is not so certaine, but yet hath good likelihoode for it, is, that they had a meaning with them to enter into the Most-holy place with that their Incense ; whereas God had yet set them nothing at all to doe there, and shortly after shewed what was his minde for that matter : namely, that onely the High-Priest should come in thither ; and that but once a yeare, and then with diuers speciall Ceremonies also. The likelihood whereupon it standeth, is, that vppon the mention of their death, the Lorde doth afterward aduertise *Moses*, how to instruct his Brother *Aaron*, that hee also run in no danger therein. For seeing that *Aaron* is so specially warned how to enter in there, vpon the death of his two Sonnes before, it may bee conceiued, that they had some such meaning with them ; though others there bee that doe not so take it ; and doe otherwise apply it besides. Vatab. Lyr. Bibl. Angl.

**L** ing, as it was a suddaine and a fearefull death, is it selfe a warning sufficient to all, how odious a thing it is vnto God, not much to regard what hee prescribeth, but in his matters to follow our owne mindes also : when as wee see it punished so roundly heere ; and on those who but then entring into their office, could not yet be well acquainted with it. But this is not all neyther. For wee are farther giuen to vnderstand, that the iudgement of God was so iust therein, and he on all handes so to bee justified for the same (with what face then will those worshippings of men at that day appeare ?) that neither might the Brother in that case mourne for his Brother, nor the Father for his Sonne. Those thinges that came in thereuppon, were, that both *Aaron* and his Sonnes forgot themselues in other thinges also : insomuch that *Moses* was faine to reprove them for it, and to set them right againe. And it is Leu. 10:12-23 no rare thing, that the rashnesse or negligence of some should disturb the seruice of God vnto many : euen to those that are most carefull of all. The Princes perceiuing that the Tabernacle was then to bee erected, and thinking it their partes (at that time especially) to giue some testification of their duties, did then come in with their offerings also : but as they were heerein of good minde to glorifie God ; so it pleased God to honour them. The offering that they were purposed to make, was, first by them all ioyntly together ; then, by euery one a part by himselfe. Ioyntly together their offering was sixe Chariots couered : but of no greater quantity or burthen, but that one yoke of Oxen (which the Princes also did giue withall) might bee able to deale with one of those Chariots, and with the burthen thereof thereto appertaining. These did the Lorde himselfe will *Moses*, to take of them to the vse of the Sanctuary : and he, so doing, did shortly after bestow them among the *Leuites*, Ibid. 4-9.

P 3

when



Ibid. 15-17.  
& 18-22.

when they were taken to the charge of the Sanctuary. Seuerally they were of purpose to offer a-part by themselves (euery one like vnto other; and that belike, to preuent emulation among them) a Siluer Charger of about 130. ounces in weight, (the common Sickle beeing about halfe an ounce in weight, and the Sickle of the Sanctuary being double vnto it) a Siluer Boale of seauenty ounces, both full of fine Flower mingled with Oyle for a Meate-offering; and an Incense Cup of Gold, of ten ounces full of Incense: all which (the Flower and Incense being to be spent as it came with their Sacrifices which they brought withall) were thence-forth to remaine to the vse of the Sanctuary. For their Sacrifices they were of purpose to offer besides, euery of them; first, in the way of deuotion, or exercising their Religion or Faith towards GOD generally, a young Bullocke, a Ramme, and a Lambe, for a Burnt-offering: then more specially, both a He-Goate for a Sinne-offering so to acknowledge their owne vnworthynesse; and two Bullockes, fiue Rammes, fiue He-Goats, and fiue Lambs, for a Peace-offering, so to testifie their acknowledging of the fauours of God towards them, and their reioycing in him againe. The honor that God did them herein, was, that whereas they meant no other, but all to come on one day, it pleased God to giue a seuerall day to euery of them: a good comfortable token, that whosoever they are that honour God, those also will hee honour; and then lesse maruell, and lesse matter too, albeit he let others slip to some speciall disgrace, who haue little regarded to honor him.

Numb. 9: 1-5

Ibid. 6, 7.

Ibid. 8-12.

Leui. 5: 2, 21: 1

Numb. 5: 1-3.

Numb. 9: 13.

Numb. 3: 5-10,

11-13. 8: 17.

Numb. 1: 47-

54. 3: 12, 40-

43.

Ibid. 3: 14-21.

11 Those other matters besides, were but onely the keeping of a Passe-ouer in A the due time thereunto ordained, which now approached: and that it pleased God now to acquaint them farther with his minde and pleasure for many thinges else. As touching the Passe-ouer, whereas this solemnity of the dedication of the Tabernacle reached so neere to the time that was appointed to it, that the people were in danger to haue forgotten it, if they had not beene remembred of it, it pleased God before-hand to put them in minde of it: and so it was orderly kept in the time appointed. But then there fell out another matter thereupon: namely, that some being at that time Legaly vncleane, and in such sort that then they might not hold that Feast as their bretheren did, they opened their case vnto Moses, and desired some remedy for it. Whereuppon Moses enquiring of the Lorde, had this direction for them and others, that if any of them at any time after should be so polluted by a dead body (for in such case a Sacrifice were first to be offered, as it seemeth, which would aske some longer time for those that were in such sort polluted, but immediatly before the Pascall was to be offered) or should be farre off in a iourney, so that at that time he could not keepe it, he should doe it the same day the next month following, but otherwise obseruing the order prescribed: and that whosoever should otherwise of negligence slip it, or not regard to obserue that Feast, he should bee cut off from the people. A good warning to many of ours: not onely to such as doe so little regard at all to communicate; but also to such, as at sometime being vnmeete, doe not get themselves meete within such time as heere is appointed. Those other thinges wherein it pleased him nowe to acquaint them farther with his minde and pleasure, were many and diuers; but such as in my minde doe most of all tend (a very few onely excepted appertaining vnto the Priestes, and therefore reserued to their proper duty) to one of these two: cyther to set some good order for the whole body of them: or else to frame them all in particular vnto such a course, as wherein they might bee most acceptable to God. To set some good order for the whole bodie of them, we see that care to be taken for them, both Ecclesiastically and Ciuilly also. Ecclesiastically, first in that order that was taken about the *Leuites*: first, in exempting them, from the rest of their bretheren, to the seruice of the Sanctuary; then, in distributing their seruice vnto them. Concerning the exempting of them, from the rest of their bretheren to the seruice of the Sanctuary, God doth both tell them by what right he may so doe: namely, because their first borne did fall to be his, because he spared all theirs, when he destroyed the first borne of the Land of *Egypt*: and then accordingly made his claime for them, and tooke them vnto him. But whereas the number of the *Leuites*, of a month old and vp-ward, came not to so many as the



the first borne of all the rest of the *Israelites* did, by 273. the *Levites* beeing but 22000. the others being 22273. the Lord appointed, that the *Israelites* should farther giue for the redemption of that ouer-plus, after the rate of five Shekles for euerie of them, 1365. Shekles in all, which (accounting the Shekle of the Sanctuary with them, to be about five shillings with vs) came to about 340. pounds, and somewhat better: and that both the *Levites* themselues, and the Money that the ouer-plus came vnto, should be giuen to *Aaron* and his Sonnes. The *Levites* beeing thus exempted, then was there farther order taken, both at what age they should begin there to serue: and, what was the seruice that then they should doe. The age when they should beginne, was five and twenty yeares: and so now (at the first) was *Moses* willed to take so many of them as were of that age, and to purifie them to their businesse. The manner whereof was such, as that thereby they were giuen to vnderstand, that of themselues they were vncleane to such a purpose, as also themselues must actually acknowledge: and the whole Congregation must make an actuall deliury of them vnto that seruice. But then they had no charge to beare the burthen of the Tabernacle till they were of the age of thirty yeares: and then againe, when they came to fiftie, they were deliuered from all laborious woorke thereunto appertaining. For which cause it was farther appointed, that the summe of so many of them, as were of the age of thirty yeares, and not exceeding fifty, should be taken seuerally of the three Families of the *Levites*: the *Koathites*, *Gersonites*, and the *Merarites*; and their seuerall seruices and places set downe vnto them. Whereby it was found, that the *Koathites* of that age were 2750; the *Gersonites* 2630; and the *Merarites* 3200: in all 8580. Of these the *Koathites* were appointed to beare the most holy thinges, but not to meddle with them till the Priestes had lapt them vp: and the other two Families of them, all the rest: the *Gersonites*, the Vayles, Couerings, and Hangings; the *Merarites*, those Planckes ouer-layde with Golde, together, with all the Pillers, Bases, Pins, and Cordes. The *Koathites* also were appointed to pitch or Campe next to the Sanctuary on the South; the *Gersonites* on the West; and the *Merarites* on the North: the East-ende, where was the enterance of the Tabernacle, being left for *Moses* and *Aaron*, for them and theirs, as meetest place for them, for others to repaire vnto them, especiallie in matters wherein they were to deale with the Lord. Euery of these Families had their seuerall Heads-man, the better to keepe the rest in order: *Elizaphan* for the *Koathites*; *Elisaph* for the *Gersonites*; and *Zuriel* for the *Merarites*: *Eleazar* (a hauing another speciall charge besides) b beeing chiefe ouer them all generally; and *Ithamar* ouer the two latter, more especially. For *Eleazar* and *Ithamar*, both were of the *Koathites*: and so it may be, they fell by order vnto the charge of *Eleazar* as the elder of them; or else were more left vnto their owne proper Heades-man, being the chiefe of those three Families. But it is plaine, that the two others were appointed to *Ithamar* the younger: and so hee thereby made somewhat equall vnto his brother. Then was there another thing that tooke part with both, the ordinance of those two Siluer Trumpets: but yet because they were in the only custody of the Priestes, and were to be vsed onely by them, therefore may they be so much the rather taken into these also. The vse therefore of these, was, so farre as appertaineth to the matter that now wee are in, to be sounded by the Priestes in certaine of their solemne Feastes: and at some of their Sacrifices also. Those solemne feasts are but some onely named: but some others, as it seemeth, implied besides. Those that are named, are the beginning of euery month: and once in fifty yeares, the tenth day of the seauenth month also. At the beginning of euery month, belike so to stirre them vp now and then, to more speciall consideration of themselues, and to the worship and seruice of God: on the tenth day of the seauenth month to publish the Iubily then approaching, for which we haue a place a little after, more specially to consider on it. Those that seem to be implied besides, are not named vnto vs: but it may seeme, that some such there were, both because they were directed to blow them in the time of publike gladnes, and in some other Feastes besides immediatly after, but yet not named. Those Sacrifices of theirs wherein likewise they were directed sometime to sound them, were both

Ibid. 3: 38-43.

and 4: 1-49.

Ibid. 3: 44-51

Ibid. 3: 5-10,

48. 8: 16-19.

Ibid. 8: 5-26.

Ibid. 4: 1-49.

Ibid. 36, 40, 44

Ibid. 4: 15, 17-

20, 24-28. 31-

33.

Ibid. 3: 13, 29,

35.

Ibid. 38.

Ibid. 3: 24, 30.

35.

Ibid. 6: 32: a 4:

16, 28, 33.

Num. 10: 1-10

Ibid. 110.

Leuit. 25: 9.

Numb. 10: 10



- Ibid.* both Burnt-offerings, and Peace-offerings also; but belike not such as were ordinary or often used, but the more principall or rarest of them. The order that was ciuilly taken, was most of it concerning them-selues alone; but part of it concerning others withall. That which was concerning them-selues alone, was most of it also concerning the whol people generally: but some part of it, concerning certaine of them more specially. That which concerned them all generally, was, the order of their camping and marching as occasion at any time should be offered. Concerning which, first they were numbred: then sorted to their Standerds and places. In that they were numbred first, before they were sorted, seeing God was therein disposed to giue a more honourable place to some than to others, and that not according to the common course neither, that course may serue well to preuent the enuy of some who might euen in the number of such as were so preferred, see that there was, for the strength and safety of all, good reason in it: to which end also, as wel as for their helpe in their busines, it may wel be, that the Head-man or Prince of euery Tribe, was by special commandement ioyned with *Moses* and *Aaron* therein. In the numbring of them it is found, that the Tribe of *Ruben*, was (of men only, and such as were 20. yeares old or aboue) to the number of 46500: *Simeon*, 59300: *Gad*, 45650: *Iudah*, 74600: *Issachar*, 54400: *Zabulon*, 57400: *Ephraim*, 40500: *Manasseh*, 32200: *Beniamin*, 35400: *Dan*, 30310: *Asher*, 41500: *Nephtali*, 53400: in all 603550. These 12. who were euery of the able to make a good battell by it selfe (though some of them were a great deale greater than some other) the least of them 3000. strong; yet were they parted into foure great battels: wherof *Iudah* had the leading of the first; *Ruben*, of the second; *Ephraim*, of the third; and *Dan*, of the fourth. Now, *Iudah* was but the fourth son of *Iacob*, & *Ruben* the eldest; but *Iudah* was the greatest in number: he being 74600; the other, but 46500. Again, in the third battail, *Ephraim* had the leading, whereas *Manasseh* was his elder Brother, and ioyned with him in the same battell: but then *Ephraim* was 40500. whereas *Manasseh* was but 32200. In the fourth battail the Leader was *Dan*, and hee was the sonne but of one of the hand-maids: but then was he the mightiest Tribe next vnto *Iudah*, being 62700. Those foure maine battels therefore were these: *Iudah*, *Issachar*, and *Zabulon*, beeing in all, 186400, for the first; *Ruben*, *Simeon*, and *Gad*, being in all, 151450, for the second; *Ephraim*, *Manasseh*, and *Beniamin*, being 108100. for the third; *Dan*, *Asher*, and *Nephtali*, being 157600. for the last. That these may orderly take their places, they are first directed how to do it in their pitching or Camping about the Tabernacle where they are yet: and after that, how they are to march forward in their iournings, whensoever they are to remooue. In their pitching about the Tabernacle where they were yet, leauing conuenient space betwixt them and the Tabernacle for the *Leuites*, *Iudah* and his company were to be on the East; *Ruben*, on the South; *Ephraim*, on the West; and *Dan* on the North. When they were to remoue, we are to consider, not onely of these foure maine battails them-selues, but of others besides: some that were Leaders vnto them; others that were mingled among them. Leaders vnto them were, the Cloude and the Arke: mingled among them were the *Leuites*. The Cloud that we speake of, was first giuen vnto them in the land of *Egypt*, as they were to depart out of the same: and, as it was in the day time a Cloud, so was it in the night time a pillar of fire. When they were to remoue, this Cloud would then aduance it selfe and be going forward, that way that they were to go. Thereupon must all prepare to remoue. The Priests must come and fold or lap vp the holiest thinges of the Tabernacle: and the *Kohathites* must be ready then to take them to carry. The *Gersonites* must take downe the Vailes, Coverings, and Hangings, lap them vp, and make them meete for carriage: and the *Merarites* plucke out the Barres, take vp those planks and all their Sockets or Bases, then also the pillars together with the Sockets, Pins, and Cords, thereunto appertaining, and make them all ready to carry. The lapping vp of the Holiest thinges of the Tabernacle was, to see too, after one manner; vnlesse the lapping vp of the Arke did in one thing varry from the others: but it rather seemeth



meth that it did not, sauing that inwardly it had one lapping more. For the Arke must first be folded vp in that faire vaile that hung before it: then must it haue another couering of blew filke; and one of Badgers skinnnes besides. Whether of these two latter should be the outmost, is the question, for that most of our Translations so dispose of the order of their speech, as though it should bee the blew filke couering: but others there be, that make it that of the Badgers skinnnes, which was indeede the meeter to beare off the weather, and so it was with the others besides, the Table of Shew-bread, the standing Candle-sticke, the Altar of Sweete-Perfume, and the Instruments to these appertaining, euery of them hauing a couering of blew filke cast ouer them before: then, another of Badgers skinnnes after. The people also must all generally prepare to bee going. This warning beeing giuen, then was the Arke to bee carried for-most next after the Cloude, and, as it seemeth by the direction that *Iosuah* in such case gaue, a good reasonable distance before, that so the whol people might better see how they were to follow. Who they were that first did beare it, is, not to be so plainly gathered. For that seemeth by most places to bee the charge of the Priests: and though sometimes the *Leuites* be generally named vnto it; yet that seemeth to be but in respect of the other Tribes, and the meaning to be that they should be such Priests as were of the *Leuites*. But as yet there were but two Priests that we read of, besides *Aaron* himselfe the High-Priest: and the Ark, being all couered ouer with beaten Gold, without and within, with a lid and two Cherubes on it of pure Gold, those two Tables of stone, and some things else being in it, and those three couerings on it, may well seeme to be a reasonable burden (as God was wont to deale with them, making all their burthens but easy) for foure men. Whereas therefore the *Koathites* are allowed to beare all the most holy things generally (of which number this that we speake of was certainly one) it is most likely, that these did it, if not altogether (because those that were Priests indeede, *Eleazar* and *Ithamar* are plainly appointed to be Ouer-seers to all the *Leuites*, and to some other such businesse besides as could not stand with this, as by and by we are to heare) yet for the most part without all question. And whereas a while afterward, we haue mention in *Iosuah* of so many Priests, that out of them might be chosen enow to beare the Arke, and seauen moe to blow those Trumpets to the walles of *Iericho*, and yet we haue no such mention (nor likelyhood neither) of any such number of Priests to haue in so short a time descended of the Sonnes of *Aaron*, or otherwise to be taken to that function: it is most likely that the chiefe of the *Leuites*, especially of the *Koathites* that dealt with the things that were most holy, are meant to be the Priests that are spoken of there. These beeing gone on, then must *Eleazar* and *Ithamar*, the Sonnes of *Aaron* sounde their Trumpets to giue warning to the first maine battle, which was of *Iudah*, to set forth, and to be going, and to march on after the Cloud and Arke going before: and when they were gone on, or set forth from among the rest, then were those Sonnes of *Aaron* the Priests, againe to sound their Trumpets to giue like warning to the second host to adresse themselves to follow, and then to set forth, which second maine host was that of *Reuben* and his associates; and so were they to do for the rest. This seruice therefore being so specially appointed to those two Priests the sons of *Aaron* (for which cause also it seemeth, that there were but only two Trumpets as yet appointed because there were no moe yet that might vse them) it may easily appeare thereby, that at this present it was not they could bee employed in bearing of the Arke also, but that they were of the *Koathites* onely that did beare it now. But another is heere of greater difficulty: Namely, in what sort the Tabernacle and *Leuites* were sorted among them. For in one place it is said, that the Tabernacle of the Congregation shall go with the host of the *Leuites* in the midst of the campe: againe, that as they pitched, so should they goe forward, euery man in his order, according to their Standerds. For so is that Verse distinguished, by the vulgar translation, by *Vatallus*, *Tremelius*, and *Iunius*, and by the second of their four chiefe Kings, as *Arias Montanus* readeth, in the Originall it selfe: (for although it

Numbers 4:5.  
Ibid. 6.

Trem. &amp; Iun.

Ibid 7-14.

Ibid. 9:21.

Ibid. 10:33.

Iosuah 3:6.

Ios. 3:4.

Deut. 31:9.

Ios. 3:3, 6, 8,

13-15, 17, 6:

11.

1. King. 8:2, 3.

Deut. 10:8, 31.

25. 1 Chr. 15, 2

Numb. 4:15.

Ios. 6:4, 6, 8, 12

Num. 10:8.

Ibid. 5.

Ibid. 6.

Ibid.

Ibid. 1, 2

Numb. 2:17.



102. Cap. in  
his Gr. fol.  
153.

Num. 10: 17.

Ibid. 21.

In Numb. 2:  
17. &c.

Numb. 10: 5,  
6, 14, 18, 22,  
25.

Trem. & Iun.  
Anno 1593.

it haue not such force in al the bookes of the Bible; yet is this none of those where-  
in it is directly affirmed to be of force so to distinguish) though two English Bibles.  
that now I haue with me, do both omit it, and ioine together, that they must bee  
in the midst of the Campe as they haue pitched, vvhich notwithstanding may bee  
but onely the escape of the Printer. In another place it is likewise set downe in  
the Text it selfe, that when first of all they remoued, and were then to put in vre  
this that was newly prescribed vnto them, two of the three families of the *Leuites*,  
which were the *Gersonites* and the *Merarites*, went forward with the Tabernacle  
and the things thereunto appertaining (so farre as their charge reached) immedi-  
ately after the first maine army: and that the *Koathites*, the third family of the *Le-*  
*nites*, who bare the rest of the most holy things (the Arke being gone alreadie be-  
fore) followed after *Ruben* and his company, who made the second of those maine  
battailes afore-saide, and so left those other two maine armies remaining (which  
were of *Ephraim* and *Dan*) both behinde them. Againe, on the former of these  
two places we haue a note in one of our English Bibles, that seemeth to import  
that the Tabernacle and al the *Leuites* attending the same should all be in the mid-  
dest of those foure battels: and those that did set that note, did not so much trou-  
ble themselues as it seemeth in what sence they should take the middest to be ap-  
pointed to those, as, taking it vp at the gainest, to endeouor to giue some good rea-  
son for it; so determining that it was so ordained, that it might bee of equall di-  
stance from each one, and all might indifferently haue recourse thereunto. By  
which note of theirs it seemeth that they conceiued, that they all should march in  
their iourney, in such sort as they pitched (for otherwise it is the Text it self) as that  
the *Leuites* and Tabernacle should be in the midst, and those 4. maine battels round  
about them: one before, another behinde; a third on the right hand, & a fourth  
on the left. For how might it be otherwise, that the Tabernacle could be in equall  
distance from each one? But I cannot conceiue how this should be but by confoun- H  
ding the order of their first setting forward, and matching after. For it is plaine,  
that they shold set forward in this order: first *Judah*; then *Ruben*; thirdly *Ephraim*;  
lastly *Dan*. But now whereas they were to trauell for the most part North-ward  
(for so the wilderneffe and the land of promise doo beare, the one from the other)  
*Judah*, that should be on the East, by going formost should be on the North; *Ru-*  
*ben* who should be on the South, must now take either East or West: *Ephraim* who  
should be on the West was likelyest to haue that left vnto him, if *Ruben* should ra-  
ther take to the right hand (as being the eldest he was most like;) and *Dan*, who  
should be on the North, must now shut vp all on the South. So, that equality, it  
seemeth to mee, would make great oddes in the Text it selfe. Others there bee  
that seeme to conceiue, that the Tabernacle and the *Leuites* shoulde in such sence  
be in the midst, as that it and the *Leuites* should haue two of those maine armies,  
on each side of them: and so, that all should fall vp by file, as (I thinke) souldiers  
do tearme it: that is, that the hoast of *Judah* being gone on first, the hoast of *Ru-*  
*ben* which was next to follow, should go vp close besides them, til they came cheek  
by checke, but giuing (belike) the right hand vnto them, not onely of honor, but  
also that *Judah* might so keep his coast: next vnto them should go the *Leuites* with  
the Tabernacle, and the things threunto appertaining, fiding themselues close to  
the *Rubenites*; after whom should *Ephraim* come vp, and ioine themselues in like  
sort to the *Leuites*: and lastly *Dan*, comming vp so too, should ioine them-  
selues vnto the *Ephraimites*, and close vppe all. So, by this order, all the whole Armie  
should be one maine square battell, consisting of five principall parts, *Judah*, *Ru-*  
*ben*, *Leuie*, *Ephraim*, and *Dan*; and euery one of those sutablely of three parts again,  
because there were three families of the *Leuites*, as well as there were three Tribes  
in euery of the other foure battelles betwixt which they were. But then making  
themselues euen for length, both before and behinde, needes must some of them  
be much thicker than the others: and the right side from the *Leuites*, thicker than  
the left. Neuerthelesse it was indeede a very faire order, if we might bee assured  
so to take it. And, if euery Tribe of the children of *Israel*, had their seuerall stan-  
derd,



derd, as the Text it selfe may beare it (though wee haue a note, on behalfe of those *Bib. Angl.* foure that were the chiefe, that there were to them all no moe but those foure) then haue we in this order foure standers in front, 3. in flank, and one moe besides for the middlemost row which was of the *Leuites*, to be in that row placed, as the best order should require, whether before, or whether behind, or in the midst. But that this order was their meaning, it seemeth to me, that their owne words can giue no other. For first conceiuing that the latter part of the verse dooth direct those Armies to come and place themselues at the side of the Sanctuary (as neither the vulgar Translation, *Num. 2:17.* nor our English, nor *Fran. Vatablus*, nor *Arias Montanus* doo) then they adde in their Margent, *Quasi dicat, Sinto castra quadrata: quorum medianum obtineat Tabernaculum; sic ut nemo ante eat Leuitis, sed omnes ad latus eorum procedant, faciuntq; castra:* that is, As though the Lord should say vnto them, Let your Campe bee a foure-square: in the midst whereof you shall so leaue to the Tabernacle, that none doe goe before the *Leuites*; but that all goe forward a-side by them, and a-side by them Camp likewise. Allowing none therefore to goe before them, but setting all to march a-side by them, it is plaine enough in it selfe, that that is the order that they conceiue to bee required hereby. But first of all the Tabernacle, and the *Leuites* could not so precisely bee in the midst neyther. For as I noted before, all those fiue portions or battailes could not be of like bignesse; but were in plaine sight, diuers of them much bigger than others. Insomuch, that the right side of them would cast the Tabernacle and the *Leuites* so farre from the midst towards the left hand of them (conceiuing our selues to be as yet in the place whence they remooued; and to cast our eye after them, to see what order they keepe in their iourning) so farre as the moyty of threescore and twelue thousand, one hundred and fifty men (by which number, the right side in that course would exceede the left) could bee able to cast them; which moiety onely wee may conceiue, to bee about twice so much as themselues: and then would the whole cast them far a-side, and make the forme so farre out of fashion, as I thinke wee finde not in any course that God hath ordained to set things in order. Then also, if we looke to that the people did, though I do not account them, well to haue followed the direction that God did giue them: yet neither doe I thinke them so wide, as this would set them. For in their first practising of the direction that God had giuen them, most of the *Leuites*, euen two parts, of three, did plainly put themselues in their iourning betwixt *Judah* and *Ruben*, the *Num. 10:17.* two first Armies of the foure: and thereby doe plainly shewe vs, that it was not so vnderstood then, by themselues or others, that they should haue beene in the midst of all. And when we looke what they say to that place, to see how they reconcile the one to the other, there doe wee finde nothing at all that they alleage in strengthening this their opinion heere: but contrariwise euen by their owne Translation wee finde the time to be so specially noted, by *Tunc* in the verse before *Ibid. 18.* alleaged, and by *Postea* in the next that followeth, that themselues do thereby grant, that it is out of doubt, that those two parts of the *Leuites* in that iourning of theirs, tooke their place betwixt those two for-most battailes of all. Which if they must graunt that they did indeede, then, is it great likelihood, that by their so taking it so generally, that though it may be they did not fully hit the course that was appointed vnto them: yet therein were they neerer vnto it, than this course of theirs would haue set them. That it may the better appeare, if an hundred men, make ten square; and so, an hundred thousand in all, tenne thousand square: then, fixe hundred thousand, must likewise make threescore thousand square. To whom, if we allow ratably to euery man one pace, such as whereof a thousand make a mile: so may wee see, that they must bee allowed threescore miles breadth to march in; or else that they may not be such a square, as they doe seeme there to conceiue. And in that breadth what helpe might bee conceiued for their direction, either of the Arke that going about a mile before, or almost of the Cloude cyther, vnlesse it should aduance it selfe much higher (yea, and aboue the heighth of other Cloudes also) than it seemeth it was wont to doe? As also if they should lengthen their Files, double, treble, or fourfolde, so to take in or shorten their front: yet so also would it fall out to be ouer great



Anno. 1585.

Num. 10:17.

Ibid. 11.

Num. 2:17.

Fran. Vatablus

Trenel. 1. un.

In et, &amp; aut.

Sancti Pagui.

a breadth, still to be serued with conuenient passage; and yet besides haue a daungerous and cumbersome length to traile so long after them, as so they should be forced to doe. But to shut vp this matter, the truth is, that though that conceite doe goe vnder the name of them both, yet it is but the latter of them that may truely be charged with it: as may plainly appeare by those Bibles that was published by them both together, while the former also liued; and namely in that which was printed with vs. For in those neither haue we in that former place that Translatiō that I noted, to varry from all others in the Text it selfe: nor that note in the Margent that I shewed to bee set vpon it. But contrariwise, in that other place which followeth, both wee haue the Translation it selfe strong against that opinion, by so precise setting downe the time, when those two Families of the *Leuites* did first set forward: and in the fourth verse after, the Text speaking of those two Families of the *Leuites* again, theselues do plainly set downe in the Margent, that they had taken their place before immediatly after the first company. So it appeareth, that while they were both together, the consideration of both those places kept out that conceit that afterward followed: but when the one of them was departed, then, the other ventured vpon it; but withall forgot, to take some farther order for this which was like to bewray it. So to verifie the Prouerbe vnto vs, that moe eyes see more, than any one commonly dooth. But if neither of these seeme to be the sense or meaning of that going in the midst that there is spoken of, then are we farther to consider, what other sence may seeme most likely to stand there-with. Wherein I for my part could goe no farther, but onely so to take it, as though it had beene the meaning of God, that the Tabernacle and the *Leuites*, should all goe betwixt the second and the third of those soure battailes: especially, because it is saide, after the first two are gone before, *Then the Tabernacle of the Congregation shall goe, &c.* so noting the time when they were to set forward, that it might seeme impiety for any, so much as to goe about to looke for any other. And so, not onely our English, but others also of speciall reckoning, doe certainly read. But then on the other side, it is sure againe, that the Originall is not such, as doth necessarily so require: the particle ( ) hauing many significations; and beeing most commonly vsed for *and*, or *but*. And besides the often vse of the places themselues that shew it, *Calepine* hath it in that sence also: and both of olde, and now of late, it is so taken. The vulgar Translation readeth *But*: *Arias Montanus*, *And*. So, by them that place is not taken to shew vs *When* the *Leuites* (together with the Tabernacle) should take their place: but that they also were to haue place among them, and that they were the *Leuites* onely that should meddle with it. And whereas the English translation doth plainly appoint the *midst* of the Campe for their place, and the best of the others agree thereunto, and in effect the vulgar too, it is good to note withall, that the Hebrew word that there is vsed, doth not onely signifie the *midst*, but also *amongst*, and *within*. By which we gather, that if the *Leuites* together with the Tabernacle, haue their place amongst or within those other battailes, there is nothing in the originall to prescribe vnto them, eyther the precise time when they should take it, or that precisely they should be in the very midst. Which also is indifferently well confirmed by their practise at the first before touched. For if they had taken it, that they should not haue taken their place, but onely after the second battle was gone forward, it is not likely, that so many of them would haue taken place before: and if they had vnderstood it, that whereas there would be three spaces betwixt those soure Armies, they should precisely keepe to the middlemost of them, it is as vnlikely againe, that so many of them would so readily haue taken the first. The *Leuites* therefore hauing this liberty left them, nowe are wee to see, how they might best vse it to the furtherance of their businesse they had in hand. Where first we see, it was best for them, in all their iournyings, euer to be within the strength of their Bretheren: as also they were very plainly thereunto directed by God himselfe. Then, when they should pitch, and reare vp the Tabernacle, they were to bee in such readinesse for it, as best might serue to the good and ready dispatch thereof. This (it appeareth) they plainly endeouored, when those two Families got before, to get the place in a readinesse, against the principall things M should



should come, which yet were behinde with the third Family of them. But herein they missed of the readiest way, that they went both of them together, when as the one of them could doe nothing (to speake of) till the other had done. For the *Merarites* must first doe their businesse, before the *Gersonites* could meddle with theirs: and those that could not yet bee occupied, were likely enough one way or other, to be a cumber to some of their Bretheren that eyther were occupied, or but comming vp to take their place appointed, and so be no better than a confused company by it. Whereas, on the other side, there were three seuerall spaces betwixt those foure Armies, if but the *Merarites* had taken the first, the *Gersonites* the second, & the *Koathites* the third, then had they not onely placed themselves amongst their Bretheren, according to the direction of God, yea, euen in the midst of them, if any delight rather, so to read: but also they had so beene in best readinesse, orderly to performe what they had to doe. And so wee may hope that after they did: though, as the manner is, at the first they something missed. As also this course doth better agree to the latter part of Gods direction, than did their former. For Num. 2:17. he doth there plainly tell them, that as they pitched or encamped before, so should they afterward also march or goe forward: but they pitched in three seuerall companies; and so haue they amongst their Bretheren (belike to that end) three seuerall places for them. So omitting the opinions of others who haue not so much regarded the Text it selfe, thus we conceiue for this matter, that after the first of those Armies led by *Judah*, the *Merarites* followed with such thinges as to them belonged: after *Ruben*, the *Gersonites*; after *Ephraim*, the *Koathites*; *Dan* immediatly after shutting vp all, and therefore called the *Gathering Hoast*, as hauing charge to leaue Num. 10:25. none behinde, but euer to see that they take all with them. So likewise when they were to pitch and Campe againe, that the Cloude first staying there, those that bare the Arke, made a stand likewise. Then, that all the rest came vp in their order, those of *Judah* taking the East, a good distance from the Arke, whom the *Merarites* fol- Num. 2:3. lowing, went towards the Arke, and there set vp (orderly coasted) all the Pillers of the Court first, then the Boardes or Plankes of the Tabernacle, together with the Pillers thereto belonging; and then went themselves, some reasonable distance off, to the North. That those that were of the Hoast of *Ruben*, comming vp next, took their place in much like distance towards the South: and that the *Gersonites* follow- Num. 2:10. ing after, and approaching towards the Arke, couered the Tabernacle, and hung vp the Vaile for the enterance of it, and then hung vp the Court likewise, together with the vaile at the enterance of it, and then went themselves some conuenient distance of, towards the West. Then, that those that were of the Hoast of *Ephraim*, com- Num. 2:18. ming vp next, and placing themselves, about such like distance from the Tabernacle, (beyond the *Gersonites*) on the West, the *Koathites* following; first did the businesse to them appertaining: and then tooke their place as was appointed. Their businesse was now not like to al: for, some of the *Koathites*, we must conceiue, were yet with the Arke, as those that had the carriage of it: others, now to bring in the residue of those things that belonged vnto their charge. But when they had brought them, they might not vnfolde them or take them out; but now the Priests the Sonnes of *Aaron* must come, and either disinnisse them vpon their comming, and do the rest themselves; or at least themselves vnfold all, and hang vp the vaile before the Arke, and send the others away with their Couerings. Which when they had doone, and such other things as belonged vnto them, then were they to part two seuerall wayes: *Moses* & *Aaron* with their families (being themselves of the *Koathites* also) towards the East, a conuenient distance from the enterance into the Tabernacle; and the rest of the of the *Koathites* towards the South, betwixt the Tabernacle, and those of the hoast of *Ruben* beyond them. Next after whom came vp *Dan*, the last battell of them al, and the greatest but one; who had also the charge to leaue none behinde if any faint- Num. 2:25. ed by the way, but to bring all such with them: and tooke his place on the North, in like distance from the Tabernacle as others before. Which distance of theirs from the Sanctuary, before mentioned in the Camping of euery of them, though the Text doth not declare: yet may any conceiue some such conuenient distance as was most seemely



seemely to bee obserued, and most meete for the people themselues; as not vrging them, either to thrust themselues ouer close together, or to pitch, ouer farre asunder. And such as haue any reasonable in skill martiall affaires, especially what quantity of ground an Army needeth to Campe in, may easily conceiue of what distance it was like to bee. One there is, who, by the space that *Ioshuab* afterward appointed to be betwixt the formost of them that followed, and the Arke going before, iudgeth, that this also should bee the like: but that would make but about two miles square, which I doubt would be much to little for so many to Campe in, neuer knowing how long they were to abide before they remooued. And these things concerned the whole people generally. That which concerned certaine of them more specially, was no more but the order that was taken for putting forth from among them certaine infectious and vncleane persons: so to preserue the rest so much the better, both from infection, and pollution withall. So likewise, that which concerned others with them, was no more but that Law of equalitye, or of one kind of dealing and Iustice, both for the *Israelite*, & for the Stranger that dwelt among them: which being giuen before for one particular of their profession, was now also renewed againe on the selfe-same matter especially, but yet stretching more largely vnto them in other things also.

*From Iosue 10*  
*Numb. 2: 2.*

*Numb. 5: 1-4.*

*Exod. 12: 49.*  
*Numb. 9: 14.*

## CHAP. 8.



**T**O frame them all in particular vnto such a course as wherein they might bee most acceptable to God, it seemeth to me, that hee was carefull to teach them but two Lessons onely: one, in such sort to carry themselues in all their wayes (in holinesse and righteousness before him) as might become the profession they held; the other, so to moderate their affections within, that howsoever God may seem to deale hardly with them, yet that they do quietly beare it. But these things do, in their particulars so much appertaine to matter of Doctrine, that hauing another place fitter for them, we are heere, for this time to let them alone, and to reserue them to that other place more proper for them. Now therefore as touching their removing hence, and going forward in their iourney againe, till they so offended, that they were turned backe into the Wildernesse, there, with a long and irksome Pilgrimage, to reape the fruites of that their disobedience and vnbeleefe, wee are first to consider of this their iournying: then, of such thinges as fell out therein. In this their iournying likewise we haue occasion giuen vs, first to consider, who they were that now tooke their iourney we speake of: then, of the iourney it selfe. Considering who they were; first, there is no question of the people of *Israell* themselues; but that now they all tooke their iourney together generally. But others there bee that went with them also, of whom wee haue heere cyther no mention at all, or else but doubtfull. Those of whom we haue no mention at all heere, were a great multitude of sundry sortes of people, who as it seemeth, nowe also went with them, though heere wee haue no mention of them. For it is certaine, that such ioyned themselues to this people when first they came out of *Egypt*; and shortly after dooth the Story make mention of such againe to bee among them: and wee haue no mention at all of any departing away againe of those that came first; nor of the comming in of any others, who might bee those that are mentioned after. Those of whom wee haue but doubtfull mention heere, are the Father in Lawe of *Moses* and his company: and the doubtfulness that wee haue of him and his, for their beeing heere nowe among them, is, for that beeing now when they were to set forth, desired by *Moses* to go with them, we read he gaue him a plain nay, but read not of his returne vnto him again; and yet haue we diuers places

*Exod. 12: 38.*

*Numb. 11: 4.*

*Numb. 10: 33.*



ces that afterward seeme much to import, that now he went with them. Some therefore do so take it, as though this request of *Moses* had been made before, when he came vnto *Moses* first, and that this answer of his, giuing him the nay, was then also giuen him: and that not simply or absolutely denying to go with them then, but taking this course, that first he would go home and take order for his thinges there, and then returne to them againe. But, seeing when first he came, it is certain that then he returned againe, by the Text; and that heere hee made no promise of coming backe to them againe, but that themselues by adding a word, did thinke good so to interpret (which neither the vulgar, nor any English, nor *Fra. Vatablus*, nor *Arias Montanus*, nor any other, that I know, haue doone:) in both these respectes I thinke it the safest, to make no certaine reckoning, that he and his company did now go with them. That afterward we finde some of that Kindred to be among them, it importeth no more, but that sometime or other they came vnto them: and it may bee, after these had past their pilgrimage, as likely as now. *Moses* Father in Law must by all likely-hood now bee well stricken in yeares, *Moses* him-selfe that married his Daughter being now some-what better than foure-score yeares old: & then as *Barzillay* (at those yeares saide to be a very aged man) did afterward excuse himselfe to *Dauid*, but yet sent *Chimham* his Sonne with him; so in this also is it not vnlikely, but that the olde man him-selfe woulde resolutely free him-selfe from such journeying now, and rather encline to finish his dayes among his owne people at home, and yet send some of his line to enioy such fauours as *Moses* and the people of *Israel* would bestow vpon them in the Lande of *Canaan* when them-selues came there. This inclination of all the elder sort generally, seemeth to me to be the most learned Interpreter of all, for all such places. So it is certaine, that the *Israelites* were of this company; and in a maner certaine too, that those other Straungers (or many of them) that came out of *Egypt* with them, were with them now also: but for *Hobab* and his company, such at the least as he thought good to take with him back againe, I see no great likelihood to find them heere now in this their journey. As touching the journey it selfe, that nowe they went three dayes journey, and the people in that order that before is described, there is no question: the Text it selfe is plaine for them both. But whether at the first they trauelled all that whole time without intermission, or taking any rest betwixt; or trauelled but in the day time onely, and in that sort three dayes together: it is not in the Text so plainly decided; and probabilities it seemeth, there be for both. For seeing the people murmured immediately after, it may seeme therby that their journeying now was great: though that also might be vpon their traelling three dayes together, though they had the nights to rest in, hauing layde in one place before so long as they did. On the other side, because the Prayer which a little after *Moses* is layde to haue made, when the Arke went forward, and when it rested, is so set downe, as if at such times *Moses* was wont to vse it, and not for once onely: he could not so haue vsed it yet at seuerall times, if this had beene but one entire journey, all those three dayes and three nights, without intermission. Their Cattle also, especially such as were young, or were with young, and their young children, and the more aged and weaker sort among them may seeme not to be able any way to performe it, but with some intermission or rest betwixt. So likewise, in what sort the Arke went in this journey, is not conceiued alike withall. For whereas the Hebrew word, ( ) as *Arias Montanus* doth Interpret it, doth signifie *Before them*, (as also the vulgar translation did interpret it before, our English Bibles, *Vatablus* and *Caluine* since; and, that most is to be marked, both *Tremellius* and *Iunius* too:) now, since at that time, *Iunius* doth varry, and hauing first set downe a note of his owne (as before I noted) that the *Leuites* should so go in the midst of all the people, as that none should go before them, but onely on either hand besides them; now framing his Interpretation heere to his purpose in that also, he dooth interpret it, *In their sight*, and then bearing vs in hand, that the Arke went there also in the midst of the Campe, hee referreth vs to that place for our warrant therein. So hee is of minde now, that the Arke did not go before them, but in the midst of them and in their sight: and that

Tremel. Iun.

Exod. 18: 1-7.

Exod. 18: 27.

Sam. 19: 32-

37.

Calu. in Harm.

Num. 10: 33-  
14-28.Num. 10: 33,  
36.Anno. Dom.  
1585.Anno. Dom.  
1593.



Ios. 3: 3, 4, 6,  
11, 14, 17.

Num. 11: 1-3

Nam. 11: 4.

Ibid. 4-9.

Ibid. 18-23.  
31-34.

Ibid. 10-15.

Ibid. 16, 17,  
24, 30.

Ibid. 25, 26.

that so good company of it among them, did make the people go that three daies journey all at once without intermission. But it seemeth to mee, that the generall iudgement of others besides how to take the Originall therein, the practise of it by *Iosuah* and the Priests after, and his owne taking it so before, while hee was by that more likely direction hedged in vnto it, might well haue beene sufficient to haue stayed him where he was before: or at least to satisfie vs, rather to rest with him in his former iudgement, than to varry with him in the latter. The thinges that did fall out therein, are nothing else in a manner, but onely a naughty murmuring against God and *Moses* for this his gouernment, and for their estate there: for the which first he chasteneth but certaine of them; but then afterward he doth punnish them all together. When he chasteneth but certaine of them, hee was notwithstanding prouoked vnto it first by the whole people generally: then, by certaine of the chiefeest of them. By them all generally, twice: first, as it seemeth, for being now led so painefull a iourney; then, about their victuals againe. When they murmured, as it seemeth, for this their iourney, the Lord kindled a Fyre among them, and consumed of the vtter-most of them: but when they cryed vnto *Moses*, and he to the Lord, the fire was quenched; but such a name was left to the place, as might afterward be a warning vnto them. In that wherein they murmured about their victualles, there fell out another matter thereon, of speciall moment: so are we first to consider of that in it selfe; then, of that other that fell out vpon it. In that their murmuring it selfe, we are likewise to note, first their fault: then their punnishment. In their fault likewise, first the occasion of it: then what it was that by that occasion they fell into. The occasion of it was, those strangers that came soorth with them out of *Egypt*; who hauing kept themselves now a long time reasonable well (for ought we heare of them) beginning to murmur about their victuals, make the rest of their people to murmur also. As among vs, such as haue beene before brought vp in ignorance and error, though for a time sometimes they hold: yet easily and soone they fall out againe. That which the people by this occasion fell into, was that the rest of the people murmured also, yea and wept besides in the griefe of their harts that they were so dealt with: as indeed it was an irkesome thing to flesh and blood, all the whole yeare to be kept to one kinde of sustenance without any change; enough to make the most daintiest food that could be conceiued, at length to be loathed. Their punnishment was, euen in the thing that they desired: God giuing flesh vnto them to their owne desire in great aboundance; but then sending his plague withall. So we also, if wee hold not our selues content with some lower and meaner estate that God hath giuen vs, may indeede oftentimes obtaine some better: but then let vs also take heede, that some fearefull hand of God do not follow vpon it immediately after. That other thing that came in heereupon, was, a farther augmentation vnto the gouernment that already they had among them: in which also we are first to consider of the occasion of it; then, what it was that was done thereby. The occasion was, that now also *Moses* became impatient, and in his impatiency did expostulate with God, and finde himselfe much griued, that God shoulde still so trouble him with the Gouernment of that unruly people. In that which was done thereby, wee are not to consider, what it was: but also to note the maner of it. It was a supply of many moe wise and discreet men, such also as otherwise were of speciall reckoning among the people for their prehaeminence and dignity among them, to assist *Moses* in the gouernment of the people, to the number of three-score and ten in all: a forme of gouernement, that, as it seemeth (and for much of the time is apparant enough) did hence-forward stand and continue with them (especially when they had no Kings of their owne) so long as the people themselves did stand. The maner of it was, that God did take off the same Spirit or measure of grace, where-with he had to that end before endued *Moses*, and diuided to euery of them apart thereof, so to enable them vnto that businesse together with him. Which as it was a snub vnto *Moses*, for charging God to ouer-charge him aboue the ability that hee had giuen him: so is it a lesson to vs, not to repine at any burthen that God layeth on



on vs, but assuredly to know, that euer he giueth ability correspondent; they all ha-  
 uing no more now (and yet the same working mightily in them) than onely *Moses*  
 had before, though himselfe now had not that consideration, that so wee may euer  
 now and then finde, that *Aliquando bonus dormitat Homerus*. The offence that  
 was made by certaine of the chiefe of them, was that same which shortly after wee  
 finde was committed by *Mirian* or *Mary*, the Sister of *Moses*, and a Prophetesse Exod. 15: 20.  
 her selfe: and by *Aaron* the High-Priest his Brother. What their fault was, see-  
 meth not to bee in the Text it selfe fully declared. For whereas it seemeth there  
 were two principall branches of it, one about a marriage of *Moses*, and the other  
 about his preheminance, the former of them is wrapt vp in silence, and the latter on-  
 ly imparted vnto vs. Concerning the former, the most (and the best that I doo  
 know) are out of doubt that the *Ethiopian* wife that heere is spoken of, was none  
 other but *Zipporah*: and the reasons they giue, why being a *Midianite*, hee should Antiq. lib. 2.  
cap. 5.  
 be called an *Ethiopian*, are some of them good. But when *Iosephus* doth plainly  
 say, that while he was a great man in *Egypt*, hee married an *Ethiopian* Ladie in-  
 deede: I do not see, but that this might rather bee meant of her; and finde withall, Lyra. ibid.  
 that others haue beene of the same minde also. And this seemeth to stand, not so  
 much on the report of *Iosephus*, as vpon the Text it selfe. For after that *Moses* hath  
 tolde vs, that they murmured or spake against him, because of a woman of *Ethyo-*  
*pia* that he had married: he addeth again, for he had married a woman of *Ethiopia*.  
 which forine or manner of speaking he doth not seeme so much to speake of *Zippo-*  
*rah* whom he had there, a woman (no doubt) sufficiently knowne to them all (espe- Ibid.  
 cially if she were so rare a woman as there be of the *Hebrewes* that report she was) as  
 of some other of whom they all had not so perfect knowledge, and therefore him-  
 selfe doth now acknowledge it also: namely, that such an one sometimes hee had.  
*Tremellius* and *Iunius* do indeede something incline their Translation vnto the sence  
 that they conceiue, in that second member of it; and the vulgar translation dooth  
 leaue it cleane out: but the Originall hath it; and so doth our English, *Arias Mon-*  
*tanus*, *Vatablus*, and *Caluin* plainly distinguish. Now what it is, that, as touching  
 her, they charge him withall, neither is it set downe, neither then do we need to vie  
 any ghesse of our owne: but for any thing that I do finde, if in *Ethiopia* hee did so  
 marry, it were harde I thinke for any to say, that euer hee did come at her againe,  
 though well we may hope, it was some reasonable course that therein he helde, not-  
 withstanding it be vnkowne vnto vs. Concerning the latter, that do we finde to  
 shew it selfe more plainly vnto vs: namely, that it was amulation in them, not taking  
 it well, that he should, as it were ingrosse all the doings vnto himselfe. As in this Num. 12: 2.  
 age of ours we also haue scene combining together, of some not so vehement, but  
 of other importunate spirits mingled withall: who notwithstanding haue both sorts  
 of them ioyned together, against such as God himselfe hath placed, euen for the fa-  
 thers of the Church among vs. But as such repining at his greater place of those that  
 were so neere vnto him, might well put him-selfe in minde how vnadvisedly he char-  
 ged God to lay ouer heavy a burthen on him: so might the people as plainly see, that  
 it was no packe among themselues, that those two Brethren had the two chiefe pla-  
 ces betwixt them; the one, the Gouvernement, the other the Priest-hood. But be-  
 cause in this *Mary* onely was punished, as also in this action she is first named; and Ibid. 5-19.  
*Aaron* is but onely reprooued, and besides was bolde to make intercession for *Ma-*  
*ry* when he saw that shee was stricken: therefore it seemeth we may safely gather,  
 that for this matter the greatest fault was onely in her. When he doth punish them  
 altogether, therein also we are to consider; first of their fault: then of their punnish-  
 ment. Their fault had two principall heads: one, that they would send in some of  
 their owne to search the Land; the other, that then they plainly refused to enter at  
 all, and would needs turne backe to *Egypt* againe. In that they would send in  
 some of their owne to search the Land their fault likewise (no doubt) was double: Deut. 1: 22.  
Numb. 13: 2.  
 first, in that themselues did first desire it; then, in that they refused the Lande when  
 God was content to yeelde it vnto them. For in that they did first desire to haue  
 that search, it was a plaine token of their Infidelity, and a manifest fruite of the same,



God hauing already tolde them, both that the Land it selfe was good; and that he would giue it vnto them. Now therefore dooing thus, they put God on his triall, to be tryed by a Iury of theirs, whether he sayde truely or not: much like to a sort of false-hearted Christians among vs also, who haue likewise as slender respect to the word of God, vnlesse they haue some of their owne to approue it. Neuerthelesse, seeing so they would haue it, he yeeldeth vnto it, and himselfe dooth set *Moses* about it: and *Moses*, acknowledging that he also liked the motion well, accordingly setteth in hand with it too. But they might haue done a great deale better, therein to haue giuen such another example, as *Dauid* afterward did about the waters of the Well of *Bethlehem*: which though in his thirst hee earnestly desired, yet when he saw into what icopardy those three Worthies of his had put theyr liues to fetch it, his heart would not serue him then to drinke it. So, though these had made that motion before, and resolutely were bent with themselves so to haue it, yet when they had time to bethinke themselves better, and consider what indignity thereby they should offer to the Truth of God (of which they had already had so great experience, and of his great goodnesse withall vnto them) to put it to the triall of lying men, and to be of no farther account with them, than they shold approue it: what could haue beene more agreeable to their duty, then, how could they haue giuen a better example to those that followed, wherein could they more haue glorified God, and what could haue beene more honorable vnto themselves, than vitterly to haue relinquished that request of theirs nowe, themselves to haue stamped it vnder their feet, and altogether with one voice, with blubbred eies, & bleeding hearts, to haue desired God to forgiue them, that euer they made it, that euer they thought it? But that other fault of theirs that followed heereon, farre exceeded. For therein they actually gaue, euen as it were, diffinitive sentence against God himselfe: preferring that vngratefull, and false, and blasphemous, and vile report of those searchers of theirs, vnto that which God himselfe in his most certaine, and inviolable truth, had before deliuered vnto them. And then breaking through the bounds of all loyalty, yea and of all modesty, and of all good nature too, they charge God that hee hath done it of hatred vnto them to destroy them, and to make their wiues and their children a pray to that people: wishing rather they had dyed before they came thither; mutinously banding themselves to make them a Captaine to lead them backe to *Egypt* againe; and ready to stone all that should stand in their way therein. When he came to punnish, as their faults were two: so were they punnished two wayes also. For whereas first they did not rest on that which God had saide vnto them, but leaned so much to the iudgement of men first God himselfe did yeelde that course vnto them, that so they might eat of the fruits of their owne faithlesse wayes: then, also, those that themselves so trusted (though they had a couple of their whole Iury that gaue in a better verdict; and though the rest were choise men also, and by *Moses* instructed, and brought a good token) euen they did beguile them (a notable Caueat to vs that followe) and hardened their hearts to that disobedience that then they shewed. Then also, whereas they refused now to goe in, when they might (besides that then they endangered themselves with present destruction) they were by the finall decree of God excluded for euer: yet with this great moderation and mercy, that their children (after they had borne the iniquity of their parents in that wilderness fortie yeares, as in their vnbeliefe they had beene searching the Land forty daies) should enter thereinto, and enioy it; all the rest perishing there in the wilderness, sauing onely those two, *Ioshuah*, and *Caleb*, that gaue the land a good report, and encouraged the people vnto it. And though *Moses* and *Aaron* became very earnest suitors to God on their behalfe; and the next morning the people themselves forethought what they had done, and offered themselves now to go in: yet would not God by any meanes reuerse that part of his Sentence, but bad them back into the wilderness againe; and, when yet notwithstanding they would needs aduenture, he, to the ouerthrow of many of them, gaue sufficient prooffe vnto them, that he was resolu'd firmly to keepe, that which now he had determined of them. So

now



now are they returned into the Wildernesſe againe, there to conſume their daies in diſhonor and heart-breake, for that their infidelity and wilfulneſſe : ſo to receiue a due, though an irkſome reward to themſelues ; and in all ages to bee a patterne to ſuch, in what caſe they doe vndoubtedly ſtand before God.

- A 2. As touching the reſidue of their time in the Wildernesſe, which GOD now (by their prouocation) hath taken, before hee will bring them into the Lande of Promise, there bee two principall partes of it : one, in a manner altogether voyde of any Story in compariſon of the quantity of it ; the other, that wherein the Story is plentifully reuiued againe. That which is ſo voyde of Hiſtory, is almoſt all the reſidue of their time in the Wildernesſe, vntill the laſt, or fortieth yeare : inſomuch that whereas there is yet but one yeare ſpent, and a little more of the next, ſince they came out of *Egypt*, there muſt yet remaine almoſt eyght and thirty yeares, before the fortieth yeare begin to come in. Vnto which time we find no more of the Text to appertaine originally, that we may vndoubtedly thinke, to bee thereunto aſcribed, but onely fiue Chapters of the Booke of *Numbers* : beginning with the fifteenth, and ending with the nineteeth of them. Within which compaſſe, firſt we haue ſome thinges that may ſeeme to come in, partly by occaſion of this laſt Story going before : then, certaine others, that haue no relation at all, or reſpect vnto it. Thoſe that ſeeme to come in, partly by occaſion of this laſt Story going before, are certaine Lawes that immediatly follow : in which we are to conſider ; firſt, how they may ſeem partly to come in, in reſpect of that laſt Story aforeſaide ; then, what they are. They may ſeem to come in, partly in reſpect of that Story going before, becauſe they are ſo ſpecially named to bee ſuch, as doe appertaine vnto that time, when they ſhall come into the Land which God ſhall giue them. For being no doubt in great heauineſſe now (ſo many of them as had the grace to conſider accordingly of it) as by their owne folly, excluded that good Land which now they might haue entered into : it might bee a ſpeciall comfort vnto them, that heereby God did ſo plainly giue them to vnderſtand, that neuertheleſſe he would in time giue it vnto them. And it may very well be, and is moſt likely, that God himſelfe had the ſelfe ſame meaning with him : being euer wont, in the miſt of his wrath, to remember his goodneſſe, and ſtill to mingle his Iudgements with Mercy. What the Lawes themſelues are, appertaineth to another place rather to conſider : and ſo wee are heere to leaue them. Thoſe others that haue no relation or reſpect at all vnto the Story going before, are two Stories, with ſuch thinges as are to them appertaining : one, of him that gathered Stickes on the Sabbath-day ; the other, of a ſpeciall mutinie among them. In the former it is to bee noted, that both thoſe that eſpyed him ſo doing, did not conceale it, but brought him to the Magiſtrates : and againe, the Magiſtrates, though as yet they were not fully reſolued, as it ſeemeth, that hee had thereby broken the Sabbath, yet doe they not let him goe neyther, and bid him doe no more ſo, but put him in Ward, till they might be farther informed of the Lords pleaſure therein : and that the Lord did plainly for it condemne him to death ; and ſo was he accordingly executed. Heereunto belongeth, as it ſeemeth, the Law that immediatly after followeth of hauing Fringes and Ribands on the edge of their Garments, to bee a remembrance vnto them, not to follow after their owne wayes, but to take good heed to doe all that he requireth : ſo to be ſome preſeruatue vnto them for the time enſuing to keepe them from finne. And the better uſe that men might ſo make of ſuch trimming vp of their Garments : the more ſtrange and pittifull it is, that for the moſt part ſuch as moſt doe in ſuch ſort trim vp their Garments, ſeeme of all others leaſt to regard to frame their waies according to the Lawes of God. The latter is a larger Story, and hath much more thereunto appertaining : but firſt of the Story it ſelfe ; then, of thoſe thinges that belong vnto it. In the Story it ſelfe ; firſt, their fault : then, their punniſhment. Their fault was, the moſt part of it, apparant or plaine : but it may be doubted, that there was more, which neuertheleſſe dooth not plainly appeare. That which is apparant or plaine, is, that in ſo mutinous ſort they banded themſelues together, and came and ſtroue about the Prielt-hood, making light

Deut. 2:14.

Nu. 15:1, 2, 18

Ibid. 31-34.

Ibid. 35-36.

Ibid. 37-41.

Num. 16:1-15

of



Ibid. 1.

Ibid. 13, 14.  
Lyr. 100.

Nu. 16:23-34

Ibid. 16-22,  
34-40.

Ibid. 41-50.

Num. 17:1-11

Nu. 17:12, 13.  
Trem. 100.Nu. 33:36, 37  
Deut. 2:3, 8.  
Adrichom in  
Pharom.Num. 20:21.  
33:41, 42.  
Deut. 2:5.  
Adrichom Ibid.

of *Moses* and *Aaron*, and hauing them in contempt withall; and putting forth themselves vnto it: and then, when they were by *Moses* reprooued, yet neuertheless persisted in that their ambition, and in contumacy against him besides. That which doth not so plainly appeare, and yet may be doubted to haue lurked in some of them also, is the desire of the gouernment too, because they were of the Tribe of *Ruben*, that were pertakers in this action (*Ruben* being by his birth, the eldest Son of *Iacob*, and so hauing some pretence that way, to be something forth-putting about it) & because these did find fault with *Moses* gouernment: and so is it the iudgment of some. Their punishment was, for the greater sort of them (sauing that we haue heerein no mention of *On*, who was one of them) that the earth opened and swallowed vp those three great Captaines, themselves and theirs, and all that they had: and Fire coming from the presence of the Lorde, destroyed those other two hundred and fifty: and for the rest of the people, who the next day murmured against *Moses* and *Aaron* as destroying the people of God, he presently sent a quicke and ready plague among them, destroying them very fast, till *Aaron* by the direction of *Moses* did step in among them, and (therein bearing a figure of Christ) made attonement for them, and did stay it, hauing already destroyed 14700. of them. A good patterne to be kept in remembrance of all such as are rebellious or mutinous persons, and of all their adherentes with them. Of those things that belong to this Story, one there is, that necessarily and plainly belongeth vnto it: and others besides, that lesse or more may seeme likewise to haue their dependance on it. That which necessarily and plainly belongeth vnto it, is the same that next doth follow: how God by the Miracle of *Aarons* Rodde or Braunch in one night flourishing, all the others remaining voyde as they were before, did establish the Priest-hood vnto him. A very good figure, that the Priest-hood or Mediation betwixt God and Man, is to bee left to Christ alone: who onely flourisheth in the beauty and fruitfulness of holinesse and righteousness; all others being but helpless staves, fruitlesse branches, and rotten stickes before him. Those others besides that seeme to haue lesse or more their dependance hereon, are all that remaine of these five Chapters: and first, howe the people may seeme to be by these things affected; then, what course it pleased God to take thereupon. The people seeing these iudgements of God poured forth so roundly on those offenders, were, as it seemeth, in great consternation or amazement at it: doubting they could not approach to the Lord, but to put themselves in danger of his displeasure. The course that hereupon (as it seemeth) it pleased God to take, was that which followeth: first, about the Priest-hood; then, about the purifying of them all generally. But these againe doe so properly appertaine to matter of Doctrine, that wee are to reserue them to another place more fitter for them.

3. That other part of their Pilgrimage, wherein the Story is plentifully reuiued againe, dooth likewise diuide it selfe into two principall partes: one, the first tenne months of it; the other, the two last. And these first ten months may we best diuide according to the manner of their iourning in them. For first they came, as they were then in the Wildernesse, parting with *Ezion-gabar*, and *Elath* the twvo and thirtieth, directly North-ward (in a manner) to the Wildernesse of *Zin* and *Kadesh*, their three and thirtieth Station; and so on forward to Mount *Hor* their foure and thirtieth Station, bearing on that Coast still: so holding on their course then, that if they had so continued, they should haue butted or falne vpon the South end of the Land of *Canaan*, where afterward the Tribe of *Judah* was placed, and ouer-against Mount *Carmel* there. But, from thence, the course and Coast of their iourning was altered; they beeing turned East-ward for a while; then after, North-ward againe: so to compasse these three, a part of *Edom*, that corner of the Land it selfe, and the dead Sea about; and to make their entry on the East-side of the Land, as after they did. So are wee first to consider, what thinges fell out in this Northerly part of their iourney now: then, to come to that other part of it, when they were twined to another Coast. In this Notherly part of their iourney they had two Stations;



rions: this present, where they are nowe; and the next that immediatly followed.  
 Where they are nowe; first, wee haue some Story of certaine of themselues onely  
 there: then, of some dealing they had with others. Of themselues, onely two Sto-  
 ries: one, of one person only; the other, of many. That which is of one person only, Num. 20:1.  
 is of *Miriam*, or *Marie*, the Sister of *Moses* & *Aaron*; whose Story is, that now shee  
 died heere: a patterne and warning what others might looke for, that yet remained  
 of the old people, when as God now beginneth to lay downe those that were neereft  
 vnto him. But if it were she that watched *Moses*, when being a child he was laide  
 B in a basket in the water, as Master *Caluine* is of opinion, then must she be of so great  
 age now (*Moses* being at this time, at the point of sixscore yeares olde) that it is  
 more strange that she liued so long, then that she should die now. Neuerthelesse,  
 there be that are of opinion that she was such an one indeed, as we may well if shee  
 were such (and it is certaine she was a Prophetesse) account her to be very deare vn-  
 to God. For they say she was a very good one: and that for her sake we do not find  
 of a long time before, but that the people had water inough, whereas now imme-  
 diately after her death they wanted. That which is of many, doth follow immedi-  
 ately after: a speciall great murmuring againe for want of water; but their neede  
 quickly and strangely supplied. Their murmuring now did not only touch them-  
 selues: but it set *Moses* also out of temper, driuing him to some impacience too.  
 As it touched themselues onely, their fault was great: not seeking to the Lord in  
 that their necessity; but misliking of his gouernment, despairing of his goodnesse,  
 and laying the blame on those his seruants. Whereupon *Moses* and *Aaron*, hum-  
 bling themselues vnto the Lord, were by and by directed what course to take, to  
 make supply. But being thus directed, and readily setting in hand to make supply,  
 thetein they did so farre offend, that now they also are for it excluded the Land:  
 though notwithstanding the people had their necessitie releued. But two things  
 there are, that here wold be more specially noted: one, what was this fault of *Moses*  
 & *Aaron*; the other, that neuertheles the people were holpen. What was their fault  
 it is good to marke, seeing they were for it excluded, as well as the others that  
 more offended. In searching out what their fault should be, so farre as it respecteth  
 the Rod that was now to be vsed, the matter is not great, that there is some diffe-  
 rence betwixt the learned: some accounted it to be the Rod of *Aaron* that now  
 they were willed to take; the residue making no question of it, but that it  
 was that other of *Moses*, by which great workes were done before. They account  
 it to be the Rod of *Aaron*, because it was appointed to be laid vp by the Arke for  
 a memoriall: and because it is saide, that they did take that Rod that they tooke,  
 from before the Lord. And it is not vnlikely, but that, because this had lately bud-  
 ded and flowred, and had brought forth ripe fruite all in a night, and was of fresher  
 remembrance than was the other, and not otherwise brought forth to vse againe  
 that we do read of (and yet was willed before to be kept for a remembrance to the  
 children of Israel, and to cause their murmuring to cease) this indeed might well be  
 the Rod that is spoken of now: though it be not vnlikely neither, but that *Moses*  
 C after that he saw that it pleased God so to worke by that other Rod or staffe of his,  
 he would not afterward make any vse of it, but leaue it there ready before the Lord  
 still to be vsed as it should please him to appoint it. The Translation of those two  
 former is such, as seemeth rather to point to *Aarons* Rod: but neither the vulgar  
 before, nor *Fra. Vatablus*, *Arias Montanus*, nor Master *Caluine* since, doe finde any  
 matter in the originall. But the fault of *Moses* was his behauiour at the Rocke.  
 For wheras they were willed to take that Rod with them, and, in the sight and hea-  
 ring of the Elders of Israel, to speake to the Rocke to giue the people water, as we  
 ry well assured that it should so be: *Moses* now doth not speake to the rocke as he  
 was directed, but mooued with the peoples vnruines in that perturbation of his  
 mind within, himselfe did make some doubt of it, whether they shold do it or not,  
 and together with his impatient and doubfull speeches with the Rod that then hee  
 had, he smote the rocke twice, wherevpon gushed out plenty of water; and *Aaron*  
 all this while being by, did nothing at all better that defectiue course of his bro-  
 ther.

Exod. 2:4.

In Herm. vet.

test. in Num.

20:1

Deut 34:7.

Exod. 15:20.

Rab. Salomon.

Lyr. in Num.

20:1.

Num. 20. 1-8

Ibid. 6-8.

Ibid 9-11.

Tremel. Inn.

Nu. 17:10. 11.

Ibid. 20:9.

Num. 17. 10.

Ibid.

Num. 20:7. 11



ther. So farre were they both at that time from going about their businesse, with that moderation towards the people and confidence in God; and therefore charged, that they did not glorifie him: as giuing them to vnderstand thereby, that though all the people had thus murmured, and were euer doubtfull that God did forget them; yet should they as better acquainted with his waies, and most assured of his mindfullnesse of them, most resolutely and with a mighty courage assure them, that he could not forget them, and now did no more but onely make some prooffe of their faith, and occasion them to call vpon him. If *Moses* and *Aaron* were excluded for this, many of vs had neede to take heede. That, notwithstanding *Moses* and *Aaron* were so defectiue heere, yet pleased it God euen by their Ministry so farre slipped by them, or at least so hardly performed, to supply the want of the people, it is a very good iesson to vs, that neither in the worde nor Sacraments, is the force of Gods operation to vs-ward impaired, though the Ministers them-selues bee vnwoorthy. In the dealing that heere they had with others, we are to learne, moderately to put vp such vnkindnesse as others may offer vnto vs, farre otherwise than wee would thinke that we should. Which that we may the better perceiue, we are to note, what cause they had to bee offended: and, how they did quietly put it vp notwithstanding. The cause that they had D to be offended, was, that sending first to the *Edomites* their Bretheren (for those were a people descended of *Esau*, as these of *Iacob*) to obtaine license to passe thorough their Lande, because it was a great deale their neere way; and when the *Edomites* made danger at it, either on behalfe of the *Canaanites* their neighbours dwelling within them, or of their own security in it, then they assured them besides, that they would but passe the high street only, & truly pay for whatsoeuer they had or tooke, euen for the water that themselves and their Cattle did drink: yet, notwithstanding that their consanguinity before, & their reasonable offer now, they would in no wise affoord them that courtesie and kindnesse that now they desired. That they did quietly put it vp notwithstanding, it appeareth not onely in this, that then they quietly turned a-side from thence, and went that farther way about: but also for that when the Lord had warned them before, that they should not meddle with any part of their Dominions, yet neuerthelesse telling them then, that he hauing blessed them so as he had, they should truly pay for whatsoeuer they should neede or take of them as they passed, out of this they might with some probability haue gathered, that if such curtesie were denyed vnto them, then might they haue made so much the bolder with them. In which respect, both the Translation it selfe some-what, and the Marginall note in some of our English Bibles, is so much the rather to be heeded: the translation, for that it may seeme to import that they should go thorough the Land of the *Edomites* which we do not finde they did, but onely along by the borders of it; and the Marginall note, for that it maketh two seuerall motions of this matter, and this that we are in of the Booke of *Numbers* to be the former, whereas we do neither read of any moe, and diuers circumstances of the Text declare, that that which *Moses* afterward speaketh of, was the same and none other. Therefore others doo better note thereon, that *Moses* there doth not obserue the order of times as things were done. And that which occasioned those that did it, to set such a note there, may seeme to be, that diuers haue beene of opinion, that either this or such another message was sent from *Kades-Barnea*, whence they sent their espyals to search the Land before: and that *Franciscus Vatablus* may seeme to bee of much like opinion also. But both Mayster E *Caluin* ioyneth both these in one, this of the *Numbers*, as the Original that of *Deuteronomy* as a recitall of it againe: and the Text is plaine, that their sending thus to the *Edomites*, was not till they had beene at the farthest part of their iourney backward, *Ezion-gabar*, on the Red-Sea side, and were now come vp thence Northward againe to the Wildernesse of *Zin*, called *Kadesh* also, and that their next iourney thence, was to *Hur*, where *Aaron* dyed. But *Kadesh-Barnea* is set to be neere to the borders of the Land of *Canaan*, and to be a period or principall stay of their first iourning after that the Law was giuen: insomuch that though it bee not named



med among their Stations (it belike being a Citty then, and so graunted to bee a while after, and they camping but some-what towards it) yet haue we no more Stations named, before they sent those Searchers thence, but onely *Kibroth-Hataana*, *Hazereth*, and the Wildernesse of *Paran*, which by a note in one of our English Bibles, is interpreted to be that, which indeede doth follow next after in the text where the recitall is set downe of them, namely, *Rithmah*. In which respect, not onely the description or Map that we haue in diuers of our English Bibles, annexed to the three and thirtieth Chapter of the Booke of *Numbers*: but both *Tremellius* and *Iunius* together, are to be farther examined, as I do take it, and *Iunius* likewise by himselfe againe. For first that plot in our English Bibles doth hold them but about the midst of the wildernesse for all those thirty and eight yeares which they spent there after that for their infidelity and disobedience they were turned backe into it againe to finish out full forty yeares, as in that Infidelity of theirs they had beene searching the Land forty dayes. But it dooth not bring them backe againe so farre as to the Red-Sea: and yet it is certaine, that thither they came. For they came to *Ezion-gabar* and *Eloth*. But now we read that *Ezeon-gabar* was (as it seemeth) an Hauen-Towne on the Red-Sea, and that *Eloth* was besides it: for that *Salomon* first had his Nauy there, and after him *Iehoshaphat* also, which by other occasion was there also crushed or broken, so that it was made vnmeet for the iourney that was intended. *Tremellius* and *Iunius* likewise, make in one place manie, in another, eightene Stations betwixt this and *Kadesh-Barnea*: whereas that Story of sending in their espyals, doth not come in after many, nor after few, but immediately after this present Station in *Paran*, *Rithmah* as it seemeth, where nowe they are. *Iunius* by himselfe doth afterward refer this Story to the selfesame place of the Booke of *Numbers* that now we are in: which they both did by a Marginal quotation before; and now himselfe in plaine termes after. So it seemeth to me, that they conceiue but one place onely to beare the name of *Kadesh*: and rather make their choise to haue it the same that is spoken of in the twentieth Chapter of the Booke of *Numbers*, than to haue it this that is spoken of in the thirteenth. But the order of the Story, and diuers circumstances besides, are, as it seemeth vnto me, plainly against it: and themselves against themselves too so farre, that I do not see how they may be reconciled. For in the beginning of the twentieth Chapter they graunt (as the truth is) that now it was the fortieth yeare. But certaine it is, that from that *Kadesh* that is spoken of in the thirteenth Chapter, more than eight and thirty of those forty yeares were then to come: and themselves do make the people of *Israel*, by occasion that *Moses* did first set downe, that it was but eleuen dayes iourney from *Horeb* to *Kadesh-Barnea*, and after-ward tolde them that they had tarried a long time there at *Kadesh*, to make their aboad at that *Kadesh* of theirs those eight and thirtie yeares afore-saide. And *Christiannus Adrichomius Delphus* purposely writing of that Countrey and places adioyning, so farre as appertaineth to this purpose, maketh two speciall places of that name, one to bee betwixt their fifteenth and sixteenth Stations; the other to be the three and thirtieth: and setteth all their Stations downe much more likely, as it seemeth to me, to agree with the Text, than any other that I do know of. Now, whereas they talke of thirty eight eight yeares spent in their *Kadesh*, it seemeth to me, that the gesse of others, though there be no certainty therein neyther, yet is the more likely for the other *Kadesh-Barnea*, the former of them, on the latter part of the last Verse of the first of *Deuteronomy*, which the vulgar Translation leaueth out cleane: namely, that they rested as long there as they did spend in al their other Stations that followed. Which diuiding the whole time of 38. yeares afore-saide, left nineteene yeares to eyther of them. That other Station that was the next, and immediately followed after this, was by the mountaine *Hor*, where two speciall matters befell them: one, the death of *Aaron*; the other, the hostility that then they had with one of the next Kings of *Canaan*. As touching the death of *Aaron*, it was now imposed vpon him as a punishment or chastisement rather, for his fault with *Moses* at *Meribah*: but he was of great yeares now, 123. yeares old; and so the chastisement so much the

*Adric. in Paran*  
*Iunius in Num*  
13. 26.  
Num. 11: 34,  
35. 13. 1.

Numb. 33: 18

Numb. 33: 35  
Deut. 2: 8.

1. King. 9: 26. &  
2. 48. 2. Chr.  
8: 17. 20: 36.

*n Bibl.* 1585.  
*In Num.* 13: 1, 26

Anno. 1594.

In Nu. 33: 36.  
In Nu. 13: 26.

In Num. 20: 1  
Num. 14: 34.  
Deut. 2: 14.  
Deut. 1: 2, 46.  
and 2: 1

In Deut. 1: 2,  
and 47.

*In Theatro ter*  
*sanct. in Paran.*  
23, 24.

Deut. 1: 46.  
*Rab. Salomon.*  
*Lyr.*

Num. 20: 22

Nu. 20: 13. 28.



the more easie. Againe, as he went vp, the High-Priest in his honourable Robes, so *Eleazar* his son came down in the same apparell and office: a good figure to vs, of the eternity of the Priest-hood of Christ, of which those things being but a shadow, doe notwithstanding, euen in death it selfe, ioyn so closely together. And though the people did often beare theselues hard against him before: yet make they great mourning for him now. As touching the other, *K. Arad*, one of the Kinges of the *Canaanites*, dwelling thereby, came out against them, and howsoeuer he vsed the matter (belike by ambushments) tooke many Prisoners of them: at which the rest of the people were so netled, that presently they vowed vnto the Lord, that if it would please him to giue them an hand against them, they would then take no part of the spoyle to themselues, but viterly destroy them and their Citties. And so the Lord giuing his people victory against them, they performed their promise so fully, that the place it selfe did afterward take the name thereof, as a place accursed vnto the Lorde, or for his sake altogether abandoned to vtter destruction. A good patterne vnto them, how farre the people of God by such bad dealing (for they did not prouoke them first) may bee so far enraged, that resolutely they may bend themselues to the vtter destruction of such Enemies of theirs: and that God himselfe, that is most mercifull, may neuertheless in such case abandon all Mercy too: and that, if now they were so little able to stand in their hands, when yet they were not to enter in, much lesse should they afterward doe it when that time came; and therefore a faire call of them to repentance now. Againe, it seemeth wee may probably gather thereby, that although the *Edomites* would in no wise suffer the *Israelites* to passe by them to the Land that God would giue them: yet were they content to let those *Canaanites* passe by them, so to assault the *Israelites* as they did. For this was the very next Station to that, whence they sent to craue passage before, where they were denied, & by the description of those Countries, the Land of the *Edomites* was in that place also, betwixt the *Israelites* & the Land of *Canaan*: and for two or three Stations more besides. But as for this their Station at *Hor*, it is plainly set downe in the Text, that it was in the edge of the Land of *Edom*: as also the Text doth probably imply, that those three that follow the next after, were on the borders of *Edom* also, not onely because then they were said to compass the Land of *Edom*; but also, because it doth not name any to be of another Coast, till it cometh to the *Iie-abarim*, the the fourth Station after, which indeede it tearmeth to be on the borders of *Moab*. And this is often scene in the Worlde, that the Children thereof are a great deale more fauourable to their owne kinde, though in blood farther remooued, than to those that are of God indeede, though in blood they be neerer vnto them.

4. When they were turned to another Coast; first, for a time they bare East-ward onely, so to leaue *Edom* vntouched; but then afterward, Northerly againe: and so doing, they left the Dead-Sea, and the South part of the Land that they were to goe into, on their left hand, and were to come in now on the East-side of it. In which their iourney, they had no notable stay till they came to the plaine of *Moab*, ouer against *Iericho*, where they were to make their entry: but for our part of this meane time betwixt, some part of that sentence or iudgement of God of their perishing there in the Wildernesse, seeme to remained as yet vnaccomplished; but then shortly after it seemeth, that it was performed vnto them. Vntill the time it was accomplished, they tasted now and then of some seuerity as they gaue occasion: but after that, it seemeth his Iustice was satisfied for that matter; he still dealt so graciously with them. They tasted of some seuerity as they gaue occasion, at two seuerall times: one, in the beginning of this their iourney; the other, after they were come to the plaine of *Moab* aforefaide. In the beginning of this their iourney, they murmured againe, because of the way; but then, as their manner was, they put in their other discontentments withall: as that they were brought out of *Egypt*; and had neither Bread nor Water there; and that they were so cloyed with *Manna*, that now their stomackes did vterly loath it. But seeing it was the way, whereat they tooke occasion first to murmur, it may seeme to be, that they were grieved that they might



might not make their entrance into the Land there where they were now, hauing made so good an impression into it already, by vanquishing King *Arad*, and destroying his Citties: but now must leaue that faire opportunity, and all that labour, and go about again they cannot tell whither. But the truth is, that God therein prouided better for them, than they were aware of, by this meanes giuing them two other Kingdomes more than he promised, as afterward the Story will shew; yet so long as this was vnkknown vnto them, needs must it be a strong temptation, but only to such as were very well assured of the goodnesse of God towards them. Their punishment for this matter was, that there was sent in vpon them a kind of Serpent (that which is properly called the *Dipsas*,) as it seemeth beeing a Greeke word, and conning of *διψᾶν* signifying to thirst: for that this kind of Serpent is saide, by his poyson to consume all moysture in those whom he byteth, that he setteth them all in an extreame thirst and heate; and so destroyed many of them. A strange and fearefull kinde of punishment: but yet so much the meeter for those that hauing so good experience of the wisdom and goodnesse of God to them-wards, could onely vpon the sence of their owne reason so hardly censure his gouernment of them, and so vily reproach it besides. At length they were sorry and sought his fauour. Yet then, though *Moses* entreated for them, he would not take those Serpents from them, as he had quite remooued other plagues before: but onely would giue them a remedy against them, by that brazen Serpent which hee willed *Moses* to erect for them; vouchsafing, that all that were stung with those fiery Serpents, as soone as they looked on this, should then recouer. A needefull document, in some good time to make an ende of sinning, least God at the length take such a course with vs also: not at any time to take away from vs any such plague, as for our sinne he casteth vpon vs, but onely to helpe so many as seeke vnto him; and not these neither, till so they doe. A notable Figure of Christ likewise; who beeing altogether without sinne, yet in the similitude of sinfull Flesh, hath by his death destroyed the power of sinne (vnto those, that here in the Wildernesse of this World, themselues feeling the burthen of sinne, seeke vnto him to be eased of it: ) but afterward is the abolishing or breaking of it, recorded among the vertues of one of the good Kinges of *Iudah*, for that the people had then vsed to doe worship vnto it; and so teacheth vs thereby, that our Superiors also doe wel, when they remooue such stumbling blockes out of the way. How they tasted of his seuerity againe in the plaine of *Moab*, is a larger Storie, hauing many other thinges going before, as the occasion of that their sinne, and punishment of it. So are wee first to consider of the occasion of it: then, of that their falling into the displeasure of God. The occasion of it was, that vnhappy counsell that *Balaam* is saide to haue giuen against the people of God, when *Balak* the King of *Moab*, had a little before sent for him to some such purpose. Where againe we are to consider, what it was that occasioned the King of *Moab* so to doe: and what it was that hee and others did thereupon. That which occasioned him thereunto, was the ouerthrow of those two Kinges that dwelt neere vnto him: *Sihon*, King of the *Ammonites*; and *Og*, the King of *Basan*. Whose Story is this. When the people came to the boarders of those *Amorites*, they sent vnto one of those Kinges, to him that was next them, to craue licence to passe through his Land in peaceable manner. Who not onely denied them, but also came forth with his forces against them. So was he and his people ouerthrowne, and his Citties and Townes, with all the spoyle, faine into the handes of the *Israelites*. After which the people going on forward towards *Basan*, *Og* the King thereof came out likewise against them with all his power, whom also they slew, and possessed themselues of al that they had. That which the K. of *Moab* did heereupon, was, that doubting he could not make his part good with them by plaine force, he would assay (as that great Vsurper at *Rome* doth, against those Princes and peoples that professe the Gospell) what hee could doe by other secret and wicked practises. He aduiseeth himselfe of a certaine Prophet as it seemeth, in *Mesopotamia*, but he belike making no other reckoning of him, than as of Wizard or Wise-man (as we commonly tearme them) whom he thought to be very skillfull in the Blacke-Art (as we tearme it) or very expert to bewitch or enchant as pleased.



- sed him : and so he would see, whether he in this case could any way helpe him. Hee communicateth this his aduice with the *Midianites* his Neighbours by : who liking well of it, ioyne with him therein. So they send vnto him men of speciall reckoning in both those Nations, with the accustomed reward of Sooth-saying (so much, no doubt, more liberall now, as they thought it lay them in hand, now to obtaine of him the best helpe that he had) to bestow vpon him for that present, and to loade him with great promises besides (as it seemeth) for the time to come. They come vnto him, hee enquireth of the Lord (whereby it seemeth, hee was a Prophet indeede, though not so good a man, as best might become so holy a calling) and finding that God was in no wise willing that he should accurse them, hee refuseth to goe with them, and doth so dismishe them. The King, not so content, sendeth againe, and greater Personages than before ; and with great promises besides : the Prophet would faine goe ; but not vnlesse the Lord would giue him leaue. He tryeth againe, and doth obtaine it : but yet on condition, he should goe no farther than hee did allow him. The Prophet is a glad Man ; hee getteth vp betime, and goeth with them : as a Bloodhound on his game, he hotly pursueth the scent of promotion. But nowe the Lorde thought good to schoole him by the way, and to bring him to better temper : and so hee did, vsing also the Ministry of his Asse therein. *Balak* being aduertised that *Balaam* was comming, be goeth to the vtmost borders of his Land to meete him (a rare honour in these dayes, by such great States, to bee done to such Seruants of God :) he expostulateth with him his not comming before ; but taketh him home with him, and the next day they set in hand with their businesse. Their manner of working was, by many sacrificings, now in one place, now in another, and by much deuotion of that kinde, to assay if they could obtaine the fauour of God, to ioyne with them in this their desire. But they could not obtaine it : and in stead of cursing that was intended, they were faine to yeelde them (when they had often assaied, and done therein what they were able) a very great, and immutable blessing. Such, no doubt, is, and long hath beene, euen our case also : euen of all E such, as nowe in these daies more sincerely professe the Gospell. Many times, and very busily haue the aduersaries beene attempting against vs, and by much baser and more wicked meanes than these : as for Massinges in euery corner, and *Ora pro nobis*, in the open audience of all, there hath no store of them beene wanting. But as yet,
- Ibi. 24. 14-24 (God be thanked) it will not be : and neuer, we trust, as they would haue it. Neyther did *Balaam* onely discharge himselfe wel in this : but further also did giue them to vnderstand, as touching many of their Neighbours about them, and themselves withal, that many heauy iudgments were towards them. In al which things, the King of *Moab* was so little pleased, that now his Mountains, by a strong consumption, were so cleane turned to Mole-hills, that he dismissheth his Prophet with no such promotion as before he spake of, but, as it seemeth, iust with nothing, & telleth him besides, it was the Lord that kept him frō honor. Neither is it an easie matter I thinke, for any Men-pleasers of ours, to come into any special fauor with that sort of people, though indeed they had the guift of prophesie as much as *Balaam* here we see had : vnlesse either already they serue euen the basest humors they haue ; or put the in hope, that so they will. Hitherto we find no worse thing in *Balaam*, but only that hauing, as we vse to speake, a speciall good guift, he also gaped for promotion : a common disease with many of vs much meaner than he. But now before he departed, it appeareth after, he gaue the very vnhappy and shreud aduice : to lay some such baite for the *Israelites*, as whereby to entangle them in sinne ; that so they might haue some hand against them. Which also it is most likely he did (for that is the manner of such Prophets with vs, euen against their owne Brethren & Fathers too) cyther for some reward that some of them gaue him ; or, thereby the rather to mooue them to haue that regard vnto him : and afterward had his reward with those, that by his aduice did put it in practice. Certain light Women therefore of *Moab* and *Midian*, intice diuers of the *Israelites*, by affording them the vnlawfull vse of their bodies, to bee with them at their Idol-feasts also, and so to commit Idolatry to *Baal* in Mount *Peor*. And one especially among others of the Children of *Israell* (*Zimri* by name) one of the chiefeft of the Tribe
- Ibid. 5-7.
- Ibid. 37.
- Ibid. 8-14.
- Ibid. 15-21.
- Ibid. 21-35.
- Ibid. 36-41.
- Ibid. 23, 24: 13.
- Ibi. 24. 14-24
- Ibi. 10, 17, 25
- Num. 24 : 14  
31 : 16.
- Ibid. 13 : 8.
- Ibid. 25 : 1-3.  
17, 18.
- Ibid. 6, 14, 15.
- of



of *Simcon*, very audaciously in the sight of all the people, to the great offence of many, did then also bring in with him, one *Cosbi*, a *Midianitish* Lady, into his tent, there to take their pleasure together, even to the full. But *Phinehas* the son of *Eleazar* being exceedingly moved to see so shameles a part, caught a *luelin*, ran after, & thrust the both thorough their bellies, as it seemeth, even as they were in that their sin. By which extraordinary zeale of his, the Lord was so pleased, that even for it he did highly rewarde him, and besides that, remitted a great part of his indignation against the people that so greivously had offended now: and yet notwithstanding he would haue some farther Iustice done vpon the greatest offenders: and so there perished, for that sinne, to the number of foure, and twentie thousand. This being done, it seemeth his Iustice was now satisfied towards his people, for that their infidelity and disobedience (almost forty years since) at *Kadesh-Barnea*, for that now hence-forward we haue no mo so fearefull and grieuous executions of them, but very milde and gracious dealing a long time after, all his dealing with them (in a manner) boading now, that he had kept them long enough in the Wildernes, and that now he would straight-way bring them into the Land that long before hee promised vnto them: some of his dealing (notwithstanding) not so plainly as yet shewing the same; but other tending more directly vnto it. Such of his dealing with them since, as doth not so plainly import that matter, is part of it such order as he tooke in diuers things now: and partly in certaine Lawes which it pleased him now to giue them, or at least to put them in mind thereof being giuen before. The order that now it pleased him to take in diuers things, was most of it publickly or openly done: but more priuately the other. That which was more publickly done, was first concerning the whole people: then, concerning certain of them. That which concerned the whole people, was, that now the number of them must be taken againe: a good probable token, that now there was not any great execution to be done on them heereafter; when GOD is now disposed to let them see how many he hath left them, notwithstanding all those executions that one way or other he had done vnto them before. Being therefore numbered, they fall out to be as many as before, and somewhat moe: the Tribe of *Ruben*, 43730: *Simcon*, 22200; *Gad*, 40500; *Iudah*, 76500; *Issachar*, 64300; *Zebulun*, 60500; *Manasseh*, 52700; *Ephraim*, 32500; *Benjamin*, 45600; *Dan*, 64400; *Asher*, 53400; *Nephthali*, 45400; in all, 601730. besides the *Leuites*, who notwithstanding were numbred a-part by themselves, all the males of them from a month old vppward: and were found to be 23000. These were numbred by themselves, for that they were not to haue any part of the land with the others: but to those others which were now growne vppe instead of their Fathers that were numbred before, was the whole land to be diuided; more of it to those that were moe, and lesse of it to those that were fewer, but yet by Lot. Wherein also we haue one thing specially noted vnto vs: namely, that of all these thus numbred by *Moses* and *Eleazar* now, there was not one man left of those that were numbred before, sauing onely those two that had that promise before made them, *Iosuah* and *Caleb*. That which concerned certaine of them, was, that by occasion that *Zelophehad*, one of the Tribe of *Manasses*, had no Sonnes but Daughters onely, and they (being five) came and made request to *Moses* and *Eleazar*, and to the Princes of the people, that they might not be neglected, but haue some portion of the Land vnto them as others had: it was by the Lord himselfe ordained, both that they shoulde haue their part of the Land aswell as the rest; and that it should be a perpetuall Law among them, that if any had no Sonnes but Daughters, then should his Daughters inherit before any other of his Kindred or bloode. A manifest checke vnto the course that the Children of this world do commonly vse: rather to make choise of some of their name, though they be not so neere in blood; than to suffer their lands to descend vnto their daughters. And whereas the Lorde himselfe acknowledgeth, that the Daughters of *Zelophehad*, demanded no more but their right therein: it may be the other course is before God a manifest wrong. At least it is an vnkindly course (for a foolish pompe and pride of the world) so to prefer others



- before their owne naturall Children, so long as there is no cause in them so to vary: preposterously chusing, that looke what blessings it pleaseth God to allot vnto them heere (whether authority, riches, or honor) such as are of their name though farther, than those that are of their blood and neerer, shoulde haue the fruition or benefit of them. A kinde of vnkindlynesse, that (I thinke) we finde not in any liuing creature besides: and a sore charge withall; that pride and vanity do clean ouer-rule, the instinct of Nature and equity too, in those that doo it. Now, in that it pleased God, by that occasion to take that order at this present, it might be enough to lift vp their minds to this good hope, that now shortly the Land was to be diuided among them. That which was more priuately done, was, that *Moses* being tolde by the Lord, that shortly now hee should go vp to the Mount *Abarim* and there die, when first he had scene the Lande that God would giue vnto the people, *Moses* then besought the Lord to aduise himselfe of one to gouern the people after him: and the Lord againe told him whom he would haue, & in what sort he should be called vnto it. The Lawes that it pleased him now to giue them, were most of them as touching his publicke worship in the Sanctuary: but some of them, but onely about their priuat deuotion at home: but as we sayd of the others before, so are we to resolute of these also; namely, to reserue them to another place much fitter for them. Such of the Lords dealing with them as more directly tendeth to shew, that they were shortly now to enter the Land promised vnto them, doth first concerne some of the people of those parts by them: then, their owne affayres about the same. The people by them, whom first this dealing of his concerneth, were the *Midianites*: concerning whom, wee are first to see the story it selfe; then, some orders (in the nature of Lawes) that then were taken. As touching the Story it selfe God willeth *Moses* to take reuenge of them on the behalfe of the Children of *Israel*, before hee dye: that is, to execute his iudgement on them, for their bad dealing with his people. Whereuppon of euery Tribe one thousand, 12000. in all, are sent against them vnder the conducting of *Phinehas* the Priest, who notably preuailed against them, destroying all the males, and fīue Kings of them, and *Balaam* withall, burning their Citties, and bringing home with them a very great booty: Beeues, 72000. Asses, 61000. Sheepe 675000. and young Women, 32000. And notwithstanding the great destruction that they made of the people, and this great spoile that they brought away with them, together with abundance of Iewelles besides, when the Captaines tooke muster of their Companies to deliuer them home againe, or to dismisse them, they founde not one man of them all wanting: and thereupon, perceiuing the great fauour of God towards them in that his preservation of them, they voluntarily brought in a great offering vnto the Lord of the Iewels that they had gotten for their owne part, besides all such as their Souldiers had to themselues, 16750. Shekels of gold. Another example of the seuerity of Gods Iustice, against such as are greuous vnto his people: as these enticing them vnto sinne, made many of them to bee destroyed. The order that now (in the Nature of Lawes) was in diuers thinges taken with them, was some part of it such as wherein it seemeth the Lordes minde was, that in such cases so they should do afterward also: some part again, but such as was prescribed but in this case only, but such as out of which themselues might well take direction in other such like cases besides. Those that in such case were, as it seemeth, to stand stil, were two: one, for themselues that came from the wars; the other, for the booty that they brought with them. As touching themselues that came from the warre, because they had saued the married women and men-children aliue, it seemeth as yet, *Moses* was offended with them, and bad them go and slay them also: and, for a time to tarry without the hoast, and to purify themselues and their garments too, according to the Lawe. As touching the bootie which they brought with them, it is no more but this, that *Eleazar* the Priest doth shew them how it also was to bee purged: the mettall by fire (a good way withall to abolish such superstition, wantonnesse, and vanity, as it is not vnlikely but that many of their Iewels were stained withall) the rest by water. That which it seemeth
- Ibid. 12-17:
- Ibid. 18-23.
- Num. 31: 1, 2  
Ibid. 3.  
Ibid. 4 12.
- Ibid. 32-35.
- Ibid. 48-54.
- Num. 31: 13-20, 24.
- Num. 31. 21-23



meth was but for that time onely, but out of which themselves might well take direction in such other cases besides, was the diuision of the rest of their bootie (or that which was left, after that they carried out of the hoast as was appointed:) and therein, how the High-Priest was to be considered out of the one part of it; & the *Leuites* out of the other. It was to be parted into two equall parts: one, to the Souldiers themselves; the other, vnto the rest of the people. Of that which *Ibid.* 35-41. fell vnto the Souldiers, the High-Priest was to haue, of euery five hundred, one: and so his part was 675. Sheepe; 72. Beeues; 61. Asses; young women, 32. Of that which fell to the rest of the people, the *Leuites* were to haue, one of euery fifty. *Ibid.* 42-47. ty, and so ten times so much among them all, as *Eleazar* had to himselfe alone: that is, of Sheepe, 6750; of Beeues, 720; of Asses, 610; yong women, 320. Such of the Lords dealing as concerned their owne affaires there, did partly respect that side of the Countrey where now they were: but chiefly the other which was beyond *Iordan*, whether shortly they were to go. As it respected that side of the Countrey where now they were, some part of it was about the settling of some of them there: and some part againe, about that long iourney of theirs, that now they were at a point to finish. About the settling of some there, it was that two Tribes and an halfe were allowed, on certaine conditions, to haue their portions on that side of the Riuer: a good and probable likely-hoode, that now the rest also were soone to be placed, when as these had their places allowed heere. But as it may seeme, it was not so well moued by these: nor so well graunted by the others neyther. Not so well moued by these, because they diuided themselves thereby (so farre as they did) from the rest of their Brethren: and there-in from the Tribe of *Judah*, and from the exercise of their Religion. Not so well granted of the others neither, because they knew not yet, what people they should neede to inhabit the Countrey on the other side: and needfull it was, that they had enow to inhabit it, that so they might better expell the *Canaanites*, euen by their multitude, not leauing them place to inhabit there. If any had spared, they might haue taken the best to themselves, and haue left the rest vnto them: but so themselves might haue kept and dwelt together, which in many good respects had been the meetest; both for the one, and for the other. And not onely *Moses* did now soone after tell them, that those which inhabited there before, were a greater people than they, (and then were all those few enow there to inhabit:) but God himselfe also tolde them in effect as much before, by giuing them to vnderstand, that they had neede to bee encreased to a greater number before they should bee enow to furnish the Land with Inhabitants sufficient for it to beare. That which was about that long iourney of theirs that now they were at a point to finish, was, that now by Gods appointment all their iourneyes and places of their aboad or Stations, were to be set downe by *Moses*, which also hee did: a very good token to them, that now their iourning was almost at an end, when thus their iournies were to be set downe; as in casting an account, it is a Token, that the particulars are all come in, when the totall summe is gathering. A good patterne also to them and to vs too, what manner of Pilgrimage we haue heere in this worlde: oft changing our Stations, but euery where (lightly) leauing some token of our folly behinde vs: would God it were so, that we neuer remoued nor settled againe, but onely as the Lorde should direct vs. Such of his dealings as respect the other side, whether now shortly they were to go, doo some of them concerne the whole people: and some, but certaine of them onely. Those of his dealinges with them that concerne them all generally, are two: one, about the ridding of the Lande from the former Inhabitants of it; the other, about diuiding or parting of it among themselves. If the charge be now so specially giuen them to destroy or driue out all the inhabitants of the Land, it is a plaine token, that God doth meane them it now: and in that they were willed to driue them out for their owne good, it is a speciall good warning to vs when we come to professe Christ, so to deale with our home-enemies, the motions of our corrupt Nature; and to all Magistrates besides, to cleere their people (so much as they may) of all the enemies of the Gospell among them.



Ibid. 34: 1-15 them. For the diuiding of it among them, he first dooth shew them what it is, that so they might diuide it among them: then, who they are that should diuide it. Ibid. 16-29. If now they haue so speciall charge of diuiding it among themselues, that also is an euident probability, that now shortly they are to enioy it. And seeing the bounds that are set downe vnto it, doo plainly shew, that the whole Land that God did yet meane them, lay on the West side of *Jordan*, and the Dead-Sea, extending vnto the great Sea (which since is called the *Middle-earth-Sea*) Westward; as also, from *Edom* on the South, to *Libanus* on the North: hence may wee more fully see, that the two Tribes and an halfe that seated themselues on the East side of *Jordan*, and that Dead sea, may account themselues, to be much of their own placing; and that therein they did not so well for them-selues, as other-wise they might haue done. For although the bounds of the Land be extended East-ward sometimes to *Euphrates*, yet, because now, when they are to enter, and to diuide so much among them as the Lord dooth meane them, it is all on the West side of *Jordan*, that he speaketh of vnto them: it rather seemeth, that those places are not to be taken, as though the dwelling of the body of the people should at any time extend so farre, or any thing neere (for then, for the truth of the promise of God, by likely-hood there would haue beene some order now also taken for it) but on-ly, that a time should be, when their Dominions should be so farre extended, as af-terward it is true they were, albeit the same lasted but for a while. True it is, that *Moses* to the people, and God vnto *Iosuah* in those places before recited, doo both so farre extend the boundes of the Land, after that the two Tribes of *Ruben* and *Gad*, and that halfe Tribe of *Manasseh* had made their request for that part of the Land on the East of *Jordan*, and had the same granted vnto them: & so might some conceiue, that the bounding of the Land on the West side of *Jordan* was framed accordingly, on presuppofall, that those others should haue their places before, and it should be onely for the nine Tribes and an halfe that remained. But the truth is, that although *Moses* did vtter those words after, yet in the former of those two places of his, he doth but recite the speech of the Lord which was vttered long before, almost in the beginning of the second yeare of that their pilgrimage, as it appeareth by the next verse immediately going before. So it seemeth that the abounding of the land on the West of *Jordan*, was not, as onely for those nine Tribes and an halfe that remained: but for them all, for the bodie of their dwelling; and so for those other two and an halfe also if so they would; but that they now had rather haue their place on that other side of *Jordan* as is declared. And so do their owne words seeme to import also, when as they make so speciall sute for it, and in that respect renounce their part beyond *Jordan*: plainly implying, that that part onely which was beyond *Jordan*, was that which was ordained for them; for all the whole people generally, and so for them also among the rest. Those his dealings with them, that respect but certaine of them onely were, first, for the *Leuites*: then, for the Daughters of *Zelophehad*. For the *Leuites*, the order that it pleased him to take, was, that whereas they should now come vnto all the Citties of the *Canaanites* (which are noted to be about fixe hundred) they should set out eight and forty of them, wherein the *Leuites* should dwell with the others that dwelt therein, and haue certaine grounds about the same, whereon to keepe their Cattle, which grounds the Text calleth by the name of Subburbs. But as touching these grounds or Subburbs, the Text it selfe is so hard to vnderstand, that there be diuers opinions of it: the Text first setting downe one thousand Cubits onely, out-right from the walles round about, to be for those grounds or Subburbs; and by and by setting downe two thousand mo (as it seemeth) in like sort also. In which variety, it seemeth to me, that out of *Rabbi Salomon* we may best gather the meaning of it: namely, that the *Leuites* Subburbs or Grounds should be those thousand that are spoken of first; and that the second two thousand that are spoken of after, is but to shew, in what sort or manner they were to bee layde out. Which was, that measuring out two thousand Cubits right from the walles, the next halfe of these, or one thousand of them next to the walles, should bee to the

Ibid. 34: 1-15

Ibid. 16-29.

Deut. 1: 7, 11:

24. Ios. 1: 4.

1. Sam. 8: 3.

1. King. 4: 21

2. Chro. 9: 16.

Esra. 4: 20.

Deut. 1: 6.

Num. 32: 5,

19, 32.

Chinan. Flissh.

pa. de Nesc.

Messia. Lib. 3.

Cap. 3.

Num. 39: 1-5

7, 8.

Lysa in Numb

35. Litra. G.



the common vse of all the Citty, but not to build on, but to reserue such a space about them to other vses, and for their exercise and pleasure: and the farther thousand of these two, to bee for the *Levites*, peculiar and proper to them for theyr Cattle. Out of which Leuiticall Citties hee ordaine d likewise, that there should bee sixe of them (three on the one side, and three on the other of the Riuer *Jordan*) set out also for Citties of refuge: and setting downe the vse of them; he doth by that occasion set downe certaine thinges likewise concerning the shedding of bloud. The vse of them was, that if it shoulde at any time so fall out (as it was like ouer often to be) one man should slay another, then might he, for his owne safety, haue some place of refuge, till his cause might come to indifferent hearing: and not be tumultuously slaine by some Kinsman and friend of the other party, in that their heate, as otherwise it is often seen. But whereas we see here, that there are allowed as many Citties of refuge to the East-side of *Jordan*, as to the west (in length, indeed, reaching almost as far as the other, but in breadth, but about the fourth part of it, & as it seemeth, scantily so much) out of this may be probably gathered, both that there was like to bee as much disorder of that kinde, in that one quarter as in all the rest besides (and that might bee so the rather, for that the chiefe publike exercise of their Religion was to be on the other side, whereunto they could not, as now they placed themselves, so well repaire:) and that this might haue beene a faire warning vnto them, not so easily to diuide themselves so far from their Bretheren as now they did, euen in that respect also, though there had beene none other but it. Those thinges, that by this occasion are set downe concerning the shedding of bloud, are in effect but to shew, in what case such protection by those Citties of refuge was to be allowed: & in what case not. But then by occasion thereof, there are diuers particulars besides: some of them most respecting such as should iudge of those cases; others, most respecting the parties themselves. To such as should Iudge in those cases it was prescribed, that if any might seeme vnto them, rather to haue deserued death, than to haue such protection allowed, yet that no man should be so condemned, vppon the witnesse of one man onely: and when they had found, whether a man were to dye, or to bee allowed that protection, then were they to doe execution accordingly, and in no wise to take any rancome or fine of such offenders, cyther for sparing of their liues, or to enlarge them from the praeinctes of their refuge-Citties. For the parties themselves it was prouided, that they had no protection, but onely within the praeinctes of those Citties: and, that there they were to abide during the the life of the High-Priest that then was. A comfortable figure of the death of Christ our High-Priest, to all such as are distressed about their sinne: and, a reasonable plaine warning withall, that the more wee are partakers of that anointing with him, the readier should wee bee hence to depart, when as by affoording such Malefactors the benefite of his death, his life must needs be so much the more in danger by this. For the daughters of *Zelophead*, the order that was taken, was, not onely for them, but for all others also that should afterward bee in such like case, as wherein these were now: namely, that whereas, by order taken before, they did inherit, now was it prouided for likewise, that they should not marry out of their own Tribe (and that so it should be for all others also) that so the Land of any one Tribe, might neuer goe forth to be ioyned vnto another. Which, it may be, might likewise proue a notable good bar, to the immeasurable greedinesse of diuers, if in other States, or among other peoples it were vsed likewise, that by such means no land should be as it were transported, out of one Prouince, county, or Shire, vnto those that haue their chiefe aboad in another.

- A 5. In their Story of the last two monthes aforesaide, we are to see; first, howe *Moses* maketh an end of his course: then, how *Ioshuah* beginneth his. As touching *Moses*, being already put out of doubt, that he should not goe in with them into the Land, and being very ieaious of them, that after his time they would be in danger to fall away to Idolatry, he thought good, now to labour them so much as he could, to leaue them (as it were) fast vnto God: and God likewise doth helpe him forward in the same course, before that he doth take him from among them. So are we first to consider



Deut. 1: 3-5.

Gen. 46: 27.

Deut. 10: 22.

Ex. 18: 13-26

Deut. 1: 9-17.

Ex. 10: 18-21.

consider of those his employments: then, how hee finished his course among them. Those his employments were all of God, and all occasioned by the brittlenesse of the people, all being to this ende directed, so to establishe and settle, and so to leaue the people with God, as best might helpe so to keep them, that neuer after they shold fall from him again: first, by such things, as he would presently haue to be done among them; then, by one other that he wold haue left vnto the for the time ensuing. Those things that he would presently haue to be done among them, were two: one, that they should be specially called vpon, to keep fast vnto God; the other, that he would haue the couenant, that was made betwixt God & them, now to be (on his part) renewed again. For the former, as God would haue it, so doth *Moses* set himself to performe it, euen in the best manner he can: both by his owne speech vnto them; and by his earnest prayer for them. By his owne speech vnto them, he so laboureth them in it, that whosoever doth but a little enter into the consideration of it, may reasonable plainly perceiue therein, that he doth it not onely as directed thereunto of God, but also, out of his owne most inward and heartie affection withall; bestowing a notable farewell vpon them therein, and so earnestly labouring them about it, that it is most euident, himselfe was desirous of it. A very good example to all that are in yeares, or any way else finde themselves to bee wearing away, to be carefull, before they goe hence, to leaue all such as they leaue behind them, especially those of whom they haue a more speciall charge, as fast vnto God as possibly they are able to doe: and not to bestow their whole care on that behalfe of those they haue, and that little time that then is left them, onely about ordering (as most men doe) their earthlie affaires and estate vnto them. But the comon sort of men are so voide of godlinesse themselves, that it is no maruell if wee finde no such thing in their deathes when as their liues were altogether destitute of it. In what sort *Moses* did labour them in it, to the end that we may the better finde, we are more specially to looke into the course hee obserued therein, and so wee shall finde, that although hee diuers times intermingle one with another, as the earnest affection of his owne hart (both in goodwill towards them, and for the loue of the businesse hee had in hand) did now and then lead him: yet, for the most part hee dooth first earnestly exhort and labour them to continue in that their duty and seruice to God; and then dooth put them in minde likewise of many of those things, wherein that duty or seruice of theirs was to be performed. When he doth exhort and labour them in it, yet doth hee both put them in minde of diuers fauours of God towards them before: and himselfe earnestly mooueth them to doe their duty, and to persist and abide therein. The fauours of God towards them before, that he doth put them in minde of now, were, one of them in *Egypt*, and in the *Wildernesse* ioyned together: the others, in the *Wildernesse* onely. That one in *Egypt*, and in the *Wildernesse* ioyntly together, was, that whereas they went downe thither but onely threescore and tenne persons, God had brought them now to bee like to the Starres of Heauen for multitude: being then, as wee saw before in the last Section but this, about 600000. able men to the filde. Those others that were in the *Wildernesse* onely, were, some of them of farther remembrance: and some, much neerer. Those that were of farther remembrance, we may account to be all such as were before they were turned backe againe into the *Wildernesse*, when otherwise they had liberty giuen them to haue entered into the Land of Promise, and were mooued so to haue done: and of these we finde, that he maketh mention of one which was before the Law also was giuen; and others after. That which hee mentioneth now, and yet was done before the Law was giuen, was that better order that hee tooke with them for the hearing and determining of their Causes and Controuersies, and for the better gouernment of them all generally, by aduise of *Jethro* his Father in Law, as we saw before. Those which were after the Lawe was giuen, were, some of them ensuing thereon: and some againe, about that their turning backe into the *Wildernesse*. Such as ensued the giuing of the Law, were two: one, about a motion that themselves then made; the other, about a great sinne, that shortly after they committed. The motion that themselves then made, was, that being affraid of that fearefull voice of God, they now



now desired, that God would speake no more to them, but onely shew his mind vnto *Moses*, and that they would doe, as he should direct them: which also was granted vnto them. That which was about the sinne, that shortly after they committed, was, that when they had worshipped the golden Calse, and the Lord was so offended with them, that hee would haue destroyed them for it, hee did earnestly entreat for them, attending the Lorde about that matter, forty dayes, and forty nightes, and at length, got pardon for them, had the Tables renewed, and liberty to goe forward in the iourney againe, with the Lordes good fauour. About their turning backe into the Wildernesse, hee putteth them in minde, how the Lord from *Horeb* would haue had them goe and enter the Land, how he departed from *Horeb*, and comming D to *Kadesh-Barnea*, hee offered and exhorted them to make their entry: but that they would then haue Searchers, and, by their discouragement, did plainly refuse then to goe in: that thereupon the Lord was very sore displeased with them, and would not then giue it vnto them: though the next day after they were sorry that so they had done, and offered to enter, but yet were repulsed; and that so they had continued there a long time. Those that were much neerer, or of latter memory, were of two sortes: some of them, appertaining to that time of Gods displeasure, after that they were turned backe to the Wildernesse againe, vntill the time that God gaue those two Kings of the *Amorites* into their handes; others, to the time ensuing, after that the said displeasure of God was now asswaged towards them. During that time of his displeasure, and vntill the time came, that hee made them victorious against those their Enemies, and gaue their Land and Citties vnto them, the things that now he putteth them in mind of, are but few: as, that from the time they were turned back to the Wildernesse againe, it was thirty eyght yeares before they could get ouer the Riuer *Zared*, in the Frontiers of the Kingdome of *Sihon* King of *Basan*, and entring into the Dead-Sea, about the midst and East-side of it; that *Aaron* in that time died, *Eleazar* his Sonne succeeded; that the *Leuites* were taken to the Ministry, and should haue no portion among their Bretheren; that they were forbidden by the Lord to moue Warre against the *Edomites* their Bretheren, as also against the *Moabites* and *Ammonites*, for that God would giue them no part of their Land; that yet neuerthelesse he would giue vnto them the Land of *Sihon*, one of the Kinges of the *Ammonites*; and howe the Lord punnished those that did so fouly offend at *Baal-Peor*, and yet notwithstanding preserued the rest. When the time of that displeasure was now ouer-blowne, the thinges that he mentioneth thereunto appertaining, were; first, the obtaining of that part of the Land on the East-side of *Jordan*: then, for the time that themselues did afterward lye therein. As touching the obtaining of it, hee putteth them in minde in what sort it pleased God to giue it vnto them: as that sending to *Shihon*, first for leaue to passe quietly by, and not onely being therein reiecte, but with all his forces encountered also, being so prouoked they set vpon him, and preuailed against him; and so proceeding against *Og* likewise, coming against them with all his power, they ouerthrew him in like manner, as they had the the other before. For the time that themselues did afterward lie therein, which was, as it seemeth, some reasonable time, hee maketh some farther recitall of that Land: and then speaketh of some others concerning the other whereunto they were going. The farther recitall that he maketh of that Land, is, but how it was bestowed on the *Rubenites*, *Gadites*, and halfe the Tribe of *Manasses*: and what Citties in it should be the Citties of refuge, which were, *Bezar* among the *Rubenites*, *Ramath-Gilead* among the *Gadites*, and *Golan* in that halfe of *Manasseh*. Concerning the Land whereunto they were going; first, as touching the Land it selfe, that it was a maruellous good Land: but then, as touching himselfe and the rest of the people, that himselfe was denyed for their sakes to enter in, but was willed to encourage *Iosua* who should succede him, which also hee did; but that they should goe in and possesse that good Land, yet not because they were more than others, but onely of the loue of God towards them. Himselfe doth earnestly moue them to do their duty, and to persist and abide therein; first, but generally: but then after more specially also. Generally, that they would hearken vnto the ordinances and Lawes that he

Deut. 1:18.4:  
10-14.15:22-27.Ex. 32:1-14,  
31,32,34-33:  
1-3,1-17-34  
1-4,9.28-35.  
Deut.10:1-11Nu.13:1-14:  
45.  
Deut.1:6,8,  
19-21.  
Ibid.22-33.  
Ibid.34-40.  
Ibid.41-46.Deut.2:14,15  
Chro.adrichom.  
Deut 10:6-9Deut 2: 1-13.  
Ibi.16-33,37.  
Ibid. 24, 25.  
Deut.4: 3, 4.Nu.21: 21-35  
Deut.2:26-36.  
3: 1-11.

Deut. 3: 29.

Nu.32: 1-40.  
Deu 3: 12-20Deu 4: 41-43  
Ibid.8: 7-9.12  
10-12.  
Num. 10: 12.  
Deu.3: 21-28  
4:21,22,23  
Ibid.11:31.7:  
7.8.Deut. 4: 1. 5:  
1.6:1-3.8.  
1, 6.



he reposed vnto them, and taught them; themselves and their Children: that it might goe well with them, and that their daies might be prolonged, and themselves mightily encreased, in the Land which the Lord God of their Fathers did giue them, and which flowed with Milke and Hony. More specially he willet them to inquire, if euer any people had such fauours, and were so dealt with as they: so to be deliuered out of such bondage as they were in, and now to haue such Nations cast out before them, that they might be planted in their roomes, that neuerthelesse this was not for any worthinesse or righteousnesse in them (they being a very bad people, as their doings about that Calfe, and at *Kades-Barnea* might witnesse) but for that the Lorde had a loue vnto them, as they might see in all the way that hee led them, wherein though hee might seeme sometimes to deale some-what hardly with them, to let themselves see what was in them, yet he did them no hurt, but as a Father nourtereth his Childe, euen so dealt he with them also. Then, that they did in no wise forget that day wherein the Lorde in so strange and fearefull manner, gaue vnto them his Commaundementes, and entered thereby into Couenant with them: at what time themselves were so affrighted at the fearefull thinges they saw and heard, that they desired that he would no more speake vnto them in that fearefull manner of his, least then they died, as not able againe to abide it, but that he would deliuer his will vnto him to bring vnto them. Especially to remember, that the Lord is God alone: and seeing they saw no similitude, in no wise to make any Image of him, nor to worship any Idols, but vtterly to destroy them, they beeing deliuerd out of *Egypt*, to bee a peculiar people to him: otherwise assuring them, that they should vndoubtedly perish, the Lord their God being a ialous God, and withall a consuming fire: and in no wise to doe after the waies of the former people, in any of their seruice to him: but to come to the place that the Lord should chuse, and there to worship: but as for that people themselves and their Idols, not to spare the people, and vtterly to roote out their Idols, because that otherwise they should bee to their owne destruction. And not onely to bestow all their Religion and zeale in detestation of Idolatry, but especially to giue themselves to performe and doe whatsoeuer the Lord requireth of them, framing all their waies agreeable thereunto: to which end hee doth not onelie oft-times exhort them vnto it (and sometime ioyneth the Priestes and *Leuites* with him therein) but also giueth them to vnderstand, that it should bee for their owne good, to the riddance of their Enemies, to the enlarging of their owne enioying of that good Land, and in all their wayes, and in all their affaires, to be most blessed, but otherwise to bee most miserable. Neyther doth hee onely exhort them thus to do generally, but with all, doth put them in minde of some chiefe and principall branches thereunto appertaining: as, not onely to feare him, and to walke in his wayes, and to that end to circumsise their heartes, and to harden their Neckes no more; but also to loue him with all their heart, with all their Soule, and with all their might, to make much of those his ordinances and Lawes that now he gaue them, and when the Lord should in their promised Land chuse a place whither they should repaire vnto him, thither then to bring their offerings, and to reioyce in him, and, as it were to make merry with him. To which end hee doth put them in minde withall, that although the Heauen, and the Heauen of Heauens, were the Lorde their Gods, yet made he choyce of their Fathers and them, mightily deliuered them out of *Egypt*, preserued them from the strange and fearefull ruyne of others, and now did giue them a notable good Land to dwell in: and assureth them besides, if they would so doe, that he also would set his heart vpon them, encrease them, and blesse them, and remooue the plagues of *Egypt* farre from them. Which that they may the better doe, he directeth them farther to certaine Actes of such nature as may better settle it in themselves, and deriue it to others besides: both at their first enterance into the Land; and for afterward also. At their first entrance into the Land, againe ioining others with him, euen the Elders of *Israell*, hee directeth them to set vp great Stones, and to plaster them, and then to write the Lawes of God thereon, to bee a remembrance vnto themselves how to walke there, and to bee a direction to others also: and comming to the Mountaines of *Gerizim* and *Hebal* (a little within the borders



borders of the Lande, where they were to make their first entrie) there, besides the rearing vppe of such Stones, and an Altar vvithall, they shoulde in set and solemne manner, pronounce both the blessinges and curses of the Law vppon themselues and others, the blessings on the one Mountaine, and the curses on the other, themselues also being indifferently or equally parted on them, and by answering *Amen* to euery of them, so to conclude vppon themselues, either to their good or euill, as their wayes or dooings should be. For afterwards also he protesteth vnto them, that he had taught them such Ordinances and Lawes as the Lord had willed him to teach them; that they were their wisdom and vnderstanding (and their righteousness before God) in the sight of all people, who would readily graunt, that they onely were a wise people, and of vnderstanding, and a great Nation; and that by those they so farre exceeded all other Nations, as that none of them all was compareable vnto them: that therefore they shoulde write those Lawes of God on the poasts of their howses (as the best vp-holding of them, being well obserued withall) to make their vsuall talke of them, and diligently to teach them vnto their children, yea and to sharpen them therein, that so they may afterward haue some good edge in them for such matters, and not to leaue them so dull or Leaden as in those matters al others commonly are. As touching those things wherein that duty or seruice of theirs was to be performed, and of which *Moses* doth put them in minde for many of them, they are most of them such as from God he had giuen them before: and yet because they are heere again remembred, therefore it is meetest for vs heere againe to consider of them: especially, seeing that, before they are in the Text set downe, wee are so plainly admonished, that all these were giuen by *Moses* in that valley or plaine of *Moab*, ouer against *Beth-Peor*, on the East side of *Jordan*, after that they had subdued the *Amorites* there: which note there be of the learned, that refer to the Lawes that followed; though somewhat too much restraining the same to the repetition of the Commandements soone after ensuing. Whereas *Moses* in that note seemeth not so much to speake of the Commaundements themselues, which were giuen long before, and there but onely repeated to them againe: as of those that afterwarde followed, when first by reciting certaine fauours of God towards them, & by earnest exhortation thereupon to cleaue to the Lord, he had so much the better prepared them to haue the more regarde vnto them. But as touching those Lawes themselues, because we haue another place meeter for them, therefore do we referre them to it: and there-withall a farther consideration of that Prayer of *Moses* also. Of which at this time we consider no more, but onely that by that his earnest Prayer for them, he did not only for that present so entreat God for them, but left the same in writing besides to remaine among them: therein first acknowledging the great goodnesse of God toward that his people, & withal bemoaning their hard estate by their owne frailty at that present; but then entreating that GOD would take compassion on them, and renew them againe to his glory.

Ibid. 11: 26-

32. 27: 11-29

Deut. 4: 5-9.

6: 6-9, 10-25

11: 18-21.

Tremel. 1an. in

Deut. 6: 7.

Deut. 4: 44-49

Nu. 32: 1. 33:

48-50.

Tremel. &amp; 1an.

Psal. 90.

- A 6. As touching the Couenant which was made with them before, and God would now haue renewed againe, we haue no actuall renewing of it on behalfe of the people: but onely on the behalfe of God. And it may bee, that the actuall consent of the people, is not so much regarded now, because of their great frailtie or brittlenesse in cleauing to God, so often declared: and therefore, that God contenteth himselfe, by the Ministry of *Moses* to shew them, that he notwithstanding is the same towards them that he was before; and so now reneweth the selfe-same Couenant that he did make with them before. So first he putteth them in minde what experience they haue already had of him, as a thing that should so fully content them, as that now they should make no question of him: then, he laboureth them, that they would accordingly cleaue vnto him. The experience that already they had of him, was part of it in their Fathers dayes: and part, in their own. That which was in their Fathers dayes was that woonderfull and fearefull dealing of his, on their behalfe, in the Land of *Egypt*: so verie notorious, that although none

Deut. 26: 1-4.



- none of those to speake of that then remained were them-selues priuy vnto it, yet was the memorie thereof (euen to that day) so fresh among them, that none of them all could be ignorant of it; and yet that they were euen to that day so sencelesse therein, that they notwithstanding were little or nothing the better for it. That which they had in their owne time, and whereunto them-selues were priuie, was part of it in that long iourney of theirs in the Wildernesse: and part of it there, where then they encamped. In the Wildernesse they had found, that notwithstanding they had beene held therein forty yeares; and all that time had no repaire of apparrell, nor the helpe of ordinary sustenance: yet neither was that apparrell of theirs yet worne out, nor them-selues consumed, nor in ill liking for want of the sustenance which then they had not. In that place where then they were, they had found likewise, that God had deliuered those two Kinges of the *Ammorites*, and all that whole Countrey of theirs, and their Citties into their hands: and that they had already disposed of them, giuing all the same to the two Tribes of *Ruben* and *Gad*, and to the one halfe of the Tribe of *Manasses*. Hauing put them in minde of so speciall good experience of him and comming now to labor them, that they would accordingly cleaue vnto him, first he doth it but after an vsuall or ordinary manner, laying such matter before them, as might be of force to perswade them: but then he ascendeth to an higher kinde, or much more mightily ariseth vpon them, by shutting vppe with earnest protestations. After an vsual and ordinary manner he doth it, laying such matter before them as might be of force to perswade them, first by vsing some exhortation, and other good motiues, so to B keepe them vnto him, as that neuer they fall away from him: and then, if neuer-thelesse they should fall from him, that yet they would returne vnto him againe. So to keepe them vnto him, as that neuer they fall away from him, hee first exhorteth: and then, vseth some reasons, to mooue them vnto it. Hee exhorteth them, to haue speciall regarde to the wordes of that Couenant, both to obserue and keepe them well: and to practise them in all their wayes; that so they might prosper in all that they doo. His reasons are sorted vnto the matter of the Couenant, which is first set downe but generally: then, more specially. Generally, there was no more required of them, but that they also would enter into Couenant vvith him: and to moue them to it, first he putteth them in minde of their ovne readinesse thereunto; then, how God vvould graciously extend it to their children also. As touching their ovne readinesse there-vnto, he putteth them in minde, that novv they are all to that end assembled or gotten together, euen from the highest vnto the lowest: that hee may establish them to be a people vnto him-selue; and that he may be, as before hee svare vnto their Fathers, a God vnto them. As touching the extending of it vnto their children, he novv also telleth them, that the benefit of this Couenant is not to redound to them-selues onely, but also to al their posterity ensuing, euen as fully as to them-selues. More specially it vv as required, that they should not fall from him to any of the Goddes of those Nations: and to that end they vv ere put in mind that them-selves had seene the vanity and the abomination of them; and that, if so they should, it would bee an heavy burthen vnto them. As touching that knowledge of their owne, they are referred both vnto *Egypt* where they were borne & bred; & to certaine other Nations by which they passed in that their iourney: being now giuen to vnderstand, that God had therefore let them see the extreame folly and naughtinesse of them, that them-selves should neuer make any reckoning of them. That if they should, it would certainly bee an heavy burthen vnto them, it is first set downe but generally: then, more specially. Generally, that it would bee found to be a root, that would bring them forth Gaul and Worme-wood. More specially, first for every one particular person: then, for the whole, or most part of them. For particular persons, that though such an one might perswade him-selue, that neuer-thelesse in so doing he might do well enough: yet certainly the wrath of the Lord should lye sore vpon him, and vterly root him out from among the people. In setting downe how heavy the wrath of God would be vnto them, if the whole



whole or most part of them should so offend, we are to note, not onely what these  
**C** iudgements are : but also, in what sort *Moses* slippeth into the mention heereof.  
 In noting what the iudgements themselves are, we shall finde, that they are grie-  
 uous: and then, that whereas there might in the minds of some, arise a doubt there-  
 of, *Moses* fore-warneth (as it may seeme) how to resolute it. They are noted to be  
 so grieuous and fearefull, that the posterity to come, and very Strangers thereabout *Ibid. 11-18.*  
 should all stand astonied thereat: and should readily ascribe it to the sinne of the  
 people that dwelt therein. The doubt that might arise thereof, was, as it seemeth  
 to me, that they had not so grieuously offended, as so grieuous punishments might  
 seeme to import: and to that end it may seeme, that *Moses* doth so directly heere *Ibid. 19.*  
 referre things secret to the Lord himselfe; and withall setteth downe the thinges re-  
 uealed to be the rule that we should follow. It may be also, that hee would giue  
 them to vnderstand thereby, that howsoeuer they stood excused for all such matters  
 as God had not reuealed vnto them: yet for those that hee had reuealed (and such  
 they were, that he spake of now) they were in no wise to be excused. That *Moses* *Ibid. 21, 22.*  
 speaking but only of some one particular person or other before, doth neuerthelessse,  
 euen in the next words of all, so speake of punishing the whole land, as if there were  
 some generall Apostacy, of all or of most going before (which he dooth not lay to  
 their charge) it may seeme to be therefore done, to giue them to vnderstand, that if  
 any one of that kinde be borne with or spared, it may bee the ruine, if not of all ge-  
 nerally, yet of so many, as may bring those plagues vpon all. If neuerthelessse they  
 should fall from him, that yet they would returne vnto him againe, he doth not on-  
 ly exhort them thereunto: but also vseth a very good reason (out of the Doctrine it  
 selfe) to moue them vnto it. Being of mind to exhort them to returne to the Lord  
 againe, first he layeth a good Ground-worke before: and then, commeth in with *Ibid. 30: 1-7.*  
 the exhortation it selfe. The Ground-worke that hee layeth for it before, is, that  
 he putteth them in good assurance, that if then they shall returne vnto him, he will *Ibid. 8-10.*  
 most graciously receiue them againe. His exhortation thereupon is, that therefore  
 they would turne vnto him, that so in all things the Lord might blesse them, and do  
 them good. The reason that hee vseth out of the Doctrine it selfe, is the facilitie *Ibid. 11-14.*  
 and readinesse of it. He ascendeth vnto an higher kinde, and much more mighti-  
 ly riseth vpon them, by shutting vp with earnest protestations: first, by vrging them to  
 consider, that he hath set before them life and good, death and euill: good if they *Ibid. 15-18.*  
 should obey; otherwise most certaine euill, then, calling heauen and earth to wit- *Ibid. 19, 20.*  
 nesse, that hee hath set before them life and death, blessing and cursing: exhorting  
 them withall, so to make their choise, that euer it may go well with them.

**A** 7. That one thing that he would haue left vnto them for the time ensuing,  
 was that Song that he appointed *Moses* to deliuer vnto them. Concerning which  
 because it was to serue their vse after his departure, and to bee deliuered vnto them  
 but a little before, therefore haue we some such things first set downe, as best may  
 make the way vnto it: then, we haue the thing it selfe. Those things that we haue  
 first set downe, so to make the readier way vnto it, are such as are first performed by  
*Moses*: then, some others performed by God. As touching *Moses*, as he knew that  
 he was not long to tarry among them now, so doth he frame his doings according-  
 ly: first, as touching the Couenant aforesaide; then, as touching this Song ensu-  
 ing. As touching the Couenant aforesaide, according as God before had willed  
 him, so did he truly deliuer it vnto the people. As touching the Song ensuing, *Deut. 31: 1.*  
 that so it may be more welcome vnto them, as comming vnto them in a time most  
 needfull, when he should be taken away from them, he doth not onely tell them of  
 his departure: but doth so imploy himselfe besides, as is correspondent thereunto,  
 In telling them of his departure, both he giueth good reason of it: and doth farther  
 comfort them therein. The reason that for it he gaue them, was, first of his owne *Ibid. 2.*  
 disability now, not able any more to do them that seruice he was wont to do, being  
 now an hundred and twenty yeares old (whereas before himselfe had set down, that  
 usually the age of man was but three-score and ten, and that if his constitution or *Psal 90: 16.*  
 strength,



- strength was such that he could reach to foure-score yeares, yet would that ouerplus be but labour and sorrow: ) then, that the Lord had plainly tolde him, that he should not go ouer with them. The farther comfort that hee giueth them therein, was, from aboue, that the Lord himselfe would go ouer before them, and destroy their enemies before their faces: from beneath, that *Iosuah* should succeed him and go ouer with them, and that the Lord would be with him; and, that they should certainly do vnto the people on the other side, as on this side they had already done to those two Kings of the *Ammorites*. Whereuppon also hee willet them to plucke vp their hearts: and to bee assured, that God will neither sayle nor forsake them. His employments besides correspondent heereunto, that is, such B as did shew he was now drawing away, were two: one, that dealing of his with *Iosuah*; the other his dealing with the Priests the *Leuites* also. His dealing with *Iosuah* now was, that he called him before the people, and there assured him, that he should go ouer with them, that the Lord would be with him, and that he should giue them the land which the Lorde before had promised to giue them. His dealing with the Priests the *Leuites* was, that whereas himselfe had alreadie set downe the Law of God in writing, now dooth he deliuer the same vnto them to keepe, and chargeth them withall, that euery seauenth yeare, in the Feast of Tabernacles, they gather together the whole people, men, women, and children, yea, and the strangers that sojourned with them also (so Lay-people then, yea women and children, were accounted such as were to be acquainted with the written word of God then, albeit those things of the Old-Testament, were much harder for their capacity, then any thing almost of the New-Testament is since) & that the they read the Law vnto them, that so the people might both heare it, & learne it of them, that so al things might prosper with them: giuing the withall to vnderstand, that being so brittle as they were while yet he was with them, he could conceiue no otherwise of them, but that after his death they wold much more shew themselues in their kind, than yet they had done. As touching God, he willed *Moses* to cal *Iosuah*, & then both to come together vnto him: at which time the lord first dealt more specially with *Moses*; then, with *Iosuah*. His dealing with *Moses* was, to let him vnderstand, that the time being now at hand, that hee must sleepe with his Fathers, the people soone after would fall to Idolatry, and should be for the same grievously punished: therefore his pleasure was, that now they should haue some speciall warning giuen them thereof (so to preserue so many of them as should haue anie care to stand) and that this speciall warning for them should bee contriued into a Song which he would haue him set downe in writing, as he did there giue it vnto him. Which *Moses* also accordingly did. His dealing with *Iosuah* was no more but onely to encourage him, and to assure him, that he should bring the Children of *Israel* into the Land that he before had sworne to giue them. Comming then to the thing it selfe, first he getteth the people together: and then reciteth the song vnto them. To get the people together he imposeth that charge on the Priests the *Sonnes of Leuy*, but especially for the Elders and Officers of them: and giueth vnto them the reason why, both out of their owne common frailty; and out of the wonted hand of God against such dealing. In reciting the Song vnto them, we are to consider, not onely howe *Moses* discharged his duty therein: but also, what is the effect or substance of it. That *Moses* discharged his duty therein, we C are assured, that he deliuered by word of mouth, in the hearing of all the Congregation, the words of that Song vntill he had fully ended the same. The effect or substance of it is, to be a set admonition or warning vnto that people, how euil their wayes were before God: and how bitter fruites in time they would yeelde vnto themselves. Both which things that they might suffer to make deeper impression in their minds, and so might better conceiue the same, first hee vseth a Praeface or fore-speech thereunto: and then doth come to the matter it selfe. In the Praeface he purposely calleth on the heavens and earth to giue eare, as hauing no hope of conuenient audience among men; and appealing to all, whether hee hath not iust cause so to deale with them as he doth: and then both assureth them, that that which



which now he hath to say shall be vnto them (if so they can take it) as the comfortable dewe of Heauen, to the Plantes that growe on the Earth, and vnto the glory of God; and thereupon requireth of them, that they also giue glory to GOD. Comming vnto the matter it selfe; first, hee setteth downe the same bar generally: but then doth prosecute it more specially. Generally, hee giueth them to vnderstand, that GOD in all his iudgements vppon them standeth so cleere, that hee in nothing is to bee charged: but that they had corrupted themselues towardes him; not becing his Children, but a froward and crooked Generation. More specially; first, hee chargeth them with great sinne: and then denounceth heauy iudgements against them. To the ende they may finde out their sinne the better; first, he sheweth how graciously God hath dealt with them: then, how vnkindly they haue dealt with him againe. As touching the gracious dealing of God with them, he is no sooner entring into the consideration of it, but that hee wondereth, that so they could deale with him againe: and so beginneth with a greeuous expostulation with them about that matter: Then he willeth them to call to minde and to consider, that in his secret purpose he did not forget them in the distribution of possessions and Countries to other peoples, but at that time also, and nowe shortly to come to light, he prouided for them, though as yet he had not giuen it vnto them: and that, when they were in neede and destitute, hee supplied their necessity, and in the ende brought them vnto a rich and wealthy estate. As touching their vnkinde dealing with him againe, he giueth them plainly to vnderstand, that when they were so wel reared, and growne fat & wel liking, then became they wanton & stubborne against him: and gaue themselues to so grosse Idolatry, that so they seemed cleane to forget him, and to cast the memory of him, and of all his benefits towardes them, in vile contempt, euen at their heeles. In denouncing his iudgements against them, we finde in the ende, that neuerthelesse he willeth other Nations to haue that people of his in speciall regard: so that belike he doth not otherwise finde how to demaund iudgement against them; but that hee findeth much mercy mingled withall to those that are his. So it shall be good first to consider in what sort hee denounceth those iudgements against them: and then may we the better see, on what ground it is, and how far-forth it is required, that other Nations should make such a reckoning of that his people. In what sort he denounceth those iudgements against them, wee can no sooner endeouour to finde, but that we espy withall, that indeed he mingleth great mercy with them: and so are first to consider of those his iudgements: then, of such mercies as wee finde to bee mingled there-with. The consideration of those his iudgements yeeldeth vnto vs two principall branches: one, whence they doe proceede; the other, what they are in themselues. As touching the former, they are shewed to come, of a resolute and determinate purpose of God. As touching the latter, they are of two sorts: one, that as they prouoked him with those that were no Gods, so would he prouoke them with those that were no people, and such a people too, as in whom there was no likelihood at all, euer to put them in hazzard of that their Dignity; the other, that both at home and abroad their estate should bee very heauy, euen of all the sort of them. The mercies that wee finde to bee mingled with these his iudgements, are of two sorts: first, that he dealeth not so hardly with them, as, but in some respect, hee otherwise would; then, that at length hee taketh part with them also, against their Enemies. In that hee dealeth not so hardly with them, as, but in some respect, he otherwise would, wee haue deliuered vnto vs, what it is that otherwise he would haue doone vnto them: and what reason hee had, both of that his forbearing of them; and that other-wise so hee might, and would haue dealt with them. That which otherwise he would haue done vnto them, was, euen to haue scattered them abroad, and vtterly to haue abolished, from the face of the Earth, the memory of them. The reason why hee did forbear them therein, was, least their enemies should waxe proud thereat, and not to impute the same to the Lord, but to their owne power against them. The reason that otherwise he might and would haue dealt so with them, was, that they were so foolish and euill (which also was a speciall hinderance vnto them in the meane season:) and that the Lorde

Ibid. 4, 5.

Ibid. 6.

Ibid. 7-9.

Ibid. 10-14.

Ibid. 15-18.

Ibid. 19, 20.

Ibid. 21, 22.

Ibid. 23-25.

Ibid. 26.

Ibid. 27.

Ibid. 28-31.



had vndoubted experience of it. That neuerthelſſe at length (when he hath, to his good pleasure, humbled his people) he taketh part with them againſt their enemies, that alſo is very plainly ſet downe: to the iuſt terror of thoſe that at any time become enemies to the people of God; and to the ſingular comfort of thoſe that are his. Out of which that warning in the end doth fitly ariſe, to all Nations beſides, to make ſpeciall reckoning of the people of God: for that hee auengeth the blood of his Seruants, and is exceeding mercifull to them and their land; but of fearefull vengeance to all their aduerſaries. Which Song when *Moses* had recited in the hearing of the people, and in the preſence of *Iofuah*, who now ſoone after was to ſucceede *Moses* in the gouernment of them, he farther willed them to haue a ſpeciall regard thereunto, and not onely to motion it, but euen to commaund it vnto their Children: aſſuring them, that it was no matter ſo little concerning them, as that they needed not much to regard it; but that it was to great and ſingular good uſe vnto them.

8 How *Moses* finiſhed his courſe among them being now to be ſcene, wee are to note; firſt, how he was called vpon about it: then, how he alſo did readily adreſſe himſelfe vnto it. He was called vpon about it, the ſelfe ſame day, as it ſeemeth, wherein hee recited that Song vnto them: being then directed whither to go, to behold the Land, and to finiſh his life; and being then told againe, what the cauſe was, why hee ſhould not enter with the reſt into it. Hee readily adreſſed himſelfe vnto it; firſt, by doing ſome thinges beneath before he aſcended: then, by aſcending thither vnto it, as he was preſcribed. The things that firſt he did heere beneath, were two: one, that he bleſſed the Tribes of *Iſraell*; the other, that he laid his handes on *Iofuah*. In that his bleſſing of the Tribes of *Iſraell*, it ſhall bee good for vs alſo more ſpecially to marke, ſome thinges that belong vnto them all: and ſome, that belong to certaine of them. For thoſe that belong vnto all, doe for many of them ſhew what eſtate wee alſo are like to haue vnder the gouernment and protection of God: ſuch being (for that point) the Communion of Saintes, that what intereſt the people of God haue at any time had in the Lorde before, the ſame may any of the people of God looke to haue in him ſtill, both nowe and euer, while the World endureth. And whereas, ſome of them there were, whoſe dignitie and function is yet (in diuers good & great reſpects) in force, it ſhall be good, that out of them alſo we gather, what we ſhal find to giue any needful Leſſons to vs. Omitting therefore ſuch things as are peculiar to theſe, and caſting our eyes but vnto ſuch as doe more ſpecially concern vs alſo, & ſo firſt beginning with thoſe that did concerne theſe al, we find ſome things thereunto appertaining (as it were) in the Praeface, or in the beginning of that his bleſſing: and ſome again, in the concluſion or ending of it. In the Praeface or beginning of it, he puts theſe in mind how graciously the lord did vouchſafe to impart his comfortable preſence among theſe more and more, euer ſince they came out of *Egypt* to that preſent: as alſo it hath pleaſed him, ſince he ſet in hand with our deliuerance, out of that *Egyptiacall* bondage, that of late the Church was in, euer more & more to cleere vp his gracious countenance towards vs; and ſtill to beſtow new benefites on vs. Towardes the end he aſſureth them, that being (as they were) vnder Gods protection, they were the happyeſt people vnder the Sunne; ſafe, and victorious againſt their Enemies, and notably furniſhed with earthly bleſſings: a very good and ſound prouocation to all to come in, that yet ſtand out or hang off from the profeſſion of the Goſpell; ſeeing what benefites they may aſſure themſelues to obtaine, if truly they can ioyne with their Bretheren therein. Thoſe that belong to certaine of them, are thoſe that wee finde in *Iudah* and *Leuie*; *Iudah* hauing the Scepter and Kingdome vnto it, cheefely before allotted, and *Leuie* the Priest-hoode: matters of great and ſpeciall moment at all times elſe; and ſo, by that reaſon, with vs likewise. As touching *Iudah*, we are to note, what two thinges in him are coupled together: one, that praier is made for him; the other, that neuertheles there is great hope of ſafetie and victorie to him aſcribed. In the Praier it is deſired, that God would both heare him when he calleth vpon him: and (belike when he hath to deale with the Enemy) bring him home ſafe to his people againe. The hope of ſafety and



and victory to him ascribed (as the original it self doth giue it) resteth in two principal points: one, that himself contendeth (with the Enemy, & doth not giue ouer, nor bear with him;) the other, that the Lord himself doth help him against all those that endeavour to straighten him. But these two doe well agree together. And so with vs, although it be certaine, that such as are of the Kingdome of Christ, both themselues doe strue, and haue a sure helpe in the Lorde (for there are neuer want, that would straighten the boundes of his Kingdome:) yet is it needefull euer to ioyne Prayer withall, both that God would euer heare them; and euer bring them safe to theyr people againe. For *Lenie*, it seemeth, he is altogether in Prayer: but first, onely for such thinges as doe more specially belong to his function: then, for such as are for his maintenance and function withall. As touching such thinges as doe more specially belong to his function, wee are to consider, what it is that on that behalfe hee dooth desire: and what reasons they are whereon hee pleadeth. The thinges for which he prayeth are, that integrity of life, and knowledge of Doctrine, may euer be with him. The reasons whereon he pleadeth, are eyther of *Aaron* the chiefest of them: or else of the *Lenites* themselues. Of *Aaron*, for that God had sanctified him vnto it: and for that hee was so moued with the vntowardnesse of the people, that then he brake the boundes of patience thereby. Of the *Lenites*, for that they had before done that speciall seruice to God (nothing at all therein respecting their Kinsfolke or Friendes:) and for that they were to teach his people, and euer to Minister before the Lord. As touching such as were for their maintenance, & function withall: first, he desireth, that God would both blesse his substance, & accept of the work of his hands: then, whereas euer he should haue Enemies to both (both to his maintenance, & to his Ministry) it would please God, to smite thorough the loynes of such as should rise vp against him, and of so many as did hate him, and that in such sort, that they neuer might haue eyther heart or power to rise vp againe. Wherein if we come to our Ministry also, there is no question, but that on all handes it were to be wished, that holinesse in life, and knowledge in doctrine might euer goe with it: if integrity of life, good trayning vp before, and good choyce after, may not be omitted; if some speciall learning withall, the reward of learning should not bee so curtold, as now it is. If none be meete for it, but such as can so far remote from them all priuate respect, they are not those ordinary gallants, that will serue to such purpose: no nor so much as to take any paines to teach the people, or to attend theyr Ministry before the Lord. And no question at all, but that God needeth to blesse their substance, and to accept the worke of their handes, when as so commonly, euen among those that professe the Gospell, they are so fleeced in the one, and put to such disgrace in the other, as daily they are: as also there is no question, but that vnlesse God do mightily beat downe indeed such as are so grieuous vnto them, it is not likely, that euer they would find (so long as there were any power in the) but that still they might make as bold with it, as yet they doe. That *Moses* laid his handes on *Ioshuah*, though we haue not the originall Story heere; yet haue we a plaine relation of it: and thereby it appeareth, that as God had willed *Moses* so to doe, and as it is recorded there that so he did, so it may seeme (as being the fittest, and most likely) that now is the time that it was done, for that *Moses* was now to part with the gouernment cleane, and *Ioshuah* to succeede him therein. So *Moses* tooke *Ioshuah*, set him before *Eleazar* the Priest, and before the Congregation, laid his handes on him so to commend him to God and to the people, & to inuest him in that his office, and than gaue him charge what hee was to doe. The which as it did come from God, it sheweth, that the care of succession is also of him: and as *Moses* readilie yeelded to put him in place, so should that bee, in such like case, grieuous to none. These thinges when he had done beneath, then, according as hee was directed, hee went vp to the Lord, who there did shew him the Land that the people were to enioy; but told him againe, that himselfe should not go with them into it: and so *Moses* died and was buried there, at the age of 120. yeares; but the place of his buriall vnknowne to them all. A sufficient token, that God had no such liking, as many of vs haue since conceiued, that it was so acceptable a thing vnto him, to haue such relickes of the bodies or cloathes of the Saints departed.

*Arise Mont.*  
Ibid.

Ibid. 8.

Ibid. 8.

Ibid. 9, 10.

Ibid. 11.

Ibid.

Deut. 34: 9.  
Nu. 27: 18-23

Deut. 34: 1-7



## CHAP. 9.



Being now to digresse vnto those others that are none of the peculiar people of God, and yet might seeme to be of that company, wee are first to see who they are, and the Story of them: then, howe to apply the same to our vse. Those that we speake of, are but few of them knowne by name: but by these fewe it may probably seeme, that there were many moe besides. Those fewe that are knowne by name, are *Iob* himselfe, and the chiefe of those others of whom his Story maketh mention, *Elephaz*, *Bildad*, *Zophar*, and *Elihu*: all Gentiles, and none of that people, that it pleased God to make his peculiar people; but yet the most of them, it seemeth, descended of *Abraham*, or of such as were neere vnto him. For *Bildad* being there tearmed a *Shubite*, giueth likelihood, that hee descended of *Shuah*, one of the Sonnes of *Abraham*, by *Keturah* his second Wife: as *Elephaz* likewise, being there tearmed a *Temanite*, may thereby seeme to haue descended of *Esau* the son of *Isaac*, the Sonne of *Abraham*, by *Teman* the Sonne of *Eliphaz*, the Sonne of *Esau*. But then, as that first *Eliphaz* the Sonne of *Esau*, left vs this *Elephaz* that now we speake of, of the Line of his Sonne *Teman* aforesaid (and as it seemeth, by lawfull Wedlocke) whose knowledge of God, and regard to his glory, this Storie will shew to haue beene very commendable: so by *Timna* his Concubine, he left vs that vngratious seede of *Amelek*, an Ancient and Mortall Enemy to the people of God, often bending themselues against them. A thing very often found in experience, that the Issue of vnlawfull copulation prooue wicked and troublesome things in the World. *Elihu* also, being tearmed the *Buzite*, yeeldeth like probability, that he descended of the second Sonne of *Nabor*, *Abraham*'s Brother bearing that Name. As for *Iob* himselfe, and *Zophar* one of his Friendes, we haue not so great probability for them, whence they should be in particular: but, because *Iob* himselfe is saide to be the greatest of all the Men of the East, whither *Abraham* sent his other Sonnes to inhabit, and seeing he could not be farre from his friendes, nor his friends from him, seeing also, that the Countrey where he dwelt, might take the name of the first Sonne of *Aram* of the selfe-same Name, and *Aram* himselfe inhabited *Syria*, and gaue Name vnto it, therefore is there good probability that hee was of those Countries, and like enough to haue beene eyther of the line of *Aram* and *Uz* before, or else of *Abraham* by *Keturah* after. *Zophar* also could not be but in those partes too, because he was of the more speciall friendes of *Iob*, and agreed with the others to come and visite him in that his distresse.

Iob. 1: 11.

Gen. 25: 2.

Gen. 36: 11.

Gen. 36: 12.

Tremel. 1. 10.

Exod. 17: 8.

Iud. 6: 3.

1. Sam. 30: 1.

Est. 3: 1.

Tremel. 1. 10.

Iob. 2: 11.

Ge. 22: 20, 21.

Ibid. 1: 3.

Gen. 25: 6.

Gen. 10: 23.

Ibid. 2: 11.

2 The story of those is of two principall matters: one, that is commonly noted by all; another, that is noted I thinke but by fewe, as the worthynesse thereof would require. That which is commonly noted by all, is, what a tryall it pleased God to make of *Iob*. That which is so little noted by others, is, what knowledge of God and what speciall regard to his glory, there was then found euen among those that were none of that peculiar people which God had chosen. But the latter of these is so mingled with the former, that wee cannot in any wise gather the one, but that we must deale with the other also. In the tryall therefore that it pleased God to make of *Iob*, we are first to consider, how low it pleased God to bring him: then, how he raysted him vp againe. To find out how low it pleased God to bring him, wee are first to note, in what estate hee was at that time when God did make this tryal of him: then, how farre vnder the same hee brought him. The estate wherein he was when God made this tryal of him was very good: first in such things as are plainely set downe; then, in some others that were implied. It is plainely



- plainly set downe that his estate was good : both towards God; and the world also.
- B** Towards God, hee was, first for his owne person vpright or iust; so that both hee feared God, and eschewed euill : then, so carefull of the wayes of his children likewise, least they by offence some of theirs in their feasting should prouoke the wrath of god, that euer in such case he sanctified them, & offered burnt offerings for euery of them. Towards the world he was likewise in especiall good estate, not onely in his substance : but also, in his children. His substance was noted to bee, seven thousand sheepe, three thousand Camels, five hundred yoske of Oxen, and five hundred she-asses : and his familie so great, that he was the greatest of all men of the East. His children were not only a comfortable sort for the number of them, being seauen Sons and three daughters : but hauing the world so much at their wils, and being at such concord and loue among themselues, that they vsually feasted together by course, one after another. Those others that are but implied, are of his wife and friends : his wife belike being comfortable before in his prosperity, who soone after grew so farre out of temper in his aduersity; and his friends, by gathering themselues together to comfort him then, sufficiently thereby declaring, that indeed they were friendly, or bare him good will. But though these be but implied here; yet is there great probabilitie of both, by the most vsual course among vs : men hauing such comfort of their wiues, as for the most part men haue; and the greater sort (such as *Job* was yet) euer lightly hauing friends ynow. And for the latter of them, *Job* himselfe doth afterward sufficiently declare, that hee was in that rekonig with the people about him, that needes hee must bee very well friended.
- A** 3 So was *Job* now in so speciall good estate, that when it pleased God to bring him downe (especially so farre as he did) he had then the greater fall : and therein are we first to consider vpon what occasion he did it; then, how far it pleased God thereon to do it. The occasion was, that Sathan moued the Lord twice against him : once, for all but his person onely; then after, to seize on his person also. Out of which we may assure our selues, both that Sathan is euer busie inough against vs and yet that he can doe nothing at all, but so farre as it pleaseth God to allow him. It pleased God thereon to doe it, in great measure : first giuing Sathan full libertie in those things that hee desired; then, adding farther vexation besides. For those things that Sathan desired, hee gaue him great liberty : but with speciall charge, to proceed no farther. But therein we are not onely to see, what was done therevpon : but also, in what sort *Job* did take it. That which was done, thereuppon, was that presently *Job* was bereft of all his cattell great and small, and of his seruants that did attend them, and of all his children; and that in strange and fearefull manner : then also, that on his owne bodie was cast very great anguish and paine, and he left with a very poore and miserable helpe to himselfe. As the former of which though then he gaue himselfe, not onely to inward, but euen to outward, and to actuall lamentation; yet both his owne words did well inough witnesse, that hee quietly tooke it : and the Text it selfe doth giue him that testimonie also. In the latter of them, we doe not finde, that he complained any more of this, and beeing destitute belike of others (abhorring the filthinesse that he thereby was in, and not able himselfe to vse the nayles of his owne fingers therein they being smitten as the rest of his body was) he quietly yeelded to that poore and miserable helpe that was left him, with a potsheard or shell to helpe to ease himselfe of some of his paine in some of his botches or sores, and to rest himselfe on the earth or Ashes, wherunto hee had betaken himselfe in the way of lamentation before.
- B** Ibid. 1: 1. Ibid. 5. Ibid. 3. Ibid. 2. Ibid. 4. Ibid. 2: 9. Ibid. 11. Ibid. 2: 21-24
- A** 4 That farther vexation that it pleased God to adde besides, was by his wife and friendes : wherein wee are to consider, what it was; and in what sort himselfe did beare it. Of that which came by his Wife, the Story is short : but that of his Friendes occupyeth almost the rest of all the whole Story of *Job*. That of his wife was a naughty praiudice in her, that her Husband had serued God in vaine, to bee thus
- Ibid. 1: 6-12. 2: 1-6. Ibid. 1: 13-19. Ibid. 2: 7, 8. Ibid. 1: 20, 21. Ibid. 12. Ibid. 2: 8. Ibid. 1: 20.



Ibid. 1: 15, 16,  
17, 19.

Ibid. 1: 10.

thus requited by him: and that she made so bold with him, as, out of that prophane conceit of hers, bitterly to vpbraid him therewith. Which temptation no doubt was strong: especially, proceeding from one that was so neare vnto him, and so priue to all his doings, that she aboue others might know the integrity of all his waies. And it may be that Sathan, hauing power of all besides his owne person, and leauing vnto him not one of his children to comfort him withall: as neuertheless he left him some of his seruants, to helpe to breake his heart by the strange and sorrowfull tidings that they should bring him; so to that end he left him his wife also, to vpbraide him with that his rare integritie, in so bitter and spightfull maner, as now she did. Whereby also it may appeare, as before I noted, that by likelihood she was a louing and a comfortable wife vnto him before, because Sathan re-  
serued her to his purpose now, as thereby the meeter instrument for this his purpose. This temptation, strong though it were yet notwithstanding did Iob beare marueilous well: as may appeare, both by his owne words againe; and by the testimony that the Text it selfe doth giue him.

Ibid. 11-13.

5 That farther vexation which came by his friendes, and occupieth so great a part of the Story, was, that they also, on the like preiudice, did so much condemne him, that he had two great conflicts with them: first with those three that were, as it seemeth, of greatest reckoning; then, with a fourth, who was as it seemeth of lesser account, and so for a time but a stander-by. Yet may it seeme, that hee was strongest of them all in the businesse he tooke in hand: for that, as it seemeth, Iob did put all those others to silence; but by this fourth was put to silence himselfe. So was Iob soundly baited by these, two seuerall times: first by those three that specially goe vnder the name of his friends; then, by the fourth, that did set vpon him afresh when they had done with him. To begin therefore with those three, we are first to consider of such things as are common to them all: and then to come to the seuerall Stories of euery of them. Common vnto them all it is, that they came as friends to comfort him, and for a time, were in great astonishment and sorrow for him: but afterward altering their mindes, they became heauie aduersaries vnto him. They came as friends to comfort him, on a settled perswasion of him, that he was a marueilous iust and Godly man. They became so heauy aduersaries vnto him, for that when they saw him so notably afflicted as he was, and cast downe so very low, they then conceiued, that they had beene foully beguiled in him, and that he was but a notable hypocrite: else that it could not be, that God would euer haue laide his hand so strangely and so heauy vpon him.

6 To come to the seuerall Stories of euery of them, wee are to note, that none of them all contented themselues once to haue bent themselues against him; but for a time still renewed their forces vpon him: yet the first two of them, once more than the third. For each of those made three seuerall speeches against him; and he, but two. But they were all answered by Iob, euen euery of their speeches seuerally. So that the vexation that arose vnto Iob, from these, came not all at once, but in seuerall portions, and at seuerall times: and therefore are we more distinctly to marke, what vexation it was that out of euery of those speeches arose vnto him; and in what sort his answeres may shew how he did beare it. Where wee are likewise to note, that none of them did vtter their speeches against Iob at once, but as it were successiue, one after another: euery of them, when at one time hee had once spoken; yeelding the place vnto the others to say their mindes also. So that all three came vpon him, one after another, obseruing one and the selfe-same order, twice: at the thirde time, but two of them onely, the thirde of their company then falling of, and prosecuting the cause no farther. And the order that still they obserued, was, that Eliphaz began, Bildad followed, and Zophar kept the third place twice, but then, gaue ouer. When Eliphaz therefore first began, wee are to consider, what vexation in that his first speech arose vnto Iob: then in what sort Iob did beare it. But then that Eliphaz bee not farther charged

ged



ged than there was cause, we are likewise to marke what cause *Iob* gaue him thereunto: then, how *Eliphaz* dealt with him thereon. The cause that *Iob* gaue him hereunto, was, that now indeede hee cursed the day of his birth, and vttered diuers impatient speeches of that kind: after that, besides those his losses before, his body also had now a sennight beene in such anguish. The vexation that out of the speech of *Eliphaz* did heereupon arise vnto him, seemeth to be; first, that charging him to bee of a base minde, in that hee tooke his affliction no more quietly; and so defending the Iustice of God, as if *Iob* had impeached the same: he so calleth *Iob* to repentance, as if there were no question, but that how well soeuer they had thought of him, yet was he, no doubt, maruellous bad, that had so heauy a iudgement on him. Which so grieuous condemnation of his so closely giuen, *Iob* did not so quietly take, but that he standeth fast vnto it, that he had good cause so to poure forth the anguish of his Soule as he did, and reprooueth his friendes that so vnkindly they faile him now: & then renewing the complaint of his afflictions again, after a sort he chargeth God to deale hardlyer with him, than he hath giuen him strength to beare. Whereupon *Bildad* taking his turne next, chargeth him, ouer-much to lay In-iustice to God: and so doth set forth the Iustice of God against Sinners, and his fauour towards those that seeke him, that the secrecie of his conclusion sheweth it selfe to be, that *Iob* was not the man he seemed to be, but such as those strange and heauy iudgements had now bewrayed. Which reproofe of his *Iob* so taketh, that although he plainly acknowledge the great Iustice, Wisedome, and power of God; yet coming to his owne afflictions, he still bindeth much now and then on this, that his desertes were not such, as those his afflictions might seeme to import: and then returning to the bitter sence of his afflictions againe, hee pittifully, and impatiently too, bemoaneth the same to God himselfe. Whereupon the turne beeing come to *Zophar*, he plainly chargeth *Iob*, so to iustify himselfe before God, that no man might abide to heare him; and then plainly telling him, that those his afflictions were but for his sinnes; and as in respect of Gods iustice he suffereth him not to looke for any other so long as he abideth in sinne; so neuerthelesse he assureth him of fauour, if he can repent and turne vnto him. By which speech of his, *Iob* finding now by experience, that they all were feathered of one wing, all condemning him for so great an offender (and withall for so close an Hypocrite) as those his great and strange afflictions did seeme to import, is much nettled there-with, and reiecteth them now, as very partiall against him: and then, turning to God, he so pleadeth his cause with him, in that his perturbation and grieve of minde, on his afflictions, and their praiudice, as that though he speake many things well; yet diuers such thinges doe slip him withal, as out of which he might easily be very hardly censured.

A 7 Hauing thus baited him once, yet once more they all set on him againe, in the same order they held before. *Eliphaz* therefore taking his place first againe, according as he had occasion giuen him by the last speech of *Iob*, as in the way of answer to *Zophar*; so hee did accordingly take it: and now more plainly condemning him than before, doth so lay before him the iudgements of God against Sinners, as plainly sheweth, that in his iudgement, *Iob* was there to take vp his place, and no where else. Heereunto *Iob* graunteth, that indeede the Lorde hath smitten him, and that so sore, that he maketh no other account, but therein to finish those his miserable dayes: but still he rebuketh those his friendes, and chargeth them with an vnkind and vniust praiudice of him; and shunneth not therein to come to his tryall with God, but plainly professeth, that hee earnestly wisheth the same. *Bildad* then taking the second place againe, againe reprooueth *Iob* roundly for that great presumption that hee conceiued to bee in him; and very well discourseth of the miserable estate of the wicked, but yet still on their asore said supposall, that that must bee the case of *Iob*. But *Iob* againe reprooueth him, and the others withall, for that their bad praiudice of him, and for those bitter reproaches which out of that praiudice of theirs, they did so plentifully poure forth vpon him: and then coming to the truth of the cause, there againe, not onely he acknowledgeth that the hand of God



Ibid. 23-27. was heavy vpon him, but himselfe at large describeth the same; but therewithall, B  
 Ibid. 28, 29. both declareth, that he hath good confidence yet, and warneth them (if needs they will so peremptorily condemne all the wicked vnto the Sword) to take heed to themselves. Neuerthelessse these thinges so little preuaile with them, that *Zophar*, whose turne came now againe, was so farre from slipping it yet, that hee seemeth rather to hasten vnto it, as himselfe also granteth. Where first he taketh it in ill part, that *Job* returneth his prziudice backe to him and his fellowes, and dooth not yeeld himselfe  
 Ibid. 10: 1-3 to haue beene so bad a man, and so deepe an hypocrite, as he and the others had now lately conceiued him to haue beene: then comming vnto the matter againe, hee sheweth, that euer it hath beene the manner of God, in all their wayes to afflict, and in the end quite to roote out all the wicked themselves and their vngracious posterity; not putting him in hope of mercy now as he did before, but altogether vrging the hard estate of the wicked vnto him, as the onely company whereunto he had in truth to sort himselfe. Whereunto *Job* replying, both in the  
 Ibid. 11: 1-3. beginning and in the end of this his speech, reprooueth those his friends for such  
 34. Ibid. 4. their dealing with him, instead of comfort giuing vnto him such plenty of Gall. and as touching the cause they haue in hand, first acknowledging, that if hee had no farther comfort, but so farre as he could cleere himselfe in the iudgement of men, he had but a loose handfast of it indeed: then he declareth, both that the wicked flourish for a time, but haue in the end an heauy iudgment; and that himselfe hath nothing to doe with them; and that they doe him great wrong to sort him vnto them.

8 Being thus baited twice by them all, he cannot so rest, but is set on againe A  
 by a couple of them. Where first *Eliphaz*, taking him in hand againe, maketh (as it seemeth to me) but a scorne, that *Job* should account himselfe to stand so cleere, and not as they conceiued him to doe; and then plainly chargeth him (yet belike not that himselfe knew any such thing by him particular, but because he was become so mighty before, and the hand of God was now so sore vpon him) that he  
 Ibid. 12: 1-4. had beene an hard man and injurious to many, yea and prophane to God himselfe:  
 Ibid. 5: 20. but withall exhorteth him vnto repentance, and so assureth him to be restored and set vp againe. Whereupon *Job*, seeing his friends cannot, or will not bee otherwise perswaded of him, holdeth himselfe contented for them; but then appealeth vnto God; and yet there also maketh no question, but that in his vnsearchable wisdom he hath his owne iust designes, which also he wil not faile to execute as himselfe thinketh good: and then comming to the common wayes of the looser sort B  
 Ibid. 13-17. (which also he recounteth by name in many particulars) he granteth, that those indeed are such, as if they were perswaded that God did not see them, nor know what they did; but sheweth withall, that God will finde them out in the ende. Then  
 Ibid. 14: 1-17, 21-23. commeth in *Bildad* also: but as the third, at this third time saith nothing at all; so this also saith but little. But that which he saith, is of that conceiued opinion, that *Job* accounted himselfe cleere before God: which now he sheweth, was so grosse a thing in it selfe, that looking but little vnto the great maiestie of God, both in it selfe and by comparison of other excellent creatures, he might easily finde himselfe to be farre out of the way. Vnto this *Job* doth giue him a short answer: but when he seeth that none of them all replyeth againe, then himselfe proceedeth. In  
 Ibid. 15. his answer vnto him, he will not take that speech of *Bildads*, as if hee reprooued him as iustifying himselfe before God (which notwithstanding was *Bildads* meaning) but as if his meaning was to helpe God, and obiecteth it, as it seemeth, in the way of a scorne vnto him: and cleereth himselfe, not to haue had it in his purpose any way to impeach the glory of God, by a farther declaring and acknowledging his wisdom and power in all his works. Himselfe proceeding hath two other speeches: in the former of which, he yet presseth those his friends somewhat farther; but in the latter he doth but bemone his present estate. In that wherein hee  
 Ibid. 16: 1-4. presseth his friendes yet somewhat farther, hee so defendeth his owne innocency now, and that God hath some other meaning in sending those afflictions vnto him,



him, that he chargeth them to be bad men in hauing and holding that preiudice of him: and then, both he sheweth, at large what will be the portion of such (and that belike to teach them to be better aduised); and sheweth, that the wisdom and waies of God are vnsearchable or past finding out (and that in like sort, it seemeth to helpe to perswade them, that in the meaning of those his afflictions, they might easily be so wide as they were.) In that wherein he bemoneth his present estate, first wishing that he were now as before he had beene, he sheweth what his prosperity and honour was then, and what his misery or reproach was now: and yet that his wayes were such, euen in his most flourishing estate, that he would gladly come to his tryall, and wissheth to God, that so he might.

- A 9 The fourth that did set vpon *Iob* a-fresh, when the other three had done, was *Elihu*, a man for his yeares (and, it seemeth, in other things also) not of like account vnto those others: but yet for the businesse he now taketh in hand (the rather of the two) somewhat more able to discharge it than the others. This man therefore now taking *Iob* in hand, after that he had said some part of his minde vnto him, giueth him leaue, if he list, to answer: but when *Iob* would not (it may be euen in the griefe of his minde when he saw no end of contradiction; content now they should say their pleasure, and that he would quietly beare it: for otherwise this also dealeth no otherwise, in effect, but as the other) then he proceedeth as himselfe thinketh good. In that part of his speech wherein he affordeth *Iob* liberty to answer, first he vseth a Preface before: and then commeth to the matter it selfe. His Preface he directeth, first vnto them all generally: then, vnto *Iob* himselfe more specially. In that which he directeth to all generally, he sheweth wherevpon he refrained to speake before; and, whereupon he resolved to speake now: and so craueth audience of them. In that which he directeth to *Iob* more specially first he requireth audience of him: and then telleth him withall, that he meaneth not but good dealing towards him; and that he is but like to himselfe, & so but such as himselfe before desired to haue at the hands of God, one with who he might be able to deale. Comming to the matter it selfe, first he repeateth to *Iob* certaine of his hard speeches, as charging him with them: & then gathering (it seemeth) out of them all, that *Iob* perceiued not, wherefore the Lord had so laide his hand vpon him, he both sheweth him that God is wont so to doe for our good, to giue vs warning, and to get vs right againe when we are wrong; and hauing made this entry with him, hee willet him if he thinke he hath any thing to say against it, not to spare him, if not, then to let him alone, and so he will proceede farther. *Iob* therefore giuing no answer, and he therevpon proceeding farther, first he directeth his speech vnto those friends of *Iob*, and to *Iob* together: then afterward, vnto *Iob* alone. In his speech that he directeth vnto those friends of *Iob*, and to *Iob* together (but most vnto those his friends, as by their Wisdom, at least in opinion, best able to iudge) first he hath another little Preface to them: then, comming to his matter, by occasion of *Iob*'s iustifying of himselfe, he sheweth that God cannot do but iustly, and therefore when he punisheth, it is certaine there is good cause; yet granteth withall, that he would gladly that *Iob* had his best tryall euen to the full. In his other speech that he directeth but to *Iob* himselfe, he breaketh off once, and beginneth againe: first vsing but a short vnto him; then, a longer. In that shorter hee chargeth him deeply with that his iustifying of himselfe before God, and seemeth so to take it, as if he were perswaded, that he had done God better seruice, then was now required: and therefore telleth him, first, that seeing the heauens and the cloudes are so farre aboue his reach, therefore he may be sure, that God is so farre aboue him, that neither he can hurt him with any euill he can doe, neither pleasure him by any of his seruice whatsoever; then, that such hand of God is wont to be on many, for the violence they doe vnto others, though themselues doe not see it. In his longer speech vnto him, first he vseth a Preface againe: and then commeth vnto the matter. In his Preface requiring his plyablenesse first to be instructed, he assureth him of good dealing on that behalfe at his hands. Comming to the matter, he assureth him,



Ibid. 5-7. him, that God casteth away none that are any thing worth, but that when he afflicteth  
 Ibid. 8: 21. the, it is to bring them to good: yet that he dealeth more roundly with those that are  
 Ibid. 22: 37: 23. Hypocrites, and giueth to *Iob* his place there, but putting him in good hope withall:  
 then (to stir vp *Iob* the better it seemeth) hee discourseth more largely, and in diuers  
 Ibid. 24. particulars of the Maiesty of God; wishing in the end, that all men would feare him,  
 for that he neuer regardeth those that are wise in their owne conceites.

10 Vnto the raising vp of *Iob* againe, it pleased God (in some manner) to pre- A  
 sent himselfe among them: and first to bring *Iob* to such a bent, as to whom such  
 mercies as might be imparted; then, to impart such mercies vnto him. He brought  
 him to such a bent by a couple of speeches that hee had with him, first: in eyther of  
 which *Iob* did humble himselfe vnto him. So are wee to see, what those speeches  
 of God were: and how farre *Iob* did humble himselfe to GOD thereby. In the  
 former of those speeches, it seemeth himselfe brake off towards the end of it: but  
 Ibid. 38: 1-3. by and by after notwithstanding did finish it. While he continued his speech vnto  
 him, hee first prouoketh him to stand to his cause, or, as it were, to make good his  
 challenge: and then to shew him how vnable hee is to contend with God, or to try  
 maysteries with him, he directeth him to consider how vnable he is to haue any thing  
 to doe in the Creation at the first, and in the gouernment after, of such Creatures as  
 Ibid. 4-38. already are made; of which hee reckoneth two sorts; first, such as are sencelesse, as B  
 Ibid. 39: 1-33. the Earth, Sea, and such like, then such as haue life, as the Lyon, and many others.  
 When he brake off for a time, it seemeth it was, to leaue a short Lesson that then hee  
 Ibid. 34, 35. would giue him, so much the better imprinted in him: namely, that it was no way to  
 learne, to strue with his Teacher; and that such as so did, were sure to eate of the  
 bitter fruites, of their owne so gracelesse wayes. A speciall good Lesson for the  
 Enemies of the Gospell in these dayes, who quarrell with it so much as they doe,  
 notwithstanding they know it, and cannot deny it, to be of God. *Iob* at this time  
 Ibid. 36-38. yeelded so farre, that he acknowledgeth his owne want, and though he had beene a  
 great deal too confident, and too lauish in his speeches before: yet now had he done,  
 and would goe no farther. In the latter of those his speeches, the Lorde againe  
 Ibid. 40: 1-9. willing *Iob* to buckle himselfe vnto his businesse, and to stand to his defence if hee  
 be able; first, but generally biddeth him aduance himselfe, and take vpon him, to  
 cloath himselfe with Maiesty and power, and to bring downe the mighty round a-  
 bout him, at his pleasure: then, more specially, he biddeth him assay, what he can do  
 Ibid. 10-19. but with some few of his Creatures, as with the Elephant on the Land, and with the  
 Ibid. 10-41: 25. Whale in the Sea; that so finding himselfe altogether vnable to cope with those, or  
 to encounter them, he may sooner finde, that he is much more vnable to stand with  
 him that first did make them, and euer ruleth them as pleaseth him. Whereuppon  
 Ibid. 41: 1-6. *Iob* againe, entering now somewhat farther into the consideration of the inastima-  
 ble glory and power of God, abhorreth himselfe more than before, and so professeth.  
*Iob* therefore now being brought to such a bent, or to such moderation from his for-  
 mer perturbations, as that the mercies which God did meane him, might well be im-  
 Ibid. 7-11. parted vnto him, GOD first caused those his three friends, and all others of his ac-  
 quaintance (Kinsfolke and Friendes) to come in vnto him, to bring him presents, and  
 to seeke his fauour: then also, hee gaue vnto *Iob* as many Children, and twice so  
 Ibid. 10-17. much substance as hee had before, and so sayre an age besides, as might well yeelde  
 vnto him a comfortable fruition of all those fauours of God towards him.

11 The application heereof is no more but this, that as heere we find these Hea- A  
 then Men (none I meane, of the peculiar people of God) so to haue discoursed of  
 God and his woorkes, of this life present, and of the life to come, and such like: so  
 may we conceiue, both that then he had, and now likewise hath, much more people,  
 than are those, that for their time seeme to be the onely people of God; as *Israelites*  
 Num. 23: 8, before, and the knowne Christendome now. About which time was *Balaam*, also: B  
 13, 18, 24, 38. a corrupt man for earthly aduantage; but one that otherwise gaue reasonable good  
 23: 12, 26, 24. prooffe, that he had both the knowledge and feare of GOD, much more than many  
 12, 13. pro-



professors now. It seemeth also by some of the speeches of these, that there were in those partes then many others besides (but Heathen men, such as themselves) who neuertheless had some speciall knowledge of God. For *Iob* dooth make it a scorne to *Zophar* and his Fellowes, that they should bee the onely people who vnderstood, and that wisdom should die with them: and plainly telleth them, not onely that his eyes haue seene such things as they now had told him concerning God; but also, that his eares had before heard them, and that implyeth it was of others. And when *Eliphaz* perceiued that *Iob* (at least, as he tooke it) made so light of him and his fellowes, and thereupon asked him, what hee did knowe, that they did not know as well as he: he likewise told him, that with them, or in those partes where hee dwelt, there were other manner of men for vnderstanding and knowledge than was *Iob*. Vnto which *Iob* replyeth againe, that hee also (belike in those partes where he likewise dwelled) had often heard such things before. One note therefore there is, which had neede to be so much the more regarded, whereby it is gathered, that this History of *Iob* is for that cause most likely, to haue beene before the Law was giuen, for that after the giuing of it, no body might sacrifice (without speciall licence) but onely in the Tabernacle then erected: which indeed was true for that whole peculiar people; and for so many, as at any time shoulde dwell among them, or ioyned vnto them. But these were of another people, vnto whom the Lawe was not giuen, who had a kinde of worship and knowledge of God, such as they had learned of their Elders, being all as it seemeth of the posterity of *Sem*, who was like enough to haue beene carefull to deliuer ouer to his posterity the knowledge of God, and to teach them how to sacrifice to him: which was like enough to bee such (or somewhat towards it) as God taught the Fathers before, or such as it pleased himselfe to accept; especially at their handes, not onely before the giuing of the Law, but euen afterward also, because he gaue not the Law vnto them. For sure it is, that the Fathers before did sacrifice and builde Altars, and that oft-times wee haue good Testimony, that it pleased God to accept thereof: and so may there be no question at all of those, but that eyther God himselfe taught them so to doe; or else that they doing the same in good hearts towards him, and, so neere as they could ghesse, to his good pleasure, it pleased him to accept thereof. But as for that sacrifice which God prescribed vnto *Iob*s three friendes, either it was much like to that which *Balaam* prescribed to *Balak*: or that which *Balaam* prescribed to *Balak* much like vnto it. For in that businesse, thrice together did *Balaam* require seauen Altars to be erected, and seauen Bullockes, and seauen Rammes to bee offered thereon: and in this businesse of theirs, God himselfe commaundeth, seauen Bullocks, and seauen Rammes to be their Oblation. Whereby it seemeth, that euen the manner of *Balaams* sacrifice (which was after the giuing of the law) was also of God: and then much rather, such as the godlier sort in those partes or else-where offered, though much after the giuing of the Law to the peculiar people of God.

Ibid. 12: 2.

Ibid. 13: 1.

Ibid. 15: 9, 10.

Ibid. 16: 2.

Tremel. Iun. ja

Iobum. 1: 1.

Gen. 4: 4, 8:

20, 21, 7, 8, 13:

18, 33: 20, 35

1, 7.

Num. 23: 1, 4,

29.

Iob. 42: 8,

## C H A P. 10.

A



Now *Iosuah*, after the death of *Moses*, began his course, being now to bee seene, wee are to consider; first, what his employment, function, or businesse was: then, the Story and order of it. His employment or function was, that by his ministry or seruice, one of those speciall promises that God made to *Abraham* before, should now be performed to those his Children: one, the fruition of this Land; the other of that blessed Seede. Of which two, the former of them was now shortly by *Iosuah* to be performed vnto them: therein bearing a figure of Christ, ha-

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uing relation vnto the death of those two principall men before : first, of *Aaron*, and then of *Moses*. For God had not ordained, that eyther of those should bring that people into the Land that before hee had promised to giue them : but had reserved that for *Iosuah*, who now followed after. So to giue those that followed after to vnderstand, that neyther *Aaron* that figuratiue High-Priest with all his sacrifices, but figures also ; neyther yet *Moses* with the righteousness of workes, could euer bring the people of God into his eternall Kingdome : but that it was wholly reserved to our true High-Priest higher than Angels, then to come, our *Iosuah* indeede, Iesus Christ. *Aaron* when the time of his dissolution came, quietly yeelded and made no businesse at all about it : but *Moses* would faine haue gone in also, & made much entreating for it. And true it is, that all men can easily yeelde ( the *Iewes* onely excepted ; though they also now doe not stand much in it neither ) that *Aaron* and his sacrifices could neuer doe it : but there is so erroneous a perswasion that naturally groweth in our hearts, that the righteousness of our workes should do it, B especially of those that are of the richer and deuouter sort therein, that not onely the *Iewes* before, but euen our wise Maisters of *Rome* also, euen to this day make much businesse about it. But *Moses* gained no more in the matter, for all his intreating ; than *Aaron* did by his ready yeelding : and must the best righteousness of workes that wee haue, bee content to giue place ( notwithstanding all the wrangling that our Iustitiaries make about it ) and bee knowne to so many as knowe the truth, to be no more able to helpe vs, than *Aarons* abolished sacrifices are. As touching the Story and order of it, we are first to note, how it pleased God now to authorise him vnto that function : then, how *Iosuah* set in hand with it. In that it pleased God now to authorise him to that function, we are likewise to note ; first, that he doth it : then, in what manner he doth it. In that he doth it, we are ( to our comfort ) to marke, that hee dooth not so soone take away one, but that readily hee giueth another. *Moses* was no sooner gone, but that the Lord then turned to *Iosuah*, and did set him vp in his roome. \* Whereas therefore our selues, as our case now standeth, haue many doubtfull cogitations, how we are like to be sped of a Leader, after the daies of such, as ( God be thanked ) yet wee enioy, and long may wee doo, if so it may stand with his good pleasure : out of this wee may conceiue good hope, that whensoever that time shall come, we shall not finde, but that God hath thought of vs also therein. *Iosuah* was before provided ; and afterward, when the time was come, brought forth vnto them : and our trust is, that God hath the like goodnesse in store for vs also, to bee reuealed and brought forth vnto vs, when neede shall require. As Christ dehorted the people of his time, to bee so carking for the thinges of this life, giuing them to vnderstand, that their heauenly Father knew well enough, that they stood in neede of them : so, no doubt, hee knoweth as well, that wee shall then neede a Leader also ; and so our trust is, that hee provideth accordingly for vs. If wee in the meane season can serue him, and depend on his good providence for that matter ; and when the time shall come, readily yeelde our selues vnto such as it shall please him to appoint : there is good hope, that hee will continue the selfe-same his goodnesse towards vs, by that other Instrument, that all this while he hath done by this. But he that was appointed now, was at least a voluntary attendant if not in a manner, euen a Seruant to him that was in place before : and that was like enough, C to be, no small heart-burning to many of the Head-men among them. Yet were they to holde themselues there-with contented : as also if they layd the one to the other ( how it pleased God to blesse him vnto them, vnto the meannesse of his estate before ) they had no cause to the contrary, but well so they might. So it may bee with vs also, that in one respect or other, wee may thinke much ( when the time shall come ) to submit our selues vnto such, as, it may be, God will appoint : yet euen then also, without all quæstion, it will be the best that so we doe. We haue a Story, that on a time when care was taken what was like to befall this Land, when the line of *Edward* ( before the Conquest ) began to faile : answere was giuen, that England was Gods Kingdome ; he would not faile to provide for it. And the more that we may account it to be Gods Kingdome now, when his truth is much better professed among vs,

Ios. 1: 1.

\* This was written in the yeere of our Lord 1602 : soone after which we had that comfortable experience of it, which now we enioy : & God grant that long we may.

Nu. 27: 15-31

Mat 6: 32.

Mat. Westm. in Ann. Dom. 1055. p. 25. 422



vs, and his holy name more truly called vppon throughout the whole, than in those dayes it was, when the power of darknesse so much prauailed: the more also may we hope, that he will haue the same care of vs now, that hee had then, and still account it as peculiar to him. If it bee heereunto replied, that right well may that answere bee doubted whence it came, when as the euent did shew, that a Conquest ensued, which also could not but be accompanied with many heauy things, to those that inhabited heere before: to it may it truly bee said againe, that in comparison of those euils that before it sustained (of the *Romaines*, a forraine Nation, and farre off from vs; and then of the *Saxons* so many heades, and so diuided among themselues; and lastly of the *Danes* a little before) it might well bee accounted to come of the loue and goodnesse of God, so firmly to settle this Land of ours to one onely line, for so many yeares ensuing. And then, as euery one in that might see, that in respect of those troubles before, it was to good purpose so settled then, notwithstanding the hardnesse that it also brought with it: so not vnlikely, but that the wiser sort will then also see, that in respect of those euils that were otherwise like to ensue, it will be cleerely the best to yeelde vnto such as God shall send vs, notwithstanding that euen they also are like enough to bring somewhat with them that may go much against our stomackes, if they be not the better moderated before. In what manner it pleased God then to call *Iosuah* vnto that function of his, wee finde set forth vnto vs in two principall pointes: one, a comfortable and gracious encouraging of him; the other, that he did direct him and teach him, what to doe. In his encouraging of him, we are first to see, what it is: and then to note certaine other things besides. The encouragment that he giueth him, is not onely that hee biddeth him to be of good cheere; but also, that he sheweth him good cause why: namely, that in such sorte he would be with him, that none should be able to withstand him, all the dayes of his life; and that he would giue vnto him and to the people, all the whole Countrey whereunto they should come. Those other things besides that we may there note, are first such as lie reasonable plaine: then, one other, that it may bee, would not otherwise be so easily noted. Those that are reasonable plaine, are, first, that wishing him to be of good courage, it doth plainly declare, that such as are in authority, had euer neede to bee of good courage: and telling him withall, that hee will be with him, it doth teach when his courage must be, and pointeth to the onely Fountaine of all other good valour besides. That other, which it may be, would not otherwise be so easily noted, is, that commending vnto him, in all things to do according to the Law, hee therein requireth againe, that hee bee of good courage: which giueth vs plainly to vnderstand, as expetience also continually teacheth, that euen such as are in authority, and haue the power of Earth in their handes, yet often they feare to doe as the word of God requireth of them, vnlesse they bee endewed with some speciall valour. He directeth and teacheth him what to doe, both for his first entring into the Land: and what course to take euer after, in the place where vnto now he was called. As touching his entry at the first, hee did giue plaine liberty now, to himselfe, and to all the people to enter in. The course that he should afterward keepe, in respect of the place whereunto now he was called, hee doth not onely giue him in charge: but sheweth him good reason withall, why hee should haue regard vnto it. The course it selfe was, diligently to study the Lawe of God all the dayes of his life, and to meditate therein day and night: that hee neuer turned aside, neyther to the right hand, nor to the left; but that still he obserued and did, according to all that is written therein. A maruellous good, and a needefull course, for all Christian Princes and Gouvernours: and not to bee so abandoned from them, as with many of them it is. The reason why *Iosuah* should haue good regard vnto it, was, that so hee should prosper and haue good successe in all his affaires whatsoever. A very good motiue, especially to such, as with whom respect of duty little prauaileth.

A 2 To find out in what sort *Iosuah*, being called to this charge, did set in hand with it, it appeareth that some part of the Story thereof doth appertaine to the East-side



of Iordan, where yet they were : but most part of it vnto the other . On the East side of Iordan where they were yet, we haue two places of their abode, and, when we see what is done in either of them, then see we all hereunto appertaining. The former of them was the Plaine of *Moab*, or *Sethim*, because that Plaine was neere vnto *Sethim*, their two and fortieth or last Station, where *Moses* dyed, and where the Lord (immediately after) appointed *Iosuah* to succede : the other was neere to Iordan-side, and is not otherwise named than so. In the former of these we finde they abode a while after : and then remoued to the other. They abode here till somewhat after the spies that were sent returned againe : so first of the sending of those spies ; then, that which was done here immediately after. In the sending of those spies, first what time they were sent : then, what may be thought of *Iosuahs* doing therein. What time they were sent, is therefore to be more specially marked, because the order of the text might seeme otherwise to import : first speaking of the warning giuen to the people to get themselves ready, after three daies to passe ouer Iordan ; and afterward speaking of sending the spies. But the text is plaine they were sent from *Sethim* : and those three daies that they were faine to hide themselves in the mountaines as they returned, together with the time of their going thether and comming home againe, doe sufficiently shew, that they must haue a longer time to that their businesse, than those three dayes of the peoples warning were able to yeeld. And if needs he would send in any spies at all, it is most likely, both that he would send them, and that they returned againe, before he gaue the people that warning for their entring so soone : this being his resolution, and the other, the ground-worke whence it proceeded. What may bee thought of *Iosuahs* doing therein, though most men make no question of it, and some account it fully approued : yet seemeth it to me, to bee very doubtfull. There is no question, but that in most cases it is good pollicie notwithstanding the promise of God to prosper, yet to vse all lawfull meanes withall, to accomplish the businesse we haue in hand. But that in this case there may be doubt of infirmitie also, there may be some things that may seeme to imply : and such others as may seeme to approue it, may neuerthelesse be otherwise taken. Those that seeme to imply it doe some of them goe before : and some follow. Those that goe before, are two : one, that great displeasure of God for sending in spials before, and the inconuenience that came therof, the people being vtterly discouraged by the most of them, & for their disobedience then (for a long time) excluded ; the other, that great assurance, that a little before God himselfe had giuen him for that matter. Those which followed, were in the successe that those spies had, first being faine, by the danger that so they fell into, both themselves to make promise (and, after a sort, to make *Iosuah* and all the people lyable therevnto) to spare certaine of those whom God often before (for their good) had specially aduised the to destroy : then that, the spies themselves were so ferretted and pursued, that they could bring with them no intelligence at al, to speake off ; yea plainly nothing, in comparison of that which already God had giuen him. Those that seem to approue it, and yet may be otherwise taken, are two : one, that it is no where by name misliked ; the other, that *Rahab* that woman, though none of the best then, yet afterward became one of the ancestors of Christ. That it is no where by name misliked, so are there many others besides : being sufficient, if they be condemned generally. That God vouchsafed *Rahab* that dignitie, there may be diuers good reasons of his doing therin : & yet the fact altogether vnwaranted to them. And it may be, that as when *Dauid* had so inordinately gotten *Vriahs* wife, al his other Sons he had before were discarded from succeeding him in the kingdome, and one borne of her preferred before them : so because they spared these whom otherwise they were to destroy, therefore should, euen that light one among them, be thus among his owne people aduanced before many thousands of them. That which was done here immediately after the returne of these spies, was partly concerning all the people : and partly concerning certaine of them. Concerning the whole people it was, that *Iosuah* caused proclamation to be made throughout the host, to prepare them vitals : and to let them vnderstand with



withall, that now after three dayes they should passe over *Jordan*. It was well that so he resolved now: But as Christ afterward saide vnto *Thomas*, Because thou hast seene thou beleeuest; blessed are they that haue not seene, and yet haue beleened: so had it beene so much the better, or least more out of question, if he had taken vp that resolution, onely vpon the assurance that God a little before had giuen him, and had not stayed to haue withall the report of those his espials. Those others that were not the whole people but certaine of them, were the two Tribes and an halfe, that by couenant before were bound to goe armed before their brethren: and not to leaue them till they had subdude their enemies on the other side, whether they were to goe shortly now. These doth *Iosuah* put in minde of that their promise: and now requireth the performance of it. Who answer againe maruellous well, not only that they will do so much as they promised; but also, that they would be obedient and ready in all things else, as much at his commandement now, as they were at the cōmandement of *Moses* before, yeelding also no lesse punishment then death it selfe to those that would not: and desire likewise, at the hands of God, that he would vouchsafe to be with him now, as he was with *Moses* before: and of himselfe, that he would be strong, & of a good courage. This being done there, then *Iosuah* getteth vp early (ere those three daies before mentioned were fully spent, and as it seemeth the last of the three) and commeth downe he and all the people neerer to the riuer side, in such sort that they lodged there before they went ouer. And that which was now done heere, was partly the doing of *Iosuah*: and partly, of God. That which was the doing of *Iosuah*, was no more, but that now those three dayes being spent, he taketh order for their passage ouer: first giuing certaine instructions for the people; then setting in hand with their passage. The instructions that he gaue to the people, were, first to sanctifye themselves, or to stirre vp themselves to some speciall holinesse, because the next day after the Lord would doe so wonderfully in their sight, that so they might assure themselves he was present among them: then, for the manner of their iourning, when to set forward (which was when they should see the Arke going before them) and what distance the formost of them should leaue betwixt them and the arke (which was about a mile) that so the residue might better see the way that they were to hold. He setteth in hand with their passage, in that he willeth the Priests to take vp the Arke and to go forward: which they also accordingly doe. That which was the Lords doing, was, that now when *Iosuah* had entred so farre alreadie (so farre, as it were proouing what hee would doe of himselfe) then hee commeth in with speciall comfort, giuing him to vnderstand, that he would beginne that day to magnifie him before all *Israel*, that they might see, that as hee was with *Moses* before, so would he be with him also now: and so willeth him to charge the Priests, when they come vnto *Jordan*, not to feare to enter into it; yea, and in the bottome of it to make their stand. Vnto that part of the Story that belongeth vnto the other side whither now they are going, we may account to appertaine, first their passage thither: then, such things as were done there. As touching their passage thither, we are first to see the manner of it: then, how the people of the land were touched with it. As for the manner of it; the people are already warned to take their direction from the Arke, when to set forward, and how to follow: the Priests likewise that bare the Arke, are willed already to take it vp, and to bee going; and the text doth beare them witnesse, that so they did. Now therefore the Priests that bare the Arke, are set forward: and the rest of the people haue set themselves in order, euery one in their place to follow after, and as it seemeth, are somewhat entred into their way alreadie. And the Priests comming to *Jordan* while yet the people were as it seemeth but in their way thitherward, in such like distance as to them was appointed; *Iosuah* giueth the people to vnderstand, that by that mighty worke of God at that time, in giuing them passage on drie ground thorough that great riuer, they might bee assured, that the Lord would cast out their enemies before them: and therefore willed them, out of euery Tribe to make a man, to take vp euery of them one great stone, to pitch or set vp in the midst of the channell when they came there, for a memoriall of their passage ouer in that place

Iohn. 20: 29.

Nu. 32: 10-33

Ios. 1: 12-15

Ibid. 16-18.

Ios. 3: 1.

Ibid. 5.

Ios. 3: 5.

Ios. 3: 2, 5.

Ibid. 4.

Ibid. 6.

Ibid. 7.

Ibid. 8.

Ios. 3: 9-11.

Ibid. 12: 13.



place, on dry Land. The Priestres therefore that bare the Arke, entering into the Riuer (which, at that time of the yeare, was wont to bee greatest, and to fill all his bankes) the Waters presently gaue them place: those that were on their right hand aboue them, drawing backe and standing on an heape; and those that were on their left hand beneath them, hasting away from them a-pace. So the Priestres come to the Channell, and there make their stand till all the people had passed ouer. At which time, though it be not declared in what manner they passed ouer: yet because the seauen Priestres that blew the Trumpets, were to go immediatly before the Arke, and the forty thousand Armed, of those two Tribes & an halfe, were to go before the rest of the people, therefore it seemeth, that the Priestres that bare the Arke hauing taken their stand, then those that blew the Trumpets followed next, and first went ouer; then those forty thousandes armed, and lastly all the rest of the people, euery sort of them in such order as before was to them appointed. In which time of their passage, it seemeth, that those twelue men that were appointed to bring with them from the East-side of *Jordan*, euery of them one stone to pitch vp in the bottome of *Jordan*, were nowe occupied in pitching them vp there. And *Iosuah* againe, as by the Lord hee was directed, caused other twelue men (of euery Tribe, one) to take twelue stones out of the Channell, and to carrie them with them to the place where they should encamp or lodge that night to be set vp there: which beeing taken out, then *Iosuah*, as in this also he was directed, caused or gaue leaue to the Priestres that bare the Arke, to come forth out of the Channell. Who also were no sooner come vp out of the course of the Water, but that the Waters flowed againe, and fell into their wonted course. Which passage of theirs was on the tenth day of their first month, much agreeing to our March, and so but Spring-time with vs, though Haruest with them: the distance and site of these diuers Countries ordinarily yeelding such variety in those matters. On which day likewise comming to *Gilgal*, to encamp or lodge there, then, as it seemeth towards the Euening, did *Iosuah* cause those twelue stones that they tooke out of *Jordan*, to be pitched vp there: and taught the people then present, how to deliuer the Story of them, and the cause of their setting vp there, vnto their posterity ensuing. How the people of the Land were touched with it, to the end we may the better finde, it shall be good not onely to marke what the Tent saith thereof: but withall to note, that one other thing there might in such case be expected, of which notwithstanding we haue heere no mention at all. The Text it selfe saith, that all the Kinges, West of *Jordan*, were vtterly dismaide and out of heart, at this strange enterance of the people of *Israell*. That which in such case might be expected, of which notwithstanding we haue heere no mention at all, was, that they neuer repented them of their finnes, nor turned to God to obtaine his fauour: and yet it seemeth by the Text it selfe, that themselues acknowledged it was the Lord that did it. So hard a thing is it when we are growne olde in sinne, truely to repent and turne vnto God: euen when wee our selues doe see, that his hand is stretched out against vs to cut vs off cleane, if in no good measure wee will not in time turne vnto him.

3 In this sort they being come ouer, and wee beeing now to see, what is the Story of their doings there, we quickly finde, that most of their doinges doe most concerne the whole people: but some of them, but certaine of them. Those that concerne the whole people, are chiefly about the dispatch of that businesse for which they specially came thither, which was to make a Conquest of that Land, and to take it vnto themselues: but first we haue other thinges going before; then, how they got the Land vnto them. Of those other thinges going before, there bee two sorts likewise: some, that albeit, as it fell out, they were done heere, yet by the Nature of them they were not proper to this place, but might haue beene done any where else; others, that were proper to this very place, and so of right were heere to be done. Of those that were not proper to this place, but might haue beene done any where else, there be but two: one of them, now required by God himselfe; the other, yeelded of his people, as the time did then put them in minde. That vvhich was



was now by God required, was, that all the whole people, in a manner, should now be circumcised. Concerning which, some things there are that are plain enough: others, that haue some difficulty in them. Those that are plaine enough, are, that they were vncircumcised before: but that they must be circumcised now. That they were vncircumcised before, it is not onely plaine in it selfe (for the most part of them) but as strange withall, that so speciall a point of their profession, euen one of their Sacraments, should be so generally, and so long together, omitted by all, in a manner: especially, at that time also, in the Wildernesse, when by the Law of the Passe-ouer it was so strictly required, and one Passe-ouer (we are sure of) was helde then generally of them all (whereof the vncircumcised might not bee partakers) and speciall threatnings cast forth against those that at any time held it not when it was to be holden; and when so fearefull iudgements were now and then cast vpon diuers of their transgressions. But thereby may we see, that they were exceeding carelesse of this point of duty: and that God bare very much with them, so to spare them as he did, when they notwithstanding were so great offenders in this. That they must bee circumcised now, in their Enemies Land, to their very great disadvantage, if the Enemy should set vpon them, it is a good tryall of their Faith; and a reasonable checke to the former slacknesse: a tryall of their Faith, in that it made prooue of them, whether they could so firmly rest on Gods protection, as that now they could yeelde to put themselues to such disability of resisting the Enemy if need should be; a checke to their former slacknesse, in that seeing they had so little regard of it before, when safely they might, now must they doe it in speciall danger. Those that haue some speciall difficulty in them, are two places of the Text it selfe: one, that all the people that came out of *Egypt*, were circumcised; the other, that after it was done, the Lord himselfe saide vnto *Iosuah*, that hee had that day taken away from them the shame or reproach of *Egypt*. As touching the former, if the Text may beare it, to bee spoken according to the common reputation, or as they were taken (as if the sense were, that of those that came out of *Egypt*, there was no question made of them, but that they were circumcised; but that in the Wildernesse circumcision was for the most part omitted) that may seeme to bee more agreeable to the Story of them: and to that speech of the Lord himselfe. In the Story of them, both there is no such thing recorded of them: and their estate was (for the most part of their time) such there, as that by likelihood circumcision was with them but little regarded. The Story of them (of their first going thither to sojourne; of their estate while they were there; and of their deliuerance thence (beginning with the fixe and fortith Chapter of *Genesis*, endeth with the foureteenth of *Exodus*: and the Text in all that compasse mentioneth no such matter of them. *Iacob* himselfe, his twelve Sonnes, and all their Issue Male, when they went downe theither, being, with *Ioseph* and his two Sonnes, which were there before (to the number of three-score and ten) were, no doubt, all circumcised (certaine of them, without question; the rest by likely-hood) vnlesse it were then wanting in those two Sonnes of *Ioseph*, being as then he was so settled in *Egypt*: and so by likely-hood al the rest, so long as *Ioseph* and the chiefe and principall Fathers among them liued, and had not clasped about their neckes that yoake of bondage. For while they were well (as they were for a good time at the first) it is most likely, they did so comfortably inioy that their estate in God, that they looked to enioy the rest of his promises vnto them, and so the more diligently kept by that Sacrament, in their owne bodies, the memorie of them. But when after they were vsed as bond men, and that in verie hard measure too, and better than fourescore yeares together, whatsoever was more (for so old was *Moses* before their deliuerance, and at his byrth they were exceeding hardly vsed, as also we know not how long before) how far the most part of them were like to slip such matters then, euen the example of *Moses* himselfe may giue vs a reasonable faire ghesse, for that himselfe had one of his Sonnes vncircumcised, when hee was of the age aforesaide, and when God did send him about their deliuerance. Neuerthelesse so many of them as feared God indeede, did by all likely-hood (for the most part of them) diligently obserue that

Ios. 5: 2.

Leu. 12: 3.  
Num. 9: 1-5.  
Ex. 12: 43, 48  
Num. 9: 13.

Ios. 5: 5.

Ibid. 9.

Ge. 46: 1-Ex.  
14: 31.Gen. 34: 14,  
15, 22.

Act. 7: 23, 30

Exo. 4: 14-26.

Sakra-



Sacrament: and because it was ministred vnto them while they were children, and so before them-selues could take any knowledge of it, and in such case men are wont to presume the best of themselves, therefore might they all be accounted as circumcised, though so it were that many of them were not. This also is termed  
 Ios. 5: 2. the second time of ministring circumcision, in so set and generall manner: and we  
 Ge. 17: 9-14  
 23-27. haue no Story of any other, since that of *Abrahams*. For as for that other which by certaine of the *Hebrewes* is pretended to haue beene, immediately before they departed out of *Egypt*, besides that we haue no authority for it, wee haue verie strong likely-hoods against it. But hitherto I haue saide nothing but onely if the Text it selfe may beare such Interpretation: and that must I referre to such as are better able to deale therein. So farre as my selfe do see, the weight of the matter for it, doth lye in the worde ( ): and that doo I finde to bee interpreted with  
 Epir. Sanct. some by *Quum*, and *Quamuis*. Which if they may stand, then, though moe doo  
 Pag. & Iunius. otherwise read, yet may the sense (of the Originall) very well bee, that whereas they that came out of *Egypt* were circumcised before (not plainly affirming it, but not setting the case there) or, although those that came out of *Egypt* were all circumcised (a kinde of speech that hath no meaning to include the affirmatiue, but is farther off from it than the other, which notwithstanding is farre enough also:) yet were not those, that afterward were borne in the wilderness. And then is not the Text against it. As touching the other, namely, that speech of the Lorde himself, that then he had taken away from the reproch of *Egypt*, the difficultie of it onely is, if the other be an affirmatiue, or do plainly say, that all the *Israelites* that came out of *Egypt* were circumcised. For then it appeareth not, what the reproach of *Egypt* should be: and it would be rather expected, that the Lorde would in that case haue tearmed it the reproach of their wandering estate in the wilderness. Which difficulty hath brought to passe, that sundrie interpretations D (and those farre enough off) are brought by the best Interpreters we haue: euen to the darkening of the Text it selfe. Whereas if it may bee taken, but as not meddling with those that came out of *Egypt*, whether they were circumcised, or not; and that the Lord, by this his speech, may be presumed to tell vs the truth for that matter: then, may we easilie perceiue what the reproach of *Egypt*, was; and that the Lord might rather tearme it the reproach of *Egypt* as being learned of them there, than the reproach of their wandering estate in the Wilderness, where they did but put in practise what they had learned before. But that then they did put it in practise, and that in great and straunge measure, is very plaine, for that being none but their children that were then to be circumcised, and those but from time to time as they came, one after another, and seuerally, that might they haue done very easily, not onely when they did rest, but also when they trauelled most: their children at that age being euer carryed, and waies to carry them so easily, that the wound should be no more painefull to them when then trauelled, then when they rested. And therefore was it a wonderfull oversight in them, who so easily and so long a time slipt so great a dutie: and that, when the eye of the Master was most vpon them; and the rod euer tyed, as it were, to their backe. That which was yeilded of his people, as the time then did put them in minde, was the obseruing of the Pas-ouer, immediately ensuing. For on the tenth day they came in, and this was to be solemnized the fourteenth day at night; the Feast of vnleauened Bread continuing seauen dayes after. But in this we haue not  
 Ios. 5: 10, 11. onely this Story it selfe: but also another appendant vnto it. This Story it selfe is no more, but that the people did not then omit that holy solemnity, or that part of their seruice to God, notwithstanding that now they were in the land of their enemy, and at this their first entring might in reason looke for whatsoever hostility the enemy was able to force vpon them. A better example for vs to follow, then such direction as flesh and blood doth in such case minister vnto vs; telling vs oft-times, that such matters are to giue place for the time, and then to be attended of vs, when wee haue better leisure vnto them: as if to bee carefull of Gods seruice (of whom onely commeth whatsoever good successe wee haue



haue in any thing, whatsoeuer it is we haue in hand) were no good way to come to the end of our desire. And it is very true, that in such case such seruice of God is sometimes to giue place, as vnto some greater seruice of his: but then must it bee greater indeed, and vngodly prophanenesse must neuer giue vs any part of our direction therein. That which is but onely an appendant hereunto, is that ceasing of *Manna*: and that, by occasion that the people being to keepe this solemnity with vnleauened Bread, they, to that end, tooke of the corne of the land (being harvest time then with them) and so entring into the fruition of the fruits of the land, now they had *Manna* no more. And God is not wont to faile any of his, in such things as are needfull for them heere, vntill he bring them to those better things, that in the land our inheritance he meaneth to giue vs. Ibid. 11, 12.

A 4 Of those that were proper to this very place, and so of right where heere to be done, some of them were done by God: and some by his people. Those that were done by God, were two: one, that now at the beginning he would giue them a tast, whence all their victories were to proceede; the other, in what way or course of theirs they might account to enioy his fauour. The tast that now in the beginning he would giue them, whence all their victories were to proceed, was in his manner of giuing *Iericho*, the next citie vnto them: wherein first wee are to note, what direction he gaue vnto *Iosuah* for the obtaining of it; then, how accordingly he gaue it vnto him. In the direction that he gaue him we are to consider, first of his appearance to that end: then, of the direction it selfe. In his appearance he did not onely shew himselfe to *Iosuah*: but withall, gaue him some priuate instruction vnto himselfe. He appeared vnto him, first but shewing himselfe to the eye: but then soone after, telling him plainly who he was. When he did but shew himselfe to the eye, he appeared as a man of armes, of some speciall note, or as some Captaine, with his sword in his hand drawne. At which time *Iosuah* did no more but went vnto him, and enquired whether he was to be with them, or with their enemies. When, by this accasion, he told *Iosuah* what he was, then *Iosuah* both fell downe and worshipped him, and enquired what it pleased him to say vnto him. In the priuate instruction he gaue to himselfe, we are to note, not onely what it was: but also, what time it was giuen vnto him. It was, to loose his shooes from his feete; telling him withall, that the ground whereon he stood was holy: thereby teaching him (as he taught *Moses* before) to stirre vp himselfe to some speciall reuerence. Both which if we lay together (the one of *Moses*, the other of *Iosuah*) that being a gesture of outward reuerence with them, as the putting off of the vpper Bonet with vs, hence may we gather, that the Lord requireth, in his holy assemblies, such outward reuerence, not onely of meaner men, as of *Moses* before, but also of the greater sort too (euen of the greatest of al) as of *Iosuah* now. The time wherein this was giuen vnto him, was when he had humbled himselfe already euen to the ground: a sufficient warning to vs, that when we humble our selues most, euen then are wee a great deale short of that which we should. Comming vnto the direction it selfe, it was about *Iericho*, a speciall citie thereby, now shut vp for feare of the Israelites, but yet soone after giuen into their hands, without any policie or force of warre. Concerning which, first we are to note, in what case that citie stood yet: then how the people of God were directed, what course to take notwithstanding. The case wherein they stood as yet, was no more but this, that they did not seeke vnto God (that wee reade of) but gathered themselves vnder the protection of their owne strength: shutting vp their gates, that neither any of the Israelites might get in; nor any intelligence come forth vnto them. But as there is no wisdom nor strength against the Lord: so their shutting vp auailed them nothing at al, in the course that God meant towards them. For the course that *Iosuah* must take, was, that all the men of warre among them should every day once for sixe dayes together (a faire time giuen them to repent, if they could) compasse the citie round about: the forty thousand of the two Tribes and an halfe first, then the Priests, both those seuen that bare the trumpets, and those others that bare the Arke, and after them the o-  
ther



ther foure battails in their wonted order; the Trumpets onely sounding, and all the rest keeping silence. Which when they had done, then were they the seventh day to compass it in like manner seven severall times: and at the last, when the Priests that bare the Trumpets (should at the seventh time continue their blast long) then should all the people give a shout withal, the best that they could, whereat the wals of *Iericho* should fall round about; and then were they all to enter, every one against the place where they stood. In that he did accordingly give it vnto them, we are to consider of it, first as it is an earthly blessing: then as it may figure another of better account. As it is an earthly blessing it was, as it were, the first possession of this land given vnto them: but yet, not to be enjoyed of them, but to be to the Lord abandoned; and yet some fewe of them to be spared also. For when the Priests sounded their Trumpets, and the people shouted thereon, the wals of *Iericho* round about fell to the ground, and every where gave entrance to the enemy without, to their owne destruction within: as not able to abide the power that it pleased God then to put into the blast of those fewe trumpets, and to the shout of those his people ensuing thereon. The abandoning of it vnto the Lord altogether from their owne private use, was but as touching the spoile of it: sentence being already given of all the people, not onely of this Citie, but elsewhere also, to be destroyed. But for the spoile, it was in such sort to be abandoned vnto the Lord, as that themselves were not to meddle with any part of it: and the Lord himselfe would haue into his treasure, but onely the mettall (as gold, silver, brasse, and Iron) such as was able to abide the fire; appointing all the rest (as their cattle both great and small, and most of their household stuffe and apparell) to be utterly destroyed. Whereunto *Iosuah*, making an utter destruction of it for that present, stayed not there, but by the spirit of propheticie also, as it appeared by that which followed, layed a farther curse vpon it for the time ensuing: namely, that it might neuer rise againe, but to some speciall ruine of the builder of it. In those fewe of them that were to be spared we are to consider, not onely who they were; but also, whereupon they were spared. They were *Rahab* the Harlot, that victualing woman that received and hid those two spies of *Iosuah*, together with her father and mother, her bretheren also and family, and all that she had: *Iosuah* himselfe giving charge to those yong men that had beene his spies, to go and see her and all hers brought forth in safety; and they performing their charge accordingly. The reason whereon they were so spared, was the promise or Oath that those two spies had made vnto her, for helping to preserve them, from the danger that then they were in. A good example, not onely to all, to see how God provideth for those that sort themselves to the good of his people: but also for those halfe bretheren of ours the Church of Rome, and their adherents; who, by the virtue of their profession, make so little conscience of their Oathes, even of alleagiance to their naturall Princes, whom otherwise in duty and nature they ought by all good meanes to preserve, though they neuer had made any oath at all; when as these so religiously observe their oath made to their inferiours, to heathenish Idolaters, and to those, whome (for their owne good) they were allowed, and advised too, by the Lord himselfe, utterly to destroy. As this entring of theirs to that earthly possession, may figure another of better account, there be diuers coniectures, that the ruine of *Babylon*, and the dissolution or end of the world, is not far off now: and one speciall token is, that the earth is so lightened as in these dayes it is by the Gospell of Iesus Christ; and that it proceedeth with such power, as it is cleare that it doth. Whereby it shall not be amisse, if we also conceaue, that as when the Priests blew their trumpets, and people by their shouting accorded vnto them, then the wals of *Iericho* fell: so, when the seruants of God in the Ministry, sound their trumpets, by publishing and deliuering the word of God vnto the people, and the people applaud or consent vnto it, in religious and zealous manner, the wals of this *Iericho*, first of Rome, then of the world, will also come tumbling downe at once. In what way or course of theirs they might account to enjoy that fauour of God which then was towards them, is plainly declared in that which followed immediately after,

Ibid. 5.

Ibid. 17-19.  
Ibid. 20.

Ibid. 17-19.

Ios. 6: 21, 24.

Ibid. 26.  
1. Kin. 16: 34.

Ibid. 22, 23, 25.

Ios. 2: 12-21.

Mat. 24: 27, 30.

Mat. 13: 26, 27.

Luc. 21: 27.

2. The. 2: 3, 8.

Apoc. 18: 1, 2.



after, the businesse of *Ay*, by the sinne of *Achan*; the Lord, for one mans sinne, giuing a bitter snub vnto all: so to teach them, that if they would enioy that his fauour, they must (all the sort of them) diligently keepe themselves from all such offences, as himselfe should expressly forbid them. So are wee first to consider of their hard successe in attempting of *Ay*: then, how it pleased God, in the end notwithstanding, to giue it vnto them. In their hard successe in attempting of it, wee are first to see what it was: then, what was the occasion of it. The thing it selfe was, that sending thither three thousand men to take it and sacke it, according as they had learned before (by such as they sent to view it) that such forces would bee sufficient, they were put to flight, and fixe and thirty of them slaine: to the great discouragement & sorrow, not onely of the common people; but also, of the Elders, & *Iosuah* himselfe. A good warning to all, not slightly to attempt any speciall businesse, though it may seeme neuer so easie to be accomplished: it also seeming to be one of the errors heere committed. For, a while after we read, that there were slaine of all sorts of them twelue thousand: of which, if but the third part onely had beene able to make resistance (and that may wee conceiue must needs be so, and many moe rather) yet these being in the Citty within, must needs be a great ouer-match for three thousand to assaile it without. The occasion or cause of it was, that *Achan* one of the company at the ouerthrow of *Iericho*, purloyned away to his owne priuate vse certaine things that he ought not to haue medled with, being before forbidden to all: some of them such, as should haue gone to the Lords treasury; and one that should haue beene destroyed. Those that should haue gone to the Lords Treasury, were, that tongue or wedge of Golde, of the waight of fifty Shekels: and the two hundred shekels of Siluer. That which shoulde haue beene destroyed, was that goodly BABYLONISH garment: nothing at all the more to bee spared before the Lord for the beauty of it; but the rather, as appertaining to the poimp of pride, to be destroyed. The much like fault that many of vs are of long smitted withal, hauing taken away to our proper vse much of the needfull maintenance of the Ministry, that before was well and orderly giuen vnto it: and daily yet dooing it more and more: little regarding, in comparison of our owne profit, poimp, or pleasure, either that those things should still haue remained to the Lords Treasury; or that the vse that we do make of them, is already condemned vnto destruction. But if hee, being but one, brought so heavy an hand of God on them all: what may wee iustly doubt to be towards vs, that are so many; so great, so often, and grossly therein offending? How it pleased God in the end notwithstanding to giue it vnto them, to the end we may the better finde, we are to note, how it pleased God, first to make a way vnto it: then, how he did afterward yeeld it. He made a way first vnto it, both by fraining them to seeke vnto him: and by remouing out of the way, that which otherwise might hinder them in it. To the end they might seeke vnto him, he first touched their hearts with amazednesse, discouragement, and sorrow: then, did hee put that also into their hearts withall, namely, to seeke vnto him, in whom the good of their whole estate they found to consist. That which other-wise might hinder them of it, was some part of it in him that offended: and some part of it in themselves now. That which was in him that offended, had hindred them before, and (as God himselfe told them) would hinder them still, till it was amended: and therefore did he both direct and helpe them to finde it out; and caused it to be accordingly punished. That which was in themselves now, was that discouragement that they had of that hard accident before, and it may bee, some conceit yet abiding with them, that that being so small a Citty, they should not neede any great forces yet to gaine it. God therefore, first for the former, both encourageth *Iosuah*, and assureth him to giue him the Citty; and alloweth the people now, to take the spoile thereof to themselves: for the latter, both he willet *Iosuah* to take all the men of warre with him; and teacheth them to vse pollicy also. Which if wee can rightly apply vnto our selues, needs must we graunt, that although God, by his great and infinite power, be able to do the greatest thinges that are, without any meanes, euen with a becke: yet are we so weake in our selues, that wee had neede to vse both all our strength

Ios. 7: 1-9.

Ibid. 8: 25.

Ibi. 7: 1, 10, 21

Ibid. 5-9.

Ios. 7: 10-12.

Ibid. 13-21.

Ibid. 22-26.

Ios. 8: 1-2.

Ibid.



strength and pollicy also, euen in the least duties we haue (that he enioyneth) right-ly to do them. Hauing made this way vnto it, then to yeeld them the thing it selfe, both he frameth them to vse the meanes that he appointed: and himselfe doth prosper the same, to the full effecting of it. Those that were done by those his people, by *Iosuah* and the rest of the *Israelites*, were of two sorts: one, whereby they directed some worship towards God; other two, whereby they deriue instruction to men. That one whereby they directed some worship towards God, was the building of that Altar, dooing it in such sort as God required to bee but momentane or for the time (to leaue the honour vnto the other that was to stand:) and their offering of Burnt-offerings, and Peace-offerings thereon. Those other two, whereby they deriue instruction to men, were one of them, that writing of the Law or Ten-Commandements on those stones plaistered for that purpose: the other, the reciting of those blessings and cursings, at those two Mountains *Garizim* and *Ebal*, in such sort now, as God himselfe had appointed before. And if we when we come to such earthly blessings heere, as it pleaseth God to giue vs (as they now had this their first entering into that habitation of theirs) should in some set and actuall manner in such sort worship: as it should be so much the more aunswereable vnto the patterne that God heere prescribed to them, so were it most likely to prooue, both commodious and comfortable to vs and ours.

How they got the Land vnto them beeing now to bee seene, wee are to note, that they were no sooner left in that matter (as it were) to themselves, but that soone they made a foule slip therein: but afterward notwithstanding, did acquite themselves reasonably well. The slip that they made, was with the *Gibeonites*: who, when all the rest of the Kings and States of that Countrey, hearing what the people of God had done already, determined, altogether to make warre on *Israell*, disposed themselves to another course, which was, to assay, whether they could handle the matter so cunningly, as to get a league of the *Israelites*. Concerning which, the Story doth shew vs, that although they made a slip therein: yet soone after did it turne to their good. As touching their slip therein, wee are first to note how cunningly they were dealt with: then, how they were ouer-taken with it. In that these turned to cunning and subtile dealing, we may first note, that now we haue two sorts of them, most of them that seeke to make their party good by strong hand, others that fly to craft and subtilty; neyther of them truly repenting, nor seeking vnto God for his helpe: then also, as touching the manner of it, that they vsed false outward shewes, and plaine vntruths in speech, that so they might more easily deceiue. In that the *Israelites* (at least *Iosuah* himselfe, and the Elders) were ouer-taken therein, wee are to note, what may seeme to be the cause: and, how far they were ouer-taken. The cause seemeth to bee the same, that is noted in the Text it selfe: namely, that they believed that smooth tale of theirs, & did not aske counsel of God. A good warning for many of vs. For this subtilty of theirs, was (in a manner) but a very toy: and, on the other side, *Iosuah* and all the Elders of *Israel* we may account to bee altogether as wise, as are any of those affectioned Auncientes of this latter Church of *Rome*, or their adherents. Lesse maruaile then, if they bee so fouly beguiled as they are, in matters of Doctrine and Faith, though their illusions were grosser than they are (if grosser might be) seeing they doe not forget, but wittingly, and of set purpose refuse, in those their conceites to aske counsell of God. Howe farre they were ouer-taken with them, it is good to note, both for that which afterward they did vnto them: and for that which neither they did offer vnto them, nor durst before God to attempt it. That which afterward they did vnto them, was, that they made them as Bond-men, to doe seruile worke for them: a Chastisement little enough for so great dissimulation as it; and well that they had so much liberty left in their handes, whereby they might chastice so fraudulent dealing. The people of God in their simplicity, are easily oft-times circumvented by the Children of the World: but God oft-times abaseth them for it; and leaueth in the handes of his, whereby to chastice such dealing with them. That which they durst not (euen before



fore God) offer vnto them, was, to breake the Oath that they made them: though they were such, as God had, if not strictly willed to be destroyed, yet at least aduised his people so to doe; and they had gotten it onely by fraud. A good example for the adherents of this latter Church of *Rome*, in all Countries and States whatsoever that professe the Gospell, so easily breaking their Faith as they do, both to their Princes and to their Countrey: and the same in no ill manner obtained of them; but such as both duty and Nature, before God and Man, doe strictly require. How it turned soone after to their good, wee haue in the next Story ensuing. For seeing they had made peace with the *Israelites*, the rest of their Neighbours ioyned together to make an vtter destruction of them. As with vs also it falleth out, that wee cannot truely leaue the society we haue with the World, and in our waies cleaue vnto those that are the vndoubted Children of God, but that easily we bring vpon vs all the rest of our wonted Friendes, now to be our Enemies also: or, at least, so farre forth to diuide themselves from vs, as we therein diuided our selues from them. Neither could we haue so reasonable friendship of them as commonly we haue, but that whatsoever we would seeme to professe, yet the truth is, that wee make but little (if any at all) separation from them: neyther doe they see any at all, vnlesse their mindes be lesse or more alienated from vs. All the forces therefore of these parts being by this occasion gathered together against the *Gibeonites*, and they by that occasion seeking to their newe confederates the *Israelites* for helpe, so falleth it out, that *Iosuah* hath them all gathered together, whom otherwise he might haue bene forced, with great labour, and long drift of time, to haue sought out, if they had still kept in sunder.

- A 6 This slip though they made at the first, yet neuerthelesse, that afterward they acquitted themselves reasonably well, the Story sheweth vs, that they did well prosecute their businesse, till they had done whatsoever seemed to lie on the charge of all generally: but what they did after, wee finde not so woorthy of commendation. That which seemed to lie on the charge of all generally, was, first, to get the Land
- B vnto them: then, to make such distribution of it as was appointed. They got the Land vnto them, in a manner, by striking two battails with them: and by one peece of seruice besides. Those battailes were, one in the South part of the Land, where now we are: the other, in the North. In the South, by what occasion those Kings and their forces were gathered together, we haue heard already. These therefore being come together and besiedging *Gibeon*, the *Gibeonites* beeing ouer-matched with them, sent vnto their new confederates to come to their ayde: whereupon the *Israelites* come and ioyne battle with them, and doe giue them a great ouerthrowe; and not onely to those that then were assembled, but to many others besides. But heere it shall bee good more specially to consider; first, of the coming of *Iosuah* with the rest of the *Israelites* vnto the ayde of these *Gibeonites* now: then, of the successe they had therein. As touching their coming vnto the aide of the *Gibeonites* now, it is good to note; first, that they came: then also, the manner of their coming. That they came, there is no question: but whereas wee read withall, that God encouraged him to that expedition, which in the Text followeth after, but is
- Ios. 10:7, 8.  
Tremel. Iam.
- conceiued by some to haue gone before, cyther of those considered a-part by themselves, may giue seuerally instruction to vs. For if *Iosuah* and the *Israelites* resolved, and set in hand with that voyage first, before the Lorde gaue them any such encouragement, then haue wee two lessons therein: one, in *Iosuah* and the people; the other, in the Lord himselfe. In *Iosuah* and the people, that now they had a faire opportunity (if they could dispense with themselves, for their promise and oath made vnto them) to be vtterly rid of that whole people, that had so beguiled them before, and thereby were to enioy a good part of the Land (and euen in the heart of the Countrey) which otherwise GOD had giuen to the *Israelites*: because if they had stayed their handes, those other forces that came against them, were likely enough soone to haue made an vtter riddance of them. So shoulde they presently haue bin freed of their Oath made vnto them, and haue scene the ouerthrow of those that



had so ill beguiled them: and shortly after, haue had their Land in possession also. But hauing ioyned with them in league before, though not a little to their praiudice then, and discontentment immediatly after, yet they wil not faile them now: Leaving to vs a notable example, euer to detest such infidelity and faithles dealing, as so vsuallie is found, as with al the Children of the world generally, so especially (in these dayes of ours) with this latter Church of *Rome*, and their adherents. In the Lord, that he staying till they were resolved, would first see what themselues would doe, before he would step in with them: and then encouraging them so well as hee did, dooth therein seeme to reward that good and faithfull dealing in them. But if that encouragement of the Lord went before, then seeing they goe now to helpe the *Gibeonites*, by the vertue of Gods speciall appointment, thereby may wee gather, that it was not a precise commaundement, that they should destroy all the *Canaanites* (as before wee sawe:) but rather, that they were, both allowed so to doe; and, for their good, seriously aduised also, not to suffer any of them to liue among them. In the manner of their comming, it is plaine, euen by the course of the Text it selfe, that first they had that encouragement of GOD, before they did actually finish or performe this voyage: and yet notwithstanding they vsed their pollicy and industry in it, traouailing towards them all the night, that so on the suddaine they might come vpon them. And so, though we haue neuer so faire promises of God: yet must we take heed, that we vse such meanes as he hath ordained, and neuer despise any works of his wisdom. The successe that they had therein, was some part of it in the ouerthrow of those forces that vnder those fiue Kinges of the South were now gathered together: and part of it, in the ouerthrow of others besides. In the ouerthrow of those forces that were now gathered together, the successe that they had, was, partly against them all generally: and partly, against the Kinges more specially. The successe that they had against them all generally, was, partly but such as is vsuall in such ouerthrowes: but other part such, as was peculiar or proper to this. That which is vsuall in such ouerthrowes, was, that the *Israelites* in such sort pursued them, that most of them that day were ouer-taken and slaine. That which was peculiar or proper to this, was, both that God himselfe cast vpon the Enemy such a storme of Haile, and the Haile-stones thereof so verie great, that exceeding many were slaine thereby: and, that hee allowed *Iosuah* to stay both the Sunne and the Moone, for about twelue houres aboue the earth, longer than was their ordinary course, that so hee might haue time to prosecute that execution, to the vttermost that they were able. That which they had against the Kinges more specially, was, that whereas they had hid themselues in a Caue altogether, *Iosuah* both got vnderstanding of them, and making them fast there till hee had ended that daies pursuite, caused them then to bee brought forth vnto him, and making his Captaines first to set their secte on their necks (the better to embolden them against those that remained) he then did execution on them, and left to posteritie a monument of it. Those others besides, were certaine chiefe and principall Citties in those South-parts, together with their Kinges and peoples: and another King and his Army, who came to the ayde of one of those Citties distressed by *Iosuah*. Which Citties were, *Makkeda*, *Libnah*, *Lachish*, *Eglon*, *Hebron* (together with other Citties to it appertaining) and *Debir*. All which in that voyage hee tooke and destroyed, and put the people thereof to the Sword: and so subdued, in that one voyage, all that South part of the Countrey. Which when he had done, then he returned with all his Hoast to *Gilgal* againe, where yet they encamped. Of that in the North, the discomfiture that the *Canaanites* had in this, may seeme to be the first occasion. For thereupon it is said, that *Iabin* one of the Kinges there, and such as of olde bare a principall sway ouer all the rest, sent for all those other Kinges (to the number of foure & twenty, as it seemeth, or there about) together with the forces of euery of them, and gathered them together to the Waters of *Merom* (the first Sea, *Mere*, *Lough*, or *Tarn*, that *Jordan* maketh, spreading it selfe into a great breadth there) to fight against *Iosuah* and the *Israelites*: all which beeing gathered together, besides that they had exceeding many Horses and Charets, are said to be (for their multitude) like vnto the sand

Ibid. 8, 9.

Ios. 10: 10, 19

20.

Ibid. 11.

Ibid. 12-14.

Ibid. 16, 17.

Ibid. 18-21.

Ibid. 22-27.

Ibid. 28-42.

Ibid. 15, 43.

Ios. 11: 1-5,

10.



of the Sea, and by others noted to be, Foote-men 300000. Horfe-men 10000. and Charets, some but 2000. others 20000. These beeing thus gathered together, if now he would see what became of them, we are first to see what became of this whole company being yet together: then, what became of their severall forces, when once they were broken. While they were yet together, *Iosuah* beeing first encouraged by the Lorde, and assured of victory, both hee and all the men of Warre with him, came suddainely vnto them, set vpon them, prauailed against them, destroyed many of them, houghed their Horses, and burnt their Charets. As touching those severall forces, that after remained, it is saide, *Iosuah* had long warre with them, which together with the former, is deciphered to be somewhat better than fixe yeares: but yet that he prauayled in the end against them all, vtterly destroying the people, and taking the spoyle or prey to themselves. Where also it is specially noted, that none of all these sought any peace at the handes of *Israell*, and that the Lord left them to their owne wilfulnesse therein, that so they might haue no mercy shewed them, but that they might vtterly perish. So came it to passe, that the *Israelites* mightily prauailed and destroyed one and thirty Kinges of that people (such as they were, but of severall Territories onely) together with all their forces to speake of: and nowe became so fearefull to those scattered forces that yet remained, that none of them durst make head against them. That other peece of seruice besides was, that these two battailes being thus stricken, hee went next against the *Anakins* (Men of extraordinary stature and strength, and, as it seemeth, but of one stocke, or some few others besides, such as goe vnder the Name of Gyants with vs) and so prauailed against them, that neither in *Iudah* nor *Israell* he left any remaining: taking it belike, to bee a needfull thing to be done while yet their forces were altogether, because such are so vsuall a terror to the common people, and therefore not to bee left, to the particular force of euery Tribe by it selfe. But whereas it is plainly said, that some of that sort were yet remaining in certaine Citties of the *Philistims*, and those Territories of the *Philistims*, are else-where reckoned vp as part of the Countrey that was to bee possessed by the *Israelites*: it may seeme, that he was somewhat defectiue therein, if wittingly he left any of them at all remaining, in any of those Coasts that were to be the portion of *Israell*.

- A 7 As touching such distribution as was appointed, the most of it was of the Land it selfe: but some part also of certaine Citties thereunto appertaining. As touching the Land it selfe, by this time was *Iosuah* about an hundered yeares olde, though some others account him to want of those yeares yet: and the Text it selfe doth affirme, that he was old and stricken in yeares. Now therefore doth the Lord both put him in mind, that there is much Land yet to be gotten into their possession: and dooth set him in hand, nowe to diuide all among them, that euery one of the Tribes may know their portion, & what it is that they may require as due vnto them, that yet is kept by the Enemy from them: which when hee hath accordingly done, then doe the *Israelites* giue vnto him his portion also. As touching which diuision or distribution, order was taken before, who should be the chiefe doers in it: namely, *Eleazar* the High-Priest (and he hath the first place in it) and *Iosuah* their Gouernour now: and, with them, one principall Father of euery Tribe; which also are all named before by God himselfe. And albeit these were like to be as indifferent and wise as could be chosen, yet to content all parties the better, and to shew withall that what God hath fore-shewed, would stand vnmoouable euen in the casualty of lots also, order was in like sort taken, that it should be done by lot: yet in such sort, that wheresoeuer the lot did fall, there if they were moe people, they should haue so much the more Land to inhabit; and if they were fewer, so much the lesse. According to which order, it seemeth they set in hand with this distribution, soone after that God had called vpon them about it: but that some way or other it brake off, and was not finished at that present. For first, it seemeth, they beganne in *Gilgal*, where first they encamped: and then afterward set in hand with it againe in *Siloh*. And of *Siloh* it is said withall, that the whole company of the



- Ibid.** Children of *Israell* brought the Tabernacle of the Congregation thither, and set it vp there, after the Land was subiect vnto them. *Iosuah* likewise at that time
- Ibid. 3.** findeth fault with the people, that they were so slacke to enter into the possession of the Land which God had giuen them: but seemeth to meane it, but onely in respect of those seauen Tribes, that as yet had not their portions set forth vnto them. Whereas therefore other two Tribes and an halfe (besides those that had their porcions allowed them on the East-side of *Iordan* before) had their portions
- Ibid. 2, 5, 6.** set out in *Gilgal*; namely, the Tribe of *Iudah*, the Tribe of *Ephraim*, and the other
- Ios. 14: 6. 15: 16-3.** halfe of *Manasses*: it seemeth, by the scituation or placing of them, that these did
- Ios. 14: 6. 16: 1-9.** settle themselues to their portions first; and that the others did but shuffle in them-
- Ios. 14: 6. 17: 1-18.** selues among them (for there was so much roome in a manner among them, as wherein three other Tribes were afterward placed) or as neere vnto them as well they might. For these two Tribes and an halfe that had their portions set them out in *Gilgal*, were so placed, that *Iudah* had a great part of the South end of the Land, especially the East-side of it, and that very large, hauing the length of it
- Ios. 15.** North and South: *Ephraim* likewise had his place neere thereunto; but a prettie
- Adricom in Theat. str. sau.** distance off (so much as afterward was all the portion of one Tribe) but towards
- Ios. 19: 9.** the North and heart of the Land, and being coasted crosse on the other, hauing his
- Ios. 16. 1-10.** length from the East to the West, and reaching throughout the whole breadth of
- Chr. Adric.** the Land, from *Iordan* vnto the West-Sea. And as for this halfe of *Manasses*, it
- Ios. 17: 1-18.** was placed on the North of *Ephraim*, close vnto it, and occupying al the breadth
- Chro. Aric.** of the Land for the length of it, euen from *Iordan* vnto the Sea. So it seemeth, that these hauing their lots thus giuen forth at *Gilgal*, did thereupon sort themselves thither, and began there to inhabit: and then soothe after brought the Tabernacle of the Congregation to *Siloh*, a Mountaine with a Citty thereon in that middle space betwixt *Iudah* and *Ephraim*, and as it were in the midst betwixt them: hauing *Iudah*, a great Tribe, on the South of it, and that other Tribe and an halfe on the North. Which *Siloh* notwithstanding did appertaine to the Tribe of *Ephraim*, though it stood out of the boundes of it, as an exemption or peculiar iurisdiction with vs: or as, by our Maps, *Foord* and *Thorncomb* lying in the boundes of *Dorsetshire*, doe neuertheless appertaine to *Deuonshire*; *Shipton* likewise, and diuers others in the boundes of *Warwickeshire*, *Paxford*, *Cutsden*, and *Anlston* in seuerall parcels, but all within the boundes of *Glocester*, doe all notwithstanding appertain to *Worcestershire*, and diuers such like. These two Tribes and a halfe hauing therefore in this sort taken their place there, and erected the Tabernacle among them, the rest of the people (which were the other seauen Tribes remaining; and those forty thousands of the other two Tribes and a halfe beyond *Iordan*, who yet were with them to helpe them to subdue their Enemies) had great reason to sort themselves there about also so neere as they could: those seauen Tribes, till they had their portions also set forth vnto them; and those forty thousand (but when they were else-where imployed in seruice) till they were dismissed, as now shortly after they were. Heereupon it is, as it seemeth, that *Iosuah* nowe findeth fault with those seauen Tribes (for the Text dooth shew it was done in *Siloh*) that they were slacke to take into their handes the Land that God had giuen them: in whom it seemeth he had noted ouer great carelesnesse of that matter as yet. But whereas hee farther requireth, that they would bring vnto him three men of their owne choyce, out of euery Tribe of them, whose helpe hee might vse in the matter, it may seeme, that diuers of those twelue that God before had named, were now deceased: or els, that *Iosuah* would vse these as a farther helpe of assistants vnto them. Howsoeuer that matter went, nowe dooth that businesse sort it selfe to an end indeede: both for the placing of those seauen Tribes aforesaide; and for some other such like thinges besides as were to be done. As for the placing of those seauen Tribes, when those one and twenty indifferently chosen out of them all, had taken the view of the land that remained, and hauing set downe the particulars of all into a Booke, brought the same to *Iosuah* beeing nowe at *Siloh*, hee commending the same to *Lor* before the
- Ibid. 10.** Lorde, it so fell out, that *Beniamins* place fell out to bee in that voide space betwixt
- Ibid. 11-18.** *Iudah*



*Judah* and *Ephraim*, beginning of *Jordan* and being broadest there, and running downe West-ward towards the Sea but comming short of it, and that ende being the narrowest: the Lot of *Simeon* comming forth next, fell out to be much of it mingled with the Tribe of *Judah*, especially on the West side of the East end of it: *Zebulon* the third, next but one beyond that halfe of *Manasseh* that last was placed, on the North side of it, and so coasted as it was, from *Jordan* or the lake of *Genasereth* on the East, vnto the maine sea on the West: *Isachar* the fourth, betwixt the last halfe of *Manasses* on the South, and *Zebulon* placed before on the North, altogether coasted as are those betwixt which it lyeth, from *Jordan* vnto the maine Sea. So that these foure, *Ephraim*, that halfe of *Manasses* that last was placed, *Isachar* and *Zebulon*, lie all alike together, of one coast, and all hauing their length from *Jordan* vnto the Sea, as foure long beds in a Garden, or foure corne lands that are of one fore-shot or flat in the field. These foure being placed, there remaine but three: for which three we haue but the North end (about halfe so big as of the two other parts on this side of *Jordan*, towards the South) of this maine land, and one voide corner besides. The North end was crossed in two ouer-thwart to those foure that were mentioned last, the line going from the South (or mid-side of *Zebulon*) vnto the North: and so casting the one halfe of this North end, vnto the West, close to the Sea; and the other, vnto the East, close vnto *Jordan*. Of these two, *Asher* hauing the first lot, had the west part: and *Nephthalie* by the first lot, the East. The seuenth remaineth, which fell to *Dan*, who by it had that voide corner that before wee spake of: on the West side of the North end of *Judah*, betwixt the chiefe part of the lot of *Simeon* on the South, and of *Ephraim* and part of *Beniamin* on the North, ioyning on the West to the Sea: but this was found to be too little roome for them; and so they holpe themselues with more, shortly after. That which the *Israelites* gaue vnto *Iosuah* for his portion among them was a Citie that himselfe desired: *Tinnath-serath*, in mount *Ephraim*. An example of good moderation in him: who notwithstanding the place that now he was in, neither would he be his owne caruer, nor first serued; but serued them first, and afterward stood to their reward also. The Citties thereunto appertaining, of which there was a kind of distribution likewise to be made, and now was to them prescribed, were, to one purpose, but sixe: to another, those sixe againe, and two and forty more besides. That former purpose, whereunto it is first required, that sixe be appointed, was, for the preservation of life: in case when one had slaine a man by casualtie, and some friend of the party slaine would in his rage auenge it on him. In which case, his remedie was, to speede himselfe to one of those Citties, which hee might be able best to recouer, there to be safe, till his cause should come to indifferent hearing, or to the death of the High-Priest that should be in those dayes. Of which, three of them were appointed before, on the East side of *Jordan*: *Bezer*, among the *Rubenites*, *Ramoth*, among the *Gadites*; and *Galon*, in that halfe tribe of *Manasses* which on that side of *Jordan* was placed. Whereunto there are three moe added on the other side of *Jordan*, for such casualties as should fall out there: *Kedes*, in *Nephthalie*, a little beneath the midway betwixt the Waters of *Merom* and the lake of *Genasereth*, Westward; *Sichem*, in the tribe of *Ephraim*, euen in the heart of the land in a manner; and *Hebron*: in the tribe of *Judah*, and about the midst of it. That other purpose, whereunto those sixe againe, and other two and forty were to be set out, was, that the *Leuites* might be sorted vnto them indifferently, for the better instruction of the people. Concerning which, we are in this case not onely to note, that such Citties are giuen vnto them: but also, in what sort they were giuen. That such were giuen them, it is plaine inough in it selfe. For the chiefe fathers of the *Leuites* comming to *Eleazar* the High-Priest, and vnto *Iosuah* the Gouvernour, and putting them in minde, what order God had already taken for that matter. by the ministry of *Moser*, while yet they were not entred their land, they presently set in hand with the matter, and fully satisfied them therein: yeelding to afford them their habitation in so many Citties, together with the subburbs of them; and, to the better contentment of themselues withal, they com-



mitted the same to *Lot*, as they had done for the whole land before. Whereas therefore there were three families of them, the *Koathites*, the *Gersonites*, and the *Merarites*, and the familie of the *Koathites* consisted partly of the Priests, and partly of *Leuites* besides, & were the greatest familie of them all, those that were Priests of that familie had by the first lot to them appointed, out of the tribes of *Judah*, *Simeon* & *Benjamin*, thirteen Citties: & the residue of that family, which were but *Leuites*, other ten Citties besides, out of the two tribes of *Ephraim* and *Dan*, and out of that halfe tribe of *Manasses* which to them was adioyning. The *Gersonites* and *Merarites* in like manner being all but *Leuites*, had for their portion, the former of them, out of three tribes, of *Isachar*, *Asher*, and *Nephthalie*, and out of the other halfe tribe of *Manasses*, thirteene Citties: the latter out of the three tribes remaining, *Ruben*, *Gad*, and *Zebulun*, twelue Citties. So were they in all forty and eight: and all seuerally scituate indifferently throughout the land, that so the Priests & *Leuites* which were therein, might better instruct the people about them, and altogether the whole country. In what sort they were giuen them, we are likewise to marke, not onely for that we may see good sparkes of the glory of God therein: but also, for that it seemeth some are in that matter deceived. Good sparkes of Gods glory appeare therein, because although they were appointed by lot; yet in all things they fell out so fit for the purpose: the Priests being placed so neare to the place that God afterward chose whereon the Temple should bee builded, and the rest of the *Koathites* (who had, next to the Priests, most to doe with the holiest things of the Tabernacle yet, and Temple after) so neare vnto them; and that none of the Citties fell out to bee in a cluster together, but all seuerall, a-part by themselves. The error, that it seemeth is conceiued herein, is, that the *Leuites* should haue all those forty and eight Citties to themselves alone: which because I finde in some of speciall reckoning, and seeing that one conceiue thereby, that the Citties of diuers other tribes, were many mo then are named vnto them (and that notwithstanding may be so indeede) when as the *Leuites*, the least tribe of all by farre, had themselves so many, therefore was it needfull heere to say something thereof more specially. But so he doth conceiue likewise, that the Citties of Refuge were not giuen, vntill they were assigned to the *Leuites* first: and yet it is certaine, that *Moses* set out three of them in his time, when as there were none giuen to the *Leuites*; and that heere the setting out of the Citties of Refuge, is recorded before the other. As also lesse maruell, if prouision for sauing of life be first made; and for instruction, to come something a'ter: yet, as close vnto it as may bee, euen in the Chapter next ensuing. But for the matter that now wee are in, I maruell much he could so conceiue, first in respect of that which may bee gathered of them all: then, in respect of that which in one of them we haue plainly set downe vnto vs. That which may be gathered of them all, is, that they were but to dwell with others in those their Citties and not to haue those Citties wholly vnto themselves: both for that the *Leuites* were a great many to few to furnish or people so many citties; and for that the Subburbes allowed vnto the *Leuites* were no greater. First, for their number, it is plaine, that all the males of them, towards the ende of their Pilgrimage in the Wildernesse, from one moneth olde and aboue, where but three and twenty thousand. Now their Citties were forty and eight, and those none of the least, but of the greatest, as may bee gathered for many of them, and is most probable for most of the rest: which if they were one thousand mo, yet could they make but fife hundred a-peece one with another, of a moneth olde and aboue for euery Citie; ouer sewe, a great deale, to such a purpose. As was but a little one: and yet were there, out of the inhabitants of it onely, as it seemeth, of both Sexes slaine, no lesse then twelue thousand. What their Subburbs were, is else-where declared, in a place more proper for it: namely, but one thousand cubits forth out-right, from the Citty to be proper to the *Leuites*, after one thousand cubits likewise next to the wals for the common vse of them all Which by proportion may plainly shew, that they were not many, for whom that measure was ordained: and giue great likelihood, that there were many others there besides, that

Ibid. 4:9-19.

Ibid. 5:10-26.

Ibid. 6:17-33.

Ibid. 7:34-40.

Ibid. 41:42.

Ios. 21:4-6.

8:10.

Ios. 9:13-19.

Ibid. 42.

Calc. in Ios. 21

41. &amp; alibi.

Tremel. Ios. in

Ios. 24. 1. pro

Hebrons.

Ibid. in Ios. 21:1

Deu. 4:41-43

Num. 26:62

Ios. 21:41.

Ios. 7:3.

Ibid. 8:25.

Num. 35:4-5



that were to occupy all the rest of the groundes or fieldes, that to that Citty were appertaining. For that Maister *Caluin* seemeth to allot it to other bordering Citties adioyning, to eate vp these euen to their Gates (sauing onely for one thousand cubits next to the Wals: for so doth hee take that also) mee thinketh it is not like to his iudgement in other thinges. That which in one of them wee haue plainly set downe vnto vs, is, that of *Hebron* it is said, that the Land of the Citty, and the Villages thereof, were giuen vnto *Caleb* to bee his possession. Which place albeit *Tremelius* and *Iunius* doe so interpret, as if the whole Citty were exempted from him and his, and giuen vnto the *Leuites* onely: yet, doe I take it to bee as a Key to open this Locke, both for it selfe, and all the rest; teaching vs thereby to gather, that the other Tribes also were to dwell in those Citties, but that they were not to fraght them so full of their companies, but that they might withall receiue so many families of the *Leuites*, as should befall them. This place Maister *Caluin* in a manner, omitteth in his interpretation: and a little before, speaking of that Citty, *Qua primari*; saith he, *aqno animo passus est Caleb*. So that hee seemeth to take it, as if *Caleb* and his company were content to giue place to the *Leuites*, leauing it wholly vnto them, as if they might not both dwell together: and thereupon he giueth him special commendation a little before. In which perswasion being so settled as he was, he conceiueth that the *Leuites* must be the iudges of the cases of Refuge: and that therefore the Cities of Refuge should be none other, but such as were appointed for the *Leuites*. And true it is, that the cities of Refuge were none other but sixe of those that were appointed for the *Leuites* also: but the cause may as well be for their better instruction there, as to haue their tryall and iudgement by them; neither doe we

H read (to my remembrance) that matters of life and death were to them committed, a-part from other Magistrates besides. But as touching *Hebron*, it was the portion that he so specially required, and as it seemeth by his speech, the same that *Moses*, and the same that the Lord himselfe did meane vnto him, as the recompence (of that kinde: for there was a better reserued for him) that they did meane him for his good and faithfull seruice before: and it is there termed the inheritance of him and his children for euer; and that so it was to that day when the Story was written, which seemeth likewise to be the thing, that long after went vnder the name of his heritage for that his seruice. Sure it is, that when *Dauid* (who was no *Leuite*) was to come to his Kingdome he being directed by God himselfe to goe to *Hebron*, and to beginne his Kingdome there, went vp thither, himselfe and his company, together with their families, and dwelt there and in the cities thereunto appertaining: which it may seeme, would not haue beene so, if that place had beene by so strong and so ancient right, for the *Leuites* onely. *Debir* also, or *Kinah-Sepher*, as before it was called, of the Tribe of *Simeon*, was a *Leuiticall* Citty too: and yet did *Caleb* giue it to *Othniel* in marriage with his Daughter *Aksah*: and together with it the springs or groundes, both aboue and beaneath. Likewise *Gibeon*, of the Tribe of *Beniamin*, was another (and the same a great one too, greater than *Ay*, and so not proportionable to so small a company:) and may wee thinke that the *Gibeonites* also gaue place vnto the *Leuites*, to be there alone? They were an eye-sore vnto the people, to dwell in the heart of the Land among them; and afterward *Saul*, being a *Beniamite* himselfe, to please the people, destroyed certain of them: but it is probable enough, that their heart-burning would not haue bin so great against them, if so they had parted with the principall seat that they had. *Sichem* was another of them, of the Tribe of *Ephraim*, and a Citty of refuge withall. Bot seeing the *Sichemites* stroue so soone, to haue a King of theirs to reigne ouer the rest, and so mand it forth for the time; and before that time had receiued Idolatry also: as the former of these plainly declarerh there were many mo than the *Leuites* there; so the latter may as much imply, that such *Leuites* as were, could beare but little sway among them. So farre off must it be thence (though wee had no more but this) that it was a Citie of the *Leuites* onely. But now the truth is, that it is plainly said to be possessed by the Sons of *Ioseph*: and then not otherwise by the *Leuites*, but as dwelling with them. Of the rest much more I thinke might be said

In Harm in  
Num. 35: 4.  
Ibid.

Ios. 21: 12.  
In Ios. 24: 1.

In Ios. 21.  
Ibid. 21: 4.

In. Ios. 27.  
In Harm. in  
Num. 35: 4.

Ios. 14: 6-15.

Ibid. 9: 12, 14  
Ibid. 9.  
Ibid. 14.  
Ecc. 6: 9, 10  
1. Mac. 2: 6.  
2. Sam. 2: 13

Ios. 21: 15.  
Iud. 1: 11-15.  
Ios. 21: 17.  
Ibid. 10: 2.

Ibid. 9: 18;  
2-Sam. 21: 2.  
1. Sam. 9: 1, 2

Ios. 21: 31.  
Iud. 9: 1, b, 2.  
Ibid. 4, 46.

Ios. 24: 32.



to this purpose also, but that this I hope is sufficient. That which afterward they did, we finde not so worthy commendation, is first set downe of certaine of them more specially: then, of them all generally. Those that are more specially noted, are *Judah*, *Ephraim*, and *Manasses*, three of the mightiest Tribes: so belike, leauing vnto our selues what to iudge of the rest. For if the mightiest of them all, neuerthelesse failed in that point of duty of casting out the *Canaanites*, then may we conceiue, that the same fault was much more to bee found in the rest: as afterward, in the Story of the Iudges wee haue farther place to declare. But heere it is said concerning these, that *Ephraim* did not cast out the *Canaanite* out of *Gese*, one of their Citties, but onelie made them to serue vnder tribute: and, that *Judah* and *Manasses* could not cast out, the one, the *Iebusites* out of *Hierusalem*; the other, others of the *Canaanites* out of diuers Citties of theirs. Of them all it is said generally, that when they were strong, they put the *Canaanites* vnder tribute, but did not wholly cast them out.

Ios. 16: 10.

Ibid. 15: 63.

Ibid. 17: 12.

Ibid. 13.

8 Of those their doings that concerne but certaine of them, we haue but little A Story remaining: but that which we haue, is first of those two Tribes and an halfe, that came ouer to helpe their Bretheren; then, of certaine other particular persons. That which we haue of those two Tribes and an halfe, resteth in two principall matters: one, how they were dismissed or sent away; the other, of a speciall care that themselues had, neuer to bee disclaimed by the rest of their Bretheren. As touching their dismissing or sending away, we are to consider first of the time, when it was done: then of the manner of doing it. For the time we haue but two limitations of it: namely, that it was not till the Tabernacle was brought vnto *Siloh* (which was before the Land was fully diuided, as wee saw before;) nor till the Land was in rest from all their Enemies. For the former of these the Tabernacle was brought vnto *Siloh* in the eighteenth Chapter: and these are not dismissed but in the two and twentieth. At which time also, it is not to bee doubted, that the Tabernacle was at *Siloh*, both because these two Tribes and an halfe were dismissed thence, and for that the Congregation assembled thither immediatly after. In like sort, that it was not till the Land had rest, is as plainly set downe a little before they were dismissed. A manifest token of their good dealing with their Bretheren, in that they stayed so constantly with them from their own homes so many yeares: fully performing whatsoever *Moses* had giuen them in charge, and they had promised. In the manner of B their dismissing wee are likewise to note, in how good sort *Iosuah* did it: and, howe they accordingly departed home-ward. That hee doth it in good sort, wee may easily see, both in that he calleth vpon them to that end: and much more, in that which proceedeth from him, when hee hath so called them. In that to this end he calleth them, it doth sufficiently argue, that hauing done their duty already, he would not trouble them any longer. That which proceedeth from him is partly in word: and partly in deede. In word, both hee acknowledgeth that they had very well discharged that point of their duty: and giueth them a good exhortation withall, howe to behaue themselues after. His deede is, that he doth blesse them, & dismisse them: and in dismissing them, dooth likewise let them so goe, withall that great and rich prey which they had gotten: a thing that diuers Captaines since would much haue stuck at. They being thus dismissed, do accordingly repaire home-wards. As touching the care that themselues had, neuer to be disclaimed by their Bretheren, there beganne to bee some businesse about it: but then taking a moderate course, it was quickly stayed. There began to be businesse about it, in their manner of vttering of it: and in their Bretheren mistaking of their meaning therein. Their manner of vttering that feare of theirs that they conceiued, and their deuise to prauent the same, was, that on the one side of *Jordan* as they went ouer (for the Text doth not so certainelie shew on whether side it was, but that the learned varrie about it: though it seeme vnto me, there is greater likelihood, they should doe it on their owne side rather than on the other) they created a large Altar (in the way of a Monument) such as easilie might be seene some good distance off. In doing of which, although they had no such

Ios. 11: 9.

Ibid. 12.

Ios. 21: 43-45

Nu. 32: 20-32

Ios. 22: 1.

Ios. 2-4.

Ibid. 5, 8.

Ibid. 6, 4, 8.

Ibid. 6, 9.

Ios. 22: 10.



such ill meaning as was conceived: yet was it such as was very subiect to such suspition; and therefore not so aduisedly done, without the priuie of their Bretheren, as had beene expedient. Their Bretheren did so farre mistake it, that they were in great feare, that they had turned themselues from their profession, and were setting vp Idolatry among them: and therefore gathered themselues to warre vpon them. But then inclining themselues to some more moderate course, in the meane season they sent to their Bretheren to vnderstand their meaning therein; and (so perceiuing that it was not done of any such purpose, but onely set vp as a monument vnto posterity, that although they dwelt on the other side of *Iordan*, yet were they all one people with the other, both in linage, and in profession of Religion) they were contented, and so departed: leauing a notable example to vs, the one sort of them, to nourish in vs a singular care, both for our selues, and for our posterity, euer to keepe fast vnto God; and the others, in no wise to beare with any starting from the truth of Religion, no not in our Bretheren, nor when our variance about it might bee extreamely (as with them it was) dangerous to both. That which we haue of certaine other particular persons, is most of *Iosuah* himselfe: but something of others. That which we haue of *Iosuah* himselfe, is but how well hee did close vp the course of his life: and then, of his death. In the closing vp of the course of his life, wee finde, that as he was carefull (in all the time of his gouernment) of them, to keepe them to God: so now at his death hee was very desirous to leaue them with him. A good example for all: when we see that our time cannot be long heere now, but that God will shortly take vs hence, then to haue some speciall care of such as we leaue behind vs, especially of those of whom wee haue charge, to leaue them with God the best that we may. A point of duty that on all handes is of vs neglected: the most part of vs hauing had so little respect to godlinesse in our life time for our selues, that wee haue it not in vs at our deaths for others; but dropping away altogether as senselesse of such matters at our deaths, as wee haue beene carelesse thereof in our liues. In what sort *Iosuah* sought to performe that good peece of seruice to God, though the Text bee plaine enough for the sustance of it; yet in one point of lesse importance, one of our best Interpreters otherwise conceiue than seemeth to be the iudgment of others generally: namely, that whereas by the course and reading of the Text, it seemeth, that *Iosuah* called in the Heades of the people two seuerall times about this matter; and some there be, that in plaine tearmes set down their iudgement so to be, (one, taking the former of these to shewe the disposition of *Iosuah* in the time of peace, the latter, at the time of his death; others, plainly vsing the word *iterum*, againe, for that which we haue in the foure and twentieth or last Chapter of *Iosuah*) he notwithstanding taketh both those to bee but one, and the latter to bee a farther declaration of the former. But because, beside his owne iudgement (which in most thinges indeede is great, and not lightly to be esteemed) hee bringeth no other reason, but that it was not *Consentaneum, his eadem de causa populum extrahere in alienum locum*: that is, That it was not meete to drawe the people so farre from home, twice for one matter, I do not see but that according to the iudgement of most men, and as the Text it selfe doth seeme rather to incline, wee may safeliest take it, as done at twice: both because the matter is of so special importance, that none of them had any iust cause to thinke much to bee called together twice about it; and because the course of proceeding in the one going farther then the other, doth yeeld that kinde of variance betwixt them. At the first time therefore, because it appeareth not they gaue him any answer, it may well be, that his good admonition took not such place with them, as on their partes it ought to haue done: and that, for that cause the rather, he tooke some other time shortly after, to see if yet hee could prauaile any farther with them; and that God then did vouchsafe him a blessing of good successe, euen to his owne heartes desire. In the former of them hee frameth all his whole speech vnto them, but as from himselfe: in the latter, the most part of it from the Lord. In his former speech which he vttereth vnto them but as from himselfe, first he speaketh vnto them of his owne declining age: and then cometh to the matter that was in his minde to deliuer vnto them. Of his owne declining age (it seemeth

Ibid. 11, 12.

Ibid. 13-34.

Maister Calvin on Ios. 24: 1.

Lyr. in Ios. 23, &amp; 24.

Fr. Vatab. in Ios. 24: 1. Chro. Adrich. in Chron. in an. 2499. Ibid.



- 10f. 13: 1, 2. meth) he speaketh, as now wearing away so fast, that he cannot long be with them :  
 and therefore would gladly disburthen his mind vnto them, in that which now hee  
 had to deliuer. The matter that now hee would deliuer vnto them tended altoget-  
 her to this end, to draw them to bee of mind, soundly to settle themselues to the  
 Lord : and neuer to depart from him againe. To the end he may settle them sound-  
 ly to the Lord, first he teacheth : then, he exhorteth. That which he teacheth, is of  
 the great goodnesse of God towards them : that of it they had good experience  
 already, both in his hand on those other Nations for their sakes, and that now they  
 had the whole Land diuided vnto them ; and should haue more, in expelling  
 the rest, that themselues might haue quiet possession. Hee exhorteth two  
 seuerall times : first, some-what more largely ; then, but briefly. In that  
 which is more large, wee are to consider whereunto hee did exhort them : and  
 what reasons he vsed to moue them thereto. To find out whereunto he did exhort  
 them, we are to note, that first he requiereth but generally, to obserue and do what-  
 soeuer is written in the Lawe, and not to turne aside, neither to the right hand, nor  
 to the left ; and therefore to bee of a valiant courage ( insinuating thereby that such  
 valour is to nothing more needfull, than to the obseruation of the lawe of God : )  
 then more specially, that they haue no societie with those *Canaanites* that are left,  
 nor euer incline to their ill waies ; but euer cleaue fast vnto the Lord in such sort, as  
 ( for that matter ) yet they had done. The reasons hee vseth are two : one, for  
 that he so stode with them hitherto against their enemies ; the other, for that hee  
 would do so still. In that wherein hee doth it but briefly, hee requiereth no more,  
 but that they take good heede to themselues, that they loue the Lord their GOD.  
 To the end they neuer depart from the Lord againe, he letteth them vnderstand how  
 great euils shall in that case befall them : and howe they may assuredly know, that  
 they cannot escape them. The euils that should find them, were, that God would  
 driue out no mo of their enemies : and that, being left, they should become excee-  
 ding grieuous vnto them. They might assuredly know, that they could not escape  
 them ( though himselfe must be gone, and could not tarry to giue them warning, or  
 protest vnto them ) by those things which already they saw to be accomplished : the  
 consequence being very infallible, that as ( now that they stode in some feare of  
 God ) he had performed all that he promised vnto them, as themselues could witnes ;  
 so whensoever they should leaue him and turne vnto Idols, then should all those euils  
 be likewise as certainly cast vpon them. In the latter, the most part whereof hee  
 vtteth vnto them from the Lord, first for a time hee keepeth the speach to himselfe  
 onely : then after, hee ioyneth with them in mutuall conference about the same that  
 he had deliuered vnto them. While he keepeth the speach to himselfe alone, first  
 hee speaketh vnto them in the name of the Lord : then, in his owne. That which  
 he speaketh vnto them in the name of the Lord, resteth in two principall points : one,  
 that of his owne goodnesse hee had taken them vnto him, when there was no desert  
 in them, but were deeply sunke into grosse Idolatrie : the other, that euer since hee  
 had stode a good and a gracious Lord vnto them, first where they were but stran-  
 gers, in *Canaan*, and *Egypt* ; then, bringing them to a Countrey that hee would giue  
 them to bee their owne, both in the Wildernesse as they came thither, and in their  
 Countrey when they came there, both on the one side of the Riuer, and on the o-  
 ther. Speaking in his owne name vnto them, most of that hee saith concerneth  
 them : but some part of it, himselfe also. That which concerneth them, is another  
 exhortation vnto them, to cleaue fast to the Lord, which that hee may the soundlier  
 obtaine of them, he first exhorteth them vnto it : and then neuerthelesse doth leaue  
 them vnto their owne liberty in it. In exhorting them vnto it, hee doth not onely  
 require them sincerely to serue the Lord : but also ( as a thing that inseperably goeth  
 withall ) to put away the Gods that their Fathers worshipped before. In leauing  
 them vnto their owne libertie in it, he taketh the way, that may more surely bind them  
 vnto it. For now they could not, in that fresh memorie of Gods great fauours to-  
 wardes them, nor in the presence of so reuerend a personage, for very shame betake  
 themselues to any other : and yet taking it vpon their owne choyce too, needs must  
 they

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they cleave faster vnto it. That which concerneth himselfe, was, that whatsoever choyce they should make, whether the Gods of their Fathers of old, or of that people whereunto they were come now, himselfe notwithstanding, and his Familie, would serue the Lord. Ibid. Hitherto hauing kept the speech to himselfe (a thing to be wished, that such as among vs do euer delight themselves to be heard, would be provided of so godly and gracious speech as *Iosuah* now vsed) now doth hee as readily ioyne with them, about the matter he hath moued vnto them: the effect whereof was (as also of his speech before, as it seemeth) to draw them to make a covenant with God. Wherein we may see, first, that certaine speeches thereof passed too and fro betwixt them: then, that the thing it selfe was after effected. Of those speeches that thereof passed too and fro betwixt them, the first was of the people, giuing in their answer to this aforesaid speech of *Iosuah*: but then some other besides, as *Iosuah* did after giue them occasion. In this their answer to that former speech of his, first they desire God to forbid (and God forbid it to all his people, now also) that they should forsake the Lord to serue other Gods: then, they shew whereon they ground that resolution of theirs, vpon those great deserts of God towards them, both in times before passed, and then also; and so conclude, that he was their God, and they would serue him. Ibid. 16. In those others besides, as *Iosuah* did occasion them, we are to consider what occasions he gaue them: and how they thereupon gaue him answer againe. Those occasions were, one of them (as it were) to hould them off: others, but in some sort to receiue them. First he did (as it were) hould them off, so to make them prease-on more earnestly: telling them, that they were too rechelesse or carelesse, or at least too brittle a people, to serue him, for that he was an holy, and iealous God; and therefore neither could he, nor would hee beare with their sinne, when they offended. Ibid. 17, 18. But to this they answered, that they would not so bee held off: but that they would serue the Lorde. The other occasions that *Iosuah* gaue them, were both to this end, that but in some sort he did receiue Ibid. 19, 20. them. So first he gathered them to this consideration, that now they witnessed or spake much against themselves, in that they would needes make their choyce of the Lord, if they should not afterward do accordingly. To which they granted it was so indeed. Ibid. 21. Then he willed them, to put away their strange Gods, and to bow their hearts vnto the Lord the God of *Israell*: as if otherwise, they did but in vaine profess him. Ibid. 22. To that they did not fully answer: saying nothing of putting away those strange Gods that *Iosuah* conceaued they had among them; but yet protesting, Ibid. 23. that the Lorde their GOD they would serue, and that his voyce they would obey. Ibid. 24. Whereby it way seeme, that either they had none, as he conceaued: or else that they were not so ready yet to part with them; as indeede it is the manner of men to conceaue they may do both, as those mungrell *Israelites* before, and our *Romish* Catholics now. 1 King. 17:29, 32, 33, 40, 41. Howsoever it was, whether they had none indeed, or whether *Iosuah* could get no better of them, and so thought good to take what they gaue (rough hauer, of ill debtors) he thereupon grew to the covenant with them. The thing it selfe therefore was now effected, *Iosuah* making a Couenant with them on the same: and both setting it downe it writing, and pitching vp a stone (with the peoples consent too) for a Monument of it, and so dismissing the people withall. Ibid. 25-28. As touching his death, there is one thing that followeth so close vpon it, that although it respecteth others besides, yet seeing we find it there to be placed, and there is none that had better interest therein than he, therefore may we most safely so take it. So are we first to consider of his death it selfe: then, of that other, that doth follow so close vpon it. In his death it selfe wee haue no more, but that, after those things, being an hundred and ten yeare old he died, and was buried in his owne possession Ibid. 29, 30. at *Tinnah-Serah*. That other thing that followeth so close vpon it, is that *Israell* Iud. 2: 8, 9. serued the Lord all the dayes of *Iosuah*, and all the dayes of the Elders that out-liued Ibid. 31. *Iosuah*, who had knowne all the workes of the Lorde, that he had done for *Israel*. Iud. 2: 7. So blessed a thing is it for the people to haue good Leaders: and especially such, as haue seriously giuen themselves; out of the word of God to learne, how it hath pleased God from time to time to deale with his people. Those others that are but two:

*Ioseph*



Ge. 50:24-26 *Ioseph*, and *Eleazar*. *Ioseph* had giuen commaundement to his Bretheren in *Egypt*, when they should goe thence to the Land of promise, then to take his bones  
 Exod. 13:19. with them, to bury them there: and he tooke them sworne thereunto. So they did  
 Ios. 24:32. Balme him and Chest him then: and when they went out of *Egypt*, they likewise H  
 took away that Coffin with them. This nowe they bury in a parcell of ground  
 neere vnto *Sichem*, that *Jacob* had bought in his time long before. Wherein as  
*Ioseph* had witnessed his Faith then: so did these well discharge themselues of that  
 Ibid. 33. their promise now. Of *Eleazar* the Sonne of *Aaron*, and High-Priest for his time  
 after his Father, wee haue no more, but that hee also about that time dyed, and that  
 they buried him in the Hill of *Phinehas* his Sonne, which was giuen him in Mount  
*Ephraim*: the second High-Priest among men that hath dyed; but therein a suffici-  
 ent Testimony, together with *Aaron* his Father before (two Witnesses beeing by the  
 Law of God, sufficient) that wee may not looke to haue an euerlasting High-Priest-  
 hood among men, but for the same must euer come to Iesus Christ, the onely begot-  
 ten Sonne of God.

## CHAP. II.



<sup>I</sup>T shall be good heere to remember how farre we haue gone. It A  
 pleased God to take vnto him one people of all the world, to be a  
 peculiar people to him: and, out of *Abraham* to raise the same. To  
*Abraham*, he made (among others) two speciall promises: one,  
 of the Land wherein hee sojourned; the other, of the Promised  
 Seede. That of the Land, is now already performed vnto them:  
 the Land of *Canaan* beeing giuen to the *Israelites*, and they ha-  
 uing it now (at the death of *Iosuah*) in quiet possession. And in this part of theyr  
 Story it is not amisse to marke, that with this his people he dealt at the first, by faire  
 meanes onely: as Parents vse to deale with their Children in the time of their infan-  
 cy, vntill they come to some vnderstanding. This he did till they had beene his peo-  
 ple foure hundred and thirty yeares: and till the time that he had giuen them the law,  
 with all the Ceremonies and Ordinaunces thereunto appertaining. But after that,  
 though still they were in speciall fauour with him; yet did hee then diuers times min-  
 gle correction withall as they gaue him occasion: which, as wee haue seene in the  
 Wildernesse already; so may wee see hence-forward also, wheresoeuer the people  
 themselues are. Now at this time we are to see, what is their Story in that Land of  
 theirs, vntill that *Blessed Seede* (the other of those two principall promises) be giuen  
 vnto them vnto them: and first, so long as they stood one whole people; then, when  
 after they began to be diuided. They continued one people, vnder all their Iudges, B  
 and vnder one of their Kinges also: but after that, they began to be diuided. Their  
 Iudges were all those Magistrates, Captaines, Leaders, or Gouvernors, that it pleased  
 God, after the death of *Iosuah* to raise vp vnto them as occasion was offered, vntill  
 they had Kinges (at their owne motion) giue vnto them: of the most of which Iud-  
 ges, we haue the Story in this present Booke of the Iudges; but of part of them, in  
 another ensuing. As touching this present Booke of the Iudges, one particular  
 Story there is, which appertaineth to the time of these Iudges, and yet is nothing  
 at all mentioned heere in this Booke: but followeth next after in a little Booke by it  
 selfe. So are we first to consider of the Story of them, as by this Booke we are dire-  
 cted: then, to come to that other particular, in that other Booke next ensuing. As  
 touching the Story of them, so farre as this Booke deliuereth it vnto vs, wee finde  
 they were such, that the estate of the people vnder them, was reasonable good for a  
 while at the beginning: but variable after. For a while at the beginning wee finde  
 diuers thinges commendable in them, and so boading their estate then to bee good:  
 some,



Some, that concerne the whole people; others, that concerne but certaine of them. Those that concerne the whole people, are two: one, that had his time immediately after the death of *Iosuah*; another, that endured somewhat after. That which had his time immediately after the death of *Iosuah*, was, that then the people besought the Lord to shew them, who should be their Leader now. A thing very commendable in them, for that now they did so wel depend vpon Gods; and that none of them were so ambitious, as themselves to vsurpe the place vnto them. In the answer that God gaue vnto them we are to note, notably that he did shew them who it should be: but that he sheweth them withall, how bee would prosper vnto them that his Gouvernement. He telleth them that it should be *Judah* that should bee their Leader now: so, directly telling them, which should be the Tribe; and implicatively leauing vnto them, that the Head-man (or chiefe thereof) should commaund or leade for the time. Which seemeth to me, to beare a farther sence, then for this time onely; and to haue some speciall relation vnto that which *Jacob* vttered of *Judah* Prophetically, a little before his death: and so to direct them for the time following to be vnder the Gouvernement of *Judah*, vnlesse it should please God at any time to appoint them some other. For whereas the Text seemeth to incline, as though the question were asked but for that time onely, as if they had desired but to know who should the begin to fight with the *Canaanites*, or first fight against them, as diuers there be that seeme so to take it: I should rather thinke that to begin, as there it is meant (for so is the Originall indeed, or seemeth at least so to incline) is not so much to be referred vnto the time, or such an order of proceeding, as who to begin for this time first, and who to follow then next after, as to the viall manner of marching in battaile, the Leaders going first, and the rest following, as also it is so taken by some. *Lyra* likewise sheweth, that there haue beene diuers heretofore that haue inclined to some such meaning, as if there had beene a kind of perpetuie for leading in battell given vnto the Tribe of *Judah*. Himselfe (I grant) doth not like, that so it shuld be taken because diuers others were leaders after, who were not of that tribe. But that is no sufficient reason, for that if these did slip the dutie to them appertaining, then might others be after appointed in their default: and yet, by Gods ordinance, that dignitie given vnto them before. As touching that he addeth withall, of what force the Gouvernement of *Judah* should be vnto them (telling them that he had given the land into his hands) the more comfortable that that might be vnto them, the more carefull should it haue made them, to haue yeelded themselves to that direction. For, that some restraine it to be meant not of the whole land generally, but of the Kingdome of *Bezek* onely, as yet in the enemies hands, that seemeth to me to be nothing agreeable vnto the text: both because the question was asked in generall, and not particularly for it (and at *Stehem*, it seemeth, and not neere *Bezek*); and because there is no mention of *Bezek* yet, for that relative to haue relation vnto. That which endured somewhat after, was that while the elder sort remained that had seene many of these great workes of God, the people were kept (and so continued) in the seruice of God. How long that was, wee haue not set downe: but seeing all that were twenty yeare olde and aboue, when they came new into the wilderness, for their transgression perished there, sauing onely *Iosuah* and *Caleb*, therefore the Eldest of these besides could not bee but about threescore yeere olde when they came first into the land; and so might diuers of them liue many yeares after the yonger of these. Those that concerne but certaine of them, are most of this people: but one of certaine strangers among them. Those that are of this people, are of one couple ioyning together: and of two others that are but single. The couple that ioyned together, were the Tribes of *Judah* and *Simeon*. For at soone as *Jadah* was named vnto the leading of the rest, he moued *Simeon* to helpe him in his Lot, or in the portion of his inheritance: offering vnto *Simeon* withall to doe as much for him in his. And because afterward we reade that he went with *Simeon* indeed, therefore it seemeth there passed such a Leage betwixt them: and so is it taken by some. But if now wee consider what it was, that, by these two so ioyned together, was at this present done, though some part thereof we shall finde to be plaine ynough in it selfe: yet some other that may seeme now also to be done, we shall finde to lie somewhat doubtfull therein. That which is plaine ynough of it selfe, is of two speciall Stories: one, that voyage of theirs against *Bezek*; the other, that which they made against the *Philistims*. In their voyage against *Bezek* they so preuailed, that they slew of the people of those parts tenne thousands, tooke the Lord or King thereof, and serued him as hee had serued many others before. In that other voyage of theirs against the *Philistims*, they tooke at that time three of their Citties, *Azzah*, *Askelon*, and *Ekron*, with the coasts or territories vnto them appertaining: but how soeuer it came to passe, shortly after (as in those affaires it is often seene) it appeareth they had them not.

Iud. 1:1.

Ibid. 1.

Gen. 49: 8, 10.

Ari. Montan.

Fr. Varatius.

Tremel. Iun.

Bibl. Angl.

Fulgata edit.

In. Iud. r. in.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

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Ibid.

Ibid.



As touching those that lie so doubtfull, it shall be good, first to see, whence that doubtfulnesse ariseth vnto them: then, what those seruices themselves are. The doubtfulnesse that ariseth vnto them (so farre as my selfe doe yet see) commeth out of two principall heads: one, the mentioning of them else-where in the Text; the other, the interpretation of others thereon. Being elsewhere mentioned, as in the booke of *Iosuah* before, it may be thereon more easily conceived, that they were done then, rather than now. If vnto that semblance or likelyhood of the Text, the interpretation of those that are of reckoning, doe sort it selfe also, then doe we account it so much the more likely, that in truth it should be so taken. Both which will appeare more plainly in the places themselves that wee are to deale in. Those places therefore that of this kinde we are to deale in, are all of such seruices as by them were done, but whether at this time or before, that is the question: but some of them, for the right of the tribe of *Judah*; and the rest, for the right of *Simeon*. Those seruices that were for the right of *Judah*, were two: one, that of *Ierusalem*; the other, that of the Hill-country. As touching that of *Ierusalem*, some doe reade, as if that peece of seruice were at this time done. But now the truth is, there is mention before, in the daies of *Iosuah*, of the ouerthrow of the King of *Ierusalem*: and of the *Iewes* inhabiting part of *Ierusalem*. Hereupon it is, E as it seemeth, that others doe read, as if that which of that matter is spoken of here, were but then onely done, and not now: and to that end vse the Preterpluperfect tense as they call it, as speaking of a time more than perfectly past; whereas the others vse the perfect-tense only. The English Bible hath another misse besides (but that may well be the Printers onely) in that it setteth downe *Israel* there, instead of *Judah*. As touching that of the Hill-country, and of *Hebron* as one Citie in those parts, and of the good successe that God did giue them therein, both against the ordinary sort of people, and against those Giants withall, those other againe, and one mo now, doe in such sort reade, as if those things were at this time done: but there be of these that so frame their reading in this place also, as if those things were not done now, but onely before. The rest that were for the right of *Simeon*, were other two also: *Debir*, the one; *Zephath* the other. In both which the vsuall reading againe is, as of a Story of this present: and yet those others are in their Preterpluperfect-tense still, so turning them ouer to the former onely. But now to examine the same a little, first it is cleare, that the proprietie of the tongue it selfe doth most properly yeeld, that we may so reade, and that such is the vsuall reading: namely, as of Histories of that present, and not of a former time before. If then we may so reade, and most men so doe, if any should in such sort vary, they had need to haue some reason for the why so they would vary. Then also, it is most likely, that this part of the Booke as well as the rest, was most intended, to shew what was the Story of the people at that very time of which it treateth (and this doth plainly shew it selfe, there to beginne when *Iosuah* ended): and not to bee a recapitulation, or a recitall of other Stories passed before. Which if it should be, it should leaue very little for the Story of that present: and seeme to defraude many of those that then liued of that commendation that by right was due vnto them. Both which considerations doe appertaine to all the places that haue beene noted, indifferently. But now if we enter into a more speciall consideration of the places themselves, true it is, that the Kings of *Ierusalem*, *Hebron*, *Debir*, and *Chorma*, were all ouerthrowne before, and that the *Israelites* in *Iosuahs* time made great spoile of the Hilly Country. But might not the enemies that escaped nettle againe, and make those that now liued much businesse also? Are not such things in all conquests very vsuall and rife? Is not one place, or one people in diuers cases, sundry times impugned and subdued, before they can bee brought to be quiet? Or is there F any thing spoken heere, that may not be a seuerall Story from those others before rehearsed? Or may it not goe for a reasonable coniecture, that therefore they set fire on *Ierusalem* now, and put *Zephath* to vtter destruction, because they would not yet be quiet for that which before was done vnto them? So it seemeth to mee, that those also are Stories themselves, and seuerall from the others before recited.

Those

Iud. 1: 8.  
Vulg. edit.  
Ari. Montan.  
Ios. 12: 10.  
Ibid. 15: 63.  
Fr. Vatab.

Tremel. Iun.  
Bibl. Angl.  
1594.  
Iud. 1: 8.  
Ibid. 9, 10, 19.

Vulg. edit. A.  
ri. Mont. Fr.  
Vatab.  
Tremel. Iun.

Iud. 1: 11, 17.  
Vulg. Mont.  
Vatab.  
Tremel. Iun.

Iud. 1: 1.

Ios. 12: 10, 14.  
Ibid. 10: 29-  
42.

Iud. 1: 8, 7.



Those two others that were but single, are those that we haue heere set downe of the doings of *Caleb* at *Hebron* : and of the house of *Ioseph* at *Bethel*. Of *Caleb* it is saide, that he expelled from *Hebron* those three Gyants, the Sonnes of *Anak*. Of the house of *Ioseph* likewise, that they got *Bethel* which before was called *Luz* : sauing that heere that *Præterpluperfect* Tense is againe very busie ; and much more, as I doe take it, than it needeth to be. Those that were but strangers among them, were the *Kenites*, defended of *Moses* father in Law, of whom we reade, that they went vp with the children of *Iudah* to dwell among them : yet, as it seemeth, but in the Wildernesse or wast grounds neare vnto them ; more wise therein, then most of the people of God themselues, esteeming so little as many of them did, of such societie with the tribe of *Iudah*.

Ibid. 10.

Ibid. 12-16.

Ibid. 16.

- A 2 That their estate was variable after, the whole Story doth plainly and plentifully declare : but first it shall be good to consider, what may seeme to be the reason of it ; then, what estate it was, that so they brought themselues vnto. As touching the former me-thinketh there was a farther cause than is commonly conceiued by others, or my selfe doe know to be noted by any. That which is commonly conceiued by others, is that they spared the inhabitants of the land so much as they did : and thereby brought themselues to great inconuenience. How they spared the Inhabitants of the land wee haue set downe but of certaine of them in particular : and of them all generally. In particular, but *Iudah*, *Beniamin*, *Manasses*, *Ephraim*, *Zebulon*, *Asher* and *Nephtalie*, are noted to bee faulty therein : and one of them, the greatest tribe of all, is (after a sort) halfe excused in it, because it is said, that he was not able to doe it. But the reason is no more but this, because they had many Iron Charets. Which no doubt they had before, when neuertheless they were not able to stand against them. So that of *Ruben*, *Simeon*, *Isachar*, *Gad*, and *Dan*, we haue no such fault remembred in particular : sauing that being saide that the *Ammorites* droue the tribe of *Dan* (the greatest tribe next vnto *Iudah*) into the mountaine, though it doe not necessarily conclude, that they spared theirs (for they might be others that so straitned them) ; yet notwithstanding it is most likely, that they also were faultie therein. Generally it is saide of them all, that when they were strong, they did not expell them wholly, but onely made them tributaries vnto them : and so it is saide of diuers of them in particular, as *Zabulon*, *Nephtalie* and the familie of *Ioseph*. The inconuenience that thereby they brought themselues vnto, was more, than may be well conceiued ; but especially two principall heads, and whatsoeuer came in by them : one, that thence forward they should not bee able to cast them out ; the other, that thereby themselues did fall to Idolatry also. By the former of which, it would come to passe, that they must be exceedingly troubled and vexed by them : and by the other, that God would poure forth his wrath vpon them to their destruction. Of the former they are so seriously, and with such contestation admonished, that they were wonderfull heauy to heare it, and poured forth teares so abundantly thereupon, that that one accident gaue name to the place where it was done. But it had beene good, they had wept before, and a good warning it is vnto vs, now that we are come to this promised land of Christian profession, vnto us, to destroy those ancient Inhabitants of our land also, all the bad motions of our corrupt nature ; otherwise to assure our selues, that we cannot but be much encombred with them, in whatsoeuer work of godlines at any time after we haue in hand. The latter tarried not long after the former. For quickly they were by them corrupted : and for the same plentifully tasted of Gods displeasure. That farther cause that we finde not noted by others, doth so deeply touch them all, that few of them I thinke did stand cleare of it : especially, not the tribe of *Iudah* ; then also it seemeth, none of the rest. The tribe of *Iudah* I take to be faulty, for that they did not take vpon them, according as God himselfe had called them. So are we to see, first how it pleased God to call them : then, how farre they failed therein. It pleased God in such sort to cal them, as that they especially ought to haue had a speciall good regard vnto it : both for the direction that now was given them

Iud. 1: 19, 21, 27-33.

Ibid. 19.

Ibid. 34.

Ibid. 28.

Ibid. 30, 33, 35.

Iud. 2: 1-5.

Iud. 2: 10-15,



them; and for some other things before concurring therewith. The direction  
 that now was giuen them, was (as we heard before) that when the question was as-  
 ked vpon the death of *Iosuah*, who should be their Leader next ensuing: answer  
 was giuen, that it should be *Judah*. By which answer wee may easily conceiue,  
 that the Heads-man or Prince of that tribe was then to come in, and to take that  
 charge vpon him: and, if among themselues there had beene any question, who  
 was the chiefe (which it seemeth there was, not because we read of no question of  
 it) God no doubt, would haue answered that point also. But there is a farther mat-  
 ter to be noted, that God there nameth the whole tribe, and not the chiefe and  
 principall Father of it (as before, when the people were to be numbred, or when af-  
 ter the Land was first to be searched, and then to be diuided among them): but  
 now as appointing a set Gouvernement to be among them. For the principall Fa-  
 thers die, one of them still succeeding another: but the tribe it selfe was euer to  
 stand vntill the promised Seede should come, who should then take the Gouverne-  
 ment vpon him, and of whose Kingdome there should be no end. So that heereby  
 it seemeth, he rather pointeth to a continuall succession of Gouvernours, euen vntill  
 the time of Christ, then vnto any one for that present; commending vnto them that  
 tribe, as the stock, familie or line, that euer should yeelde their Leaders vnto them:  
 that euen as *Leuy* should yeeld their Priest-hood; so should *Judah* beare their Scep-  
 ter. Those other things before that concurred with this now, were two: one, that  
 Prophecy of *Iacob*; the other, a matter of fact a little before. The Prophecy of  
*Iacob*, for that dignity of *Judah*, is more plaine, than that wee neede any thing to  
 vrge it: and the plainer it is, the better it should haue beene remembred now, and  
 the more readily (on all hands) applyed to such resolution as now we speake of.  
 And seeing that in all ages it was so imbraced of the godly-wise, for a special good  
 propheticall description of the dignity and line of Christ, it might well haue been  
 looked for of those also, so to haue taken their light thereby, on the occasion that  
 now was giuen, as that euen their forme of Gouvernement might haue led them  
 from time to time, as it were by the hand vnto him. That which was but a mat-  
 ter of fact a little before, was, that the Tribe of *Judah* was already appointed to  
 the first place, both for their encamping or pitching of their tents; and for their  
 Marching likewise in their aray: whereby in reason they might be thought, to be  
 so well invred to take some state vpon them, that when now it was in plain teames  
 appointed vnto them, it should haue beene much better regarded. That neuer-  
 thelesse they much failed heerein, is made resonable plaine vnto vs by the text it  
 selfe: first in that which we haue not; then, in that which we haue therein. That  
 which wee haue not, is, that we haue no mention made, that eyther the rest of the  
 Tribes did so yeeld themselues vnto *Judah* (as to such case did appertaine) as vp-  
 on the death of *Moses* they did vnto *Iosuah* before (at least, those two Tribes and  
 an halfe;) or, that *Judah* it selfe, or the chiefe of that Tribe, did so take vpon him,  
 as their Generall, or as the Leader of them all. That which wee haue set downe  
 thereof, is no more in effect but this: that *Judah* now ioyned with *Simeon*, mutu-  
 ally to helpe each other in their owne peculiar portions; which any other Tribes  
 might likewise haue done and most likely that so they did. Which kind of dea-  
 ling, being so priuate as it was, is a reasonable good Testimony in it selfe (especial-  
 ly, seeing there is no mention of the other) that they did relinquish the publike,  
 or, not so much as meddle with it. So it seemeth to mee, that according to that  
 Prophecy, of *Iacob*, now did God, hauing already in the Wildernesse set them in  
 some way towards it, offer the full accomplishment thereof vnto them; and so,  
 that they were no sooner possessed of the land wherein they should dwell, but that  
*Judah* was then also appointed to beare that Scepter or State among them: and that  
 they euen all the sort of them, hauing a singular blessing therein offered vnto them,  
 did neuerthelessse deprive themselues of the benefite of it, eyther for that they did  
 not so vnderstand that answer of god (which no doubt, was strange, hauing so good  
 helpes to lead them thereunto as they had;) or else because they were nothing so  
 disposed (neyther *Judah* to take it vpon them, nor the others to yeeld it vnto them)  
 and



and that was stranger. The blessing that I meane was offered vnto them therein, was that better gouernment (both for ciuill order among the, and for preservation of Religion) that by likelihood they should this way haue had, in much better measure (God euer blessing his owne ordinance) than afterwarde we finde they had, by such as it pleased God, in default of these, to giue them, beeing also oft-times without any at all for a season. Which things will appeare plainly enough in the story it selfe.

- A 3 Now therefore as touching the latter, that is, what estate it was that so they brought themselues vnto, wee haue the same set downe vnto vs, generally first: more specially after. Generally wee haue set downe, first that the people by sparing their enemies and by conuersing and matching marriages with them, grew to very grosse Idolatrie, and much prouoking God thereby, were sould ouer into all their enemies handes round about them, to be a spoyle to them at their pleasure: then, that neuerthelesse hee oft-times raised vp Iudges to deliuer them, and to helpe them out of the troubles that they had brought themselues into; but that after those Iudges were dead, they quickly returned vnto their former waies againe, and euer grew worse therein than before. Iud. 2: 11-15.
- B A notable patterne in them, of the great corruption and frailty that is in vs. More specially, wee haue the same set downe vnto vs; first, in the body of the Story it selfe that doth go on all the people: then in certaine other particulars that doe touch but certaine of them. In the body of the Story it selfe that dooth goe on the whole people; first, wee haue set downe, what were those Nations that were left among them: then, what were the calamities of the people, by staining themselues with their infection. The Nations that heere are noted to be left among them, are but such (as it seemeth) as occupied some maine part of the Country, that the Children of *Israell* should haue taken vnto themselues, but now was still held by these: and not any of those that yet held any Cities or holdes in the seuerall portions of those Tribes wherein they were, against whom they afterward prauailed, and made them tributaries vnto them. For those that heere are named, are but the five *Philistian* Princes, and all the Territories in the South: and all the North part of the Land, from *Baal-Hermon* in that halfe of the Tribe of *Manasses* which was beyond *Jordan*, and on the East-side of it, vnto *Emath* in the Tribe of *Neptalim* West-ward, and almost in the vttermost West-part of it, nere vnto *Libanus*; together withall that hilly Countrey of *Libanus* it selfe. For as touching the *Philistims* in the South, they aboad till the time of *Dauid*, and al that time were mighty till *Dauid* tooke them downe: and, in the North, *Salomon* in his time was faine to craue and vse the helpe of the people there, by *Hiram* their king. 1. Sam. 5: 17.
- So that in the daies of these, neyther were those Territories of the *Philistims*, nor these North partes, as yet become the possessions of any of the *Israelites*. The calamities that the people got by stayning themselues with the infection of these, and of such others as they suffered to dwell among them, were all such as people subdued vnto a mightie and grievous Enemy, vnder those Enemies of theirs, and at their handes are wont to sustaine: though first, not so much to the offence of God, but that he did readily helpe them so soone as euer they sought vnto him; albeit that after they so offended that he would not easily help them. When he did so readily help them, it was the three first times that by their Idolatry they brought themselues into their Enemies hands: first, into the hands of strangers; then, into the hands of the *Canaanites* also in their own land. Those strangers were of two sortes: some of such as haue their Story set downe withal; others that haue not. Those that haue their Story set downe withal; were the *Syrians*, and the *Moabites*. The *Syrians* were on the North of them: and when the people dwelling with these Remnants of the *Canaanites* so learned their wayes, and betooke themselues vnto them, then the Lorde first deliuered them into the handes of the King of these *Syrians*, who held them in subiection to him eyght yeares. But when they cryed vnto the Lord, then hee stirred vp *Othoniel*, and gaue him so great successe against the *Syrians*, that he deliuered the people out of their handes, and gouerned them at home, in peaceable manner, all the Iud. 3: 1-8.
- C



- the time that hee liued. The *Moabites* dwelt on the South-East corner of them, and at this time was *Eglon* their King, into whose handes, when the Children of *Israell* againe offended, the Lord did deliuer them, so that they were in subiection to him eightene yeares. But when the people cryed to the Lord, he stirred vp *Ehud*, who killed the King, gathered the people together, went against the *Moabites*, prauailed against them, slew ten thousand of them, and so deliuered the Children of *Israell* from their subiection. In whose Story one thing in particular is, that when comming in to the King, he told him he had a message vnto him from God, the king then arose out of his Throne, in dutifull reuerence, to giue eare vnto it: an example of an Heathen man, & an Enemy vnto the people of God, hard to be matched among the Christians now, withall the greater sort in a manner, though very farre inferior to him. Those that haue not their Story set downe withall, were the *Philistims*, who, in what sort, or how long they vexed the people, or had them vnder, we cannot tell: but it is said, that *Samgar* slew sixe hundred of them with a Goad, and deliuered *Israell*; and that in his daies it was so dangerous for the people to trauiaille (because of their Enemies) that the High-waies lay vnoccupied among them. Againe it seemeth *Samgar* was but of very short time, because where he is set downe to be next after *Ehud*, in the next verse after hee is in a manner omitted: beeing there said, that the people began againe to doe wickedly; and the same beeing said to bee after the death, not of *Samgar* who succeeded, but of *Ehud* that went before. Into the handes of the *Canaanites* they were deliuered, when next they sinned against God, who now (by their sparing of them) were growne so strong, that they had nine hundred Charets of Iron (whom might they thanke for the same, but themselues?) And very sore vexed them twenty yeares. But when they cryed vnto the Lord, it pleased God to stirre vp *Deborah*, a Woman, who sending for *Barak* from out of the Tribe of *Nephtalim* (euen from those borders, where the *Canaanites* were growne so strong now) appointed him to be the Generall of the felde, or Leader of the people for that present, and told him withall, that it was of God, and how he should behaue himselfe therein. So he, according to her direction from the Lord, gathered out of the Tribes of *Zabulon* and *Nephtalim*, next adioyning vnto the Enemy, ten thousand men to come vnto him to *Kedes* in the face of the Enemy. But from thence, as he was directed, hee drew backe to Mount *Thabor*, in the South-edge of *Zabulon*, and neere vnto the Riuer *Kison* (the boulder betwixt *Issakar* and *Zabulon*, from the Sea of *Galile* on the East, to the maine Sea on the West) whither *Deborah* told him, that the Lorde would drawe their Enemies, led by *Sisera* *Tabin*s Generall. *Sisera* therefore following after thither, had there a great ouerthrow, and himselfe was slaine by the way as he fled. Whereupon *Deborah* and *Barak* gaue thanks vnto God: and the people of *Israell* hence-forward prauailed more and more against *Jabin* King of *Canaanites*, euen to his vtter destruction in the end. But beeing thus deliuered now, they so offended shortly after, that he brought a sharper scourge vpon them, and would not so easily deliuer them neither, when they sought vnto him: yet first, but onely reproouing them for their so offending; but shortly after (for a time) refusing to helpe them. When hee did but reprove them, it was, when for their reuolting againe, he had brought the *Madianites* on them: who, taking vnto them the *Amalakites*, and others besides, came in great multitudes into the Land, yearly eating vp (with their Cattle, that they to that purpose brought with them) the increase of the earth from the Children of *Israel*, and euer spoyling them of their Cattle besides; being so many, and of such force and strength, that the *Israelites* hauing no hope to doe any good by encountering with them, made themselues Dens and Caues in the Mountaines, wherein they might hide themselues from them, and fled into them. A very heavy and pittifull sight, that the people of God, should now be so greatly distressed by forraigne power, and yet haue neither force nor heartes to stand against them, but faine so basely to runne into holes, to hide themselues from sight of the Enemy. But such are the miserable fruites of sinne. So when they sought vnto the Lord, they got naught but a iust reproofe. Neuerthelesse hee did set in hand immediatly after with their deliuerance, and shortly after that performed the



the same. In which deliuerance of theirs, wee are to consider; first, of this deliuerance it selfe: then, of certaine particulars therein. This deliuerance it selfe was very miraculous, altogether shewing that it was not obtained by force of Man, but onely the extraordinary power of God: and yet, a speciall scourge withall to diuers of them. Miraculous it was, both in *Gideons* calling vnto it: and in the manner of giuing the victory. His calling vnto it was miraculous, both in his appointing at the first: and in his confirmation and strengthening after. The manner of giuing the victory was miraculous also, both in the choyce, and vse of those few Men: and, that they were no otherwise furnished. For they were but three hundred in all, and furnished but with a toy to speake of: and yet notwithstanding, euen by it onely in effect, was, that great company discouraged and broken; and by weake and small forces immediatly after, were two of their Princes, and two of their Kings, taken and slaine, and all their forces discomfited and destroyed. That as these about others, had taken a wicked and mercilesse way to distresse the people of God, and had thereby distressed them more than other before: so might their ouerthrow be so much the more steeped in dishonour and blood, and laid open to the reproach and derision of all. A scourge it was, both presently after this his victory: and after that himselfe was deceased. Immediatly after this victory, this raising of *Gideon* was a scourge vnto the people of *Succoth* and *Pennell*, who conceiuing it to bee a matter vnlikely for him to prauaile against those he pursued, denyed to giue them any releefe, but for the same were sharply punished at his returne. A good warning to vs that followe, not to bee so hard-hearted to those that are imployed in any seruice of God, howe weake or simple soeuer their endeouour or purpose may seeme to be, or neuer so much destitute of earthly forces in the eye of the Worlde: as also to take heede, that wee neuer discourage them; especially, that wee haue them not in derision. After his decease, he was likewise (after a sort) a scourge, both to his own house by that *Ephod* he made: and by leauing so vngracious an Imp behind him, as *Abimelech* his base son was, both to his owne more lawfull Children, and to many in *Israell* besides. Of those particulars that I wish to bee considered also, some went before the victory a-

**F**forefaide: and some did follow. Of those that went before, some concerne *Gideon* himselfe: others, the Souldiers that he brought with him. In *Gideon* himselfe wee haue two thinges to bee noted: how hee must begin; and, what weakenesse was in him. He must begin with the ouerthrow of the Idoll there: wherein also is to bee noted, that to plead for that Idoll, was by *Ioab* accounted worthy of death: as thereby shewing, that they accounted so basely of him, as not able to helpe himselfe. That there was great weakenesse in him, it is plaine by the tokens hee required, and by that farther supply that God gaue him out of that Dreame: and yet is he saluted by God himselfe a little before, as a man of speciall valour. A very good example to shew, that these two may lodge together; great magnanimitie, & great weakenesse too: and that magnanimity not onely that is of Flesh and Blood (for it is not likely, that God would vouchsafe it such commendation) but euen that also, that is of Gods holy spirit; that being the speciall giift of God, and the weakenesse that lurketh with it, our owne corruption. Those that concerne the Souldiers he brought with him, are two: one, that such as were afraide of the euent of battaile, or to put themselues in hazzard, had liberty giuen them to repaire home againe; the other, that when there was but few left, yet God himselfe caused the greedier sort of them also be dismissed, to the sending away of nine thousand and seauen hundred, and leauing but three hundred onely. A sufficient warning to vs, that as it is to little purpose to haue companies or ranckes neuer so well stuffed of men, vnlesse their hearts also bee such, as the action requireth: and that such as are greedily minded, and so either impatient of hunger and thirst, or bent on the spoyle, are like also to doe but little good seruice. Of those that did follow the victory, some did follow immediatly after: others, not till a good time betwixt. Those that followed immediatly after were two: one, of *Ephraim*; the other of *Gideon*. That of *Ephraim* was, that they were so quarrelling with him, when they saw he had sped so well, that hee had not called them vnto it before: they beeing so neere vnto that whole businesse, euen in the heart of all the

Iud. 6: 11-40.

7: 9-15.

Ibid. 7: 1-8, 16-22.

Ibid. 7: 23-25.

8: 4-11, 18-21.

Iud. 8: 5-9,

13-17.

Ibid. 2: 27.

Iud. 6: 25-27.

Ibid. 28-32.

Ibid. 36-40.

7: 9-14.

Ibid. 6: 12.

Iud. 7: 2, 3.

Ibid. 4-7.

Ibid. 8: 1.



the Countrey, that they needed no calling if they had beene disposed; and yet so standing on their pantoples now, because they were so great a Tribe, that they are offended, even with the good successe of this, because themselves had not the glory of it. That of *Gedeon* was, that there was a speciall good moderation in him, both towards the *Ephramites* now; and in an offer that soone after was made him of all the people: and that so great in both these, that strange it was to see, howe farre it is wanting with him in another. Towards the *Ephramites* now, that in G that good successe that he had already, he could so quietly put vp that quarrelling of them, when as the maine Army of the *Midianites* lay in the midst of the Tribe of *Issachar*, in the valley of *Isephrah*, which was but about halfe a score or a dozen miles from the side of *Ephraim*, and so, so neere vnto them, that themselves, if they had beene disposed, might easily haue taken knowledge of them; and were much to bee blamed rather, that they had not of themselves gone downe with *Gedeon*, he setting foorth against the Enemy from *Ephra* where hee dwelt, euen from the very side of *Ephraim*: when as also it is out of doubt, that *Gedeon* did send word vnto them, and craued their helpe, so soone as there was any vse of their seruice; and not onely desired it of them, but directed them withall how to get the aduantage of their enemies. The offer that shortly after they all made vnto him generally, was, that hee and his, to the third generation, should raigne ouer them, for that good seruice that nowe hee had done them. Which notwithstanding hee did flatly refuse, both for himselfe, and for his Children: and yeelded it wholly vnto the Lord. A good patterne for those that are climbing, to looke vnto: when as *Gedeon*, that had it now so offered vnto him, and which himselfe also had (in most mens iudgements) so well deserved, neuertheless would not accept it, for him, nor his. That wherein it was wanting in him, was coniugall Chastity. For he had so many Wiues, that he left behind him threescore and ten Sons of them: and, of a Concubine one Bastard besides. A wonderfull intemperancy of that kinde (albeit wee haue Story of others that did exceede him therein:) and, if he were in that course before it pleased God to vse him in that deliuerance of his people, then haue wee therein a great experiment of the goodnesse of God that could condescend in so honourable a seruice, to vse so base an Instrument as that; if he fell not vnto it till after, when God had set him vp in the range of honourable personages, so farre aboue so many others, then haue wee in him a ready patterne of the infirmity that is in vs, especially beeing in some higher place, vnlesse it please God to stay vs. Of those that had some good time betwixt, one was during his own time: but others after. That which was during his own time, was a fact of his owne, the making of that *Ephod*, and putting it in *Ephra* his Cittie, which it seemeth he did of religious deuotion, and in a kind of thankfulness to God for that his victory, because he made it of those Iewels that his Souldiers had brought in vnto him of the spoyle of the *Midianites*: but yet was it so odly and vnadvisedly doone of him, as that it was a great stumbling stone to much people (who thereby fell to grosse Idolatry) and to the destruction of him and his House. But so it is oft-times when men do not know their owne pitch, and are not carefull to keepe in the bounds wherevnto they are called. His function was, to deliuer the people from the extreame vexation of the *Midianites*: that hath hee done orderly and well. Now will he deale with religion also: but acquitting himselfe well in the one, he doth puzzell in the other; more like to a Captaine, then to a Clerke, we may be sure. But so hath he left vs a good example, to such as are Leaders in that one, yet to be but followers in this other. Those that fell not out till after, were of two of his Sonnes: *Abimilech*, and *Iotham*. *Abimilech* was that base Sonne of his; a very vngracious Imp, as lightly might be. Who by his intollerable aspiring, tooke so bad and insolent wayes, that first most barbarously he destroyed all his Bretheren, sauing one that escaped his hands: and then was the trouble and ruine of many of the people besides, till after three yeeres of his insolent rule, the world was eased of him by a death much like to his life. A reasonable good patterne to shew, how wicked and noysome things to the world, that naughtie copulation oft-times doth yeeld vs. But both it behoued, that so great intemperancie of *Gedeon* should

Ibid. 6:33.  
Chr. Adricom.

Iud. 6:11, 34,  
35. & 7:1.  
Adric.

Ibid. 7:24.

Ibid.

Ibid. 8:22.

Ibid. 13.

Iud. 8:30, 31.

Ibid. 14:27.

Ibid. 14.

Iud. 9:1-6.



should some way be chastised: and that those that were the setters vp of so vngratious a tetch, should afterward smart accordingly for it. *Iotham* was he that escaped those bloody hands of his Bastard-Brother: and, by occasion then giuen, for that the *Sichemites* so stood with his bastard-brother, because *Gedeons* Concubine (of whom he was begotten) was one of that Cittie, doth by a parable notably reprove, both the ambition of his bastard-brother, and their ingrateful and bad dealing with *Gedeon* his Father; and reasonable plainly sheweth vnto them, how they are like ere long to be (and so were indeed) by him rewarded. For he plainly giueth them to vnderstand, that such as are good men indeede, or of any good parts to speake of, doe not seeke to be aduanced aboue their bretheren: and that none doe strugle for it, but such as were the very worst of all others. By the nature also of one kind of bramble in those hotter Countries (which being beaten together by a strong winde, diuers times taketh fire, and so consumeth both it selfe, and the wood where it groweth: of which my selfe also haue scene some experience) hee sheweth them before (and truly too) how they were like to bee rewarded, for their so inordinate aduancing of that so vngratious a bloud-sucker ouer them.

Iud. 9: 7-21.

Lyr. in Iud 9.

lit. r. Barth.

Angl. lib. 17.

cap. 138. en

Iud. et Plin.

4 When shortly after for a time he refused to helpe them, it was the next time that they did offend: but wee haue mention of a couple of Gouvernours that came betwixt though (to speake of) we haue no Story of them, whether they Governed well or ill. But though now hee refused to helpe them for a time, yet hauing one Story more of their prouoking God againe, and that he thereupon deliuered them into the hands of other enemies, at that time we neither finde, that he did refuse them, nor so much as tarry till they sought vnto him, but himselfe preuented them therein. So are wee first to consider of that wherein hee refused to helpe them: then, of this other wherein it pleased G O D to preuent them. In that likewise wherein G O D for a time refused to helpe them, seeing we haue mention of two gouernours that came betwixt, we are first to consider of them: then, of that other Storie ensuing. Of them we haue no more set downe to speake of, but onely that such there were, and iudged *Israell*, each of them for his time: the former of them, three and twenty yeares; and the later, twenty and two. Neither doe we see by what authoritie they came, but onely that such rose vp to that place: one, in the tribe of *Isachar*, about the heart of the North part of the Land; and the other in *Gilead*, on the East-side of *Jordan*. Againe, of the former of them it is saide, that he rose vp to preserue or defend *Israel*: but of the other, not that neyther. But on the other side, that he had so many sons one euery so mounted, and euery one so placed, in seuerall Citties, that seeing this is so specially remembred of him, it may seeme, it was of greatest note in him: and then, euen that, onely may shrewdly boad, that his gouernment on the peoples behalfe deserued not any great commendation. And indeede both *Tremellius* and *Iunius* together, and afterward *Iunius* by himselfe, doe set downe the fortie yeeres for which time the Lord did afterward giue his people into the hands of the *Philistims*, to reach backe-ward vnto the time of *Iair* the Iudge that now we speake of, and to take in the last eight or nine yeares of his Government. But I see not yet what warrant that note of theirs can haue, to make that to bee the time wherein the Lord deliuered his people into the hands of the *Philistims*: and yet that the text should so plainly ascribe the selfe-same yeares vnto the Government of those other Iudges. For *Jepthe* that followed next, hath the next sixe of those forty yeares: and albeit he did so well against the *Ammonites*, yet must he cast in those sixe yeares of his vnto the *Philistims*, that will con him no thanks for them. Other three Iudges followed after, and bring with them, one of them, seauen; another, tenne; the third, eyght yeeres: and though it be said of euery of them, that for their time they iudged *Israel*; yet must these also be saide to cast in all theirs, to make vp those forty of the *Philistims*. So it seemeth rather (as yet) to me that those forty yeares of the *Philistims* should be after the yeares of those Iudges; and while *Sampson* was growing vp to cope with them: as also that doth best agree with the order of the text. As touching that other Story ensuing, we are first

Iud. 10: 1-5.

In Iud. 13: 1.

Iud. 12: 7.

Ibid. 8-19.

to



- to see, how they prouoked God to displeasure: then, how he thereupon dealt with them. They prouoked God to displeasure, as before, by leauing to serue him, and giuing themselves to much Idolatry: of which kinde there is more reckoning heere, than in any of the others before, and, in a maner, euen all the Idols round about them. Of which because it is so plainly set downe, that they serued those, and forsooke the Lord and serued not him: it is good for vs also to marke, that howsoeuer we may be perswaded, that we may serue the Lord and others too, or that the true worship of God and the worship of the later-found-Images may stand together; yet in truth they doe so badly agree, that we can neuer take them together. His manner of dealing with them hereupon was, that first he shewed himselfe offended with them: but yet after tooke compassion on them. He shewed himselfe offended with them, first by giuing them into their enemies hands: then, by refusing to helpe them, when they sought vnto him. The enemies into whose hands it pleased God to deliuer them now, were two nations adioyning vnto them: the *Philistims* on the South-west, in part of the Land which should haue beene theirs; and the *Ammonites*, out of the proper bounds of their Land, on the North-East. Of the *Philistims* wee haue no Story heere; and therefore doe some make the bondage of the people vnder the *Philistims*, to concurre with that vnder the *Ammonites*: as though, when the *Ammonites* afflicted them one the East, at that time also did the *Philistims* preuaile against them on the West. Which also is the reason, why they set the childrens of *Israels* subiection vnder the *Philistims* (for that space of forty yeares that after is spoken of) to beginne before the time of *Iephthe*, as we saw before. But we haue diuers things mentioned in the Scriptures, of which we haue in particular no Originall Story: as we haue of the selfe-same *Philistims* a little before, a manifest token that in *Samgars* time they were grieuous to the people of God; and yet haue we no Story of them, but that *Samgar* slew sixe hundred of them with nothing else but onely a Goad. As also we haue mention of a former deliuerance out of the hands of the *Philistims*, immediately after: and yet haue we no Story of it, vnlesse it be that of *Samgers* time. So it is not to be doubted, but that now also the *Philistims* were very troublesome and grieuous vnto them: and yet we finde not, that this was any part of the forty yeeres that are mentioned after. And seeing it is so plainly set downe, that the Land of the *Philistims* should also appertaine to the children of *Israel*, we may easily conceiue, that the *Philistims* would euer on all occasions, seeke to molest and suppress them, that so themselves might euer inioy their owne seats the better. But of the *Ammonites* we haue the Story in particular deliuered vnto vs, how, & in what maner they were grieuous to the people of God; as namely, that they did oppresse and vex them eightene yeeres: first, but on the other side of *Jordan* onely; but then after, on this side also, and therein the chiefe of them all. By whom they were so very sore vexed, that in the end they sought the Lord: at which time though he refused now to helpe them; yet shortly after he tooke such compassion vpon them, that neuerthelesse in the ende they were holpen. In this refusing to helpe them now, hee did both tell them the reason of it, for that hee had so oft deliuered them before, and yet was so little regarded by them: and willed them also to goe seeke for helpe at the hands of those Gods whom they had chosen. But yet when they did seeke the Lord still, and put away the strange Gods from among them, and serued the Lord, then the Lord had compassion on their misery: and shortly after (though himselfe would not be seene in the ordaining or choise of the party, whom notwithstanding he prospered) they had by *Iephthe* a good deliuerance. Concerning whom wee haue more especially deliuered vnto vs, in what sort he was taken to that charge: and, how hee acquitted himselfe therein. He was taken vnto that charge, first but by some part of the people; but afterward, as it seemeth, by all. That part of the people that made the first choise of him, were the *Gileadites* that dwelt on the East-side of *Jordan*; and in that part of his calling vnto that place, wee haue declared, what might seeme to mooue them to make choyce of him; and on what condition hee yeelded vnto them. That which might seeme to mooue them vnto it, is part of it plaine enough in it selfe: but other, that it is not so fully cleered. Plaine enough it is in it selfe,



selfe, that he was a valiant man: and that, because he was but basely borne, hee was  
 driuen out from among his Bretheren; but yet followed by a sort of loose and idle  
 people. Whereby being put to his shifts, he gat vnto the Land of *Tob*, and there  
 as it seemeth, carued for himselfe, or liued on the spoyle: that being in such case the  
 most mens vsage; and that beeing the iudgement of some, that so it was with *Iephthe*  
 now. By which course of life he might in leede giue such prooffe of his valour, as  
 they might the rather account him to bee a meete man to bee their Leader. That  
 which is not so fully cleered, was, that hauing seated himselfe in *Tob*, which seemeth  
 to be betwixt them and the *Ammonites* (as *Adrichomius* also doth place it towards  
 that Coast, but a little within the Land it selfe) they might well feare, that hee would  
 ioyne with their Enemies against them, if they did not giue him some satisfaction or  
 contentment for their discourtises doone vnto him. Which also may seeme to be  
 their meaning, when as, he expostulating that former dealing of theirs against him,  
 they answered againe, that therefore they came in vnto him now, to seek his fauour to  
 be their Generall and Leader against the *Ammonites*, and to be their Gouvernor too.  
 The conditions whereon he would condescend vnto them, and which they as readi-  
 ly accepted, was, that if hee prauailed against the *Ammonites*, and came home safe,  
 then, from that time forward should hee be their Gouverneur. This being done be-  
 twixt him and the Elders of *Gilead*, it seemeth, that after they went to the rest of  
 the people on the West-side of *Jordan*, and there transacted with them likewise on  
 the same condition: and for the better dispatch of the matter, did it at *Mizpah* be-  
 fore the Lord, there also reciting the couenant betwixt them. Another *Mizpah*, I  
 graunt, there was in *Gilead* it selfe, in the Tribe of *Gad*; wherein also it is holden, that  
*Iephthe* dwelt, when he iudged *Israell* fixe yeares: a thing indeed most likely, because  
 the *Ammonites* in his time (the *Philistims* before beeing set by for a while) were the  
 most dangerous Enemies vnto the *Israelites*, and that Cittie was in the Frontiers of  
 the Land of *Gilead* towards the *Ammonites*, and so the meetest for him to make the  
 place of his most abroad. But in this wee doe not read, that the Tabernacle was at  
 any time placed; neyther was it meete for such purpose, being, as it was, in the out-  
 side of the Land: and *Phinehas*, together with those other ten, which were sent to  
 the two Tribes and a halfe about their new erected Altar, doe so appropriat the west  
 part of the Land (wherein most of them dwelt) to bee the seate for the Tabernacle,  
 that (since they came ouer *Jordan*) they deny the place thereof to bee in the East.  
 And whereas *Samuell* afterward assembled the people to *Mizpah*, and their prayed  
 for them against the *Philistims* (comming in with their forces against them, to sur-  
 prize them there) and so had a fair day against the: both the neernesse of that place  
 vnto the *Philistims*, and *Eben-ezer* the boulder stone shewing how farre the Lorde  
 did help them against their enemies, do both of them witnesse, that it was that *Miz-  
 pah* where the Tabernacle was now likewise to be. To see how hee acquitted him-  
 selfe of the charge that now he had taken vpon him, wee are to know, that most part  
 of it, is of martiall affaires: but some part of it, of peaceable also. Of his martiall  
 affaires, one onely peece of seruice it was that was intended: but another there was  
 that on the suddaine brake forth besides. That which was intended, was to re-  
 presse the force of the *Ammonites*: which that he may the better doe, first hee assay-  
 eth what he can doe by faire meanes onely; and, when so he can doe nothing, then  
 hee addresseth himselfe to the battaile. The faire meanes that hee vsed, were, first,  
 that he sent to the King of the *Ammonites*, to know what cause he had so to come in  
 hostile manner into his Countrey, then, when he vnderstood what cause he praten-  
 ded, hee sendeth vnto him againe to let him vnderstand, and to make it plaine vnto  
 him, that in that prætence of his, he had no iust cause to moue warre against him;  
 and therein appealeth to God. When this would take no place with the King of  
*Ammon*, but that he was faine (for his iust defence) to prapare himselfe vnto battle,  
 we haue likewise deliuered, how he addresseth himselfe vnto it: and how hee perfor-  
 meth the action it selfe. In addressing himselfe vnto it, he did something well: and  
 something ill. That which hee did well, was, that hee went vnto it with courage;  
 and withall as it seemeth, was carefull to take those forces of his with him, that were

Lir. in Iud. 1.

in lit. e.

Tremel. &amp; Iun.

2. Sam. 10:6,

1. Mat. 5:13.

In Theat. ter.

sancta, in Gad.

Iud. 11:4-8.

Ibid. 9, 10.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

Ibid. 11.

next



- next adioyning vnto the Enemy : matters that are vsually subiect to the naturall man, and such as the naturall man can readily deale with ; sauing that we else-where vnderstand, that he had Faith in some measure mingled withall. That which hee did ill, was a matter of higher consideration : such as the naturall man can neuer behaue himselfe in as he ought ; but euer is wrong, one way or other. Hee knew, that the High power of all was in such case to be sought vnto ; and so to be dealt with, as that he would prosper the action ; and this might he know, onely as a meere naturall man.
- Heb. 11 : 32, 33. But in what sort that was rightly to be done, of that he sheweth himselfe very ignorant : and so doth ghesse accordingly at it. The action it selfe was not onely his encountering with the *Ammonites* now : but by his owne vnadvised dealing, it had another appendant vnto it, and the same, as it seemeth, very pittifull also. As for his encountering with the *Ammonites*, God did so prosper him therein, that he prauailed much against them, and brought them so low, that now the Children of *Israell* were safe enough from them. What that other appendant was, the learned themselves are not yet agreed : most of them taking it, that it was the sacrificing of his owne Daughter ; others (of late) that it was but vowing her vnto virginity. Of which two opinions whether of them it is that may seeme more likely, my selfe is not able to iudge : sauing that, at I take it, the likelihoods are moe and greater for the former, than for the latter. For the great sorrow that the Father conceiued vpon the first sight of his Daughter, remembreing then what hee had vowed vnto the Lorde, and his wordes suitable thereunto ; that speciall request of the Daughter, for so long a time, for her selfe and for her fellowes to goe and bewaile (and that in the Mountaines, as a thing forlorne) her case in that matter ; that she and her fellowes so did indeed ; and that it grew to a custome in *Israell* (not onely of his owne house, or of the Tribe whereof he was) that the Daughters of *Israell* (as afore) did yearely lament, for foure dayes space, the case of that Virgine : all these I say, and euery of them doe seeme vnto mee to boad a matter of greater sorrow, than her perpetuall virginity, or, for all her life to be a *Nazarite* to God, could be vnto any of all the company. Againe, that request of hers of bewailing her virginity first, seemeth rather to import, that it was somewhat else that she conceiued should be inflicted on her, than perpetuall virginity : for that if it had beene naught else but it, she needed not to haue taken time before, but might easily haue seene, that to such purpose shee had time enough after. That which seemeth to make for the latter, so farre as I see, is but one : namely, that whereas the vulgar Translation, and our English Byble readeth to lament or bewaile the Daughter of *Iephthe*, the originall seemeth rather to yeelde, that they did goe and talke with her as it is translated by some, or did goe and speake vnto her as it is translated by another ; both which may import, that she liued still, and doe most incline to that opinion. For as touching the Coniunction, that it may signifie *Or*, though for the most part it signifie *and*, that auaieth no more, but that so it may bee : it tendeth not to prooue that so it is. The commendation of Faith likewise, that else-where is giuen him, is not so to be taken, as if hee might not therefore commit so grosse errors as cyther of these : no more than it excuseth *Gedeon*, *Sampson*, and *David* (there also in like sort named) from those grosse slips that brake out in them, in *Gedeon*, to the destruction of him and his house : in *Sampson*, to the vtter defeating of the seruice he had to doe ; and to his owne ouerthrow in the end : in *David*, to the great trouble and hazzard of his owne state after, and to the ouerthrow of many of his owne house and of his people. Neither is it doubted of *Indas*, but that so long as he kept his place with the rest, he did such workes of Faith as the rest did, preaching Christ, and doing great workes, when they were sent out to doe that seruice : as also it is certaine, that Saint *Peter* had faith, though he would haue stayed Christ from his sufferinges ; and thrice together denyed his Mayster. And though it were so, that hee did not make her a sacrifice, but onely addicted her to perpetuall virginity, yet was that also against Faith, though not so odious, nor in so high a degree as the other : being such a thing, as no where by the word of God is commaunded vnto vs. But whether of these soeuer it was, there is no quzstion with any, but that he offended greatly : both in making so vnadvised a vow at the first ; and in the performance of
- Fra. Vatablus.  
Tremel. Jun. &  
M. Broughton.  
man. 2819.  
Ibid. 34, 35.  
Ibid. 37.  
Ibid. 38.  
Ibid. 39, 40.  
Ibid. 40.  
Tremel. & Jun.  
Arias Montan.  
Ibid. 31.  
Tremel. Jun.  
He. 11 : 32, 33.  
Iud. 8 : 27.  
Ibid. 16 : 1, 17, 30.  
1. Sam. 11 : 4, & 15 : 18.  
Mat. 10 : 1.  
Ibid. 22.  
Ibid. 26 : 70, 72, 74.  
Rom. 10 : 14, 71.



of it after. Another example, howe farre wide, in the truth of Religion, our best Politicians and Martiall-Men may bee: and so much the rather to bee marked, as these daies doe more abase those by whom the truth of Religion may bee best præserved as accounting, that they haue enough in those others, both for the one and for the other. That other that on the suddaine brake forth besides, whereby *Iephthe* was occasioned to proceede somewhat farther in Martiall affaires, was that quarrell that the *Ephramites* did take against him, at his returne from the ouerthrowe of the *Ammonites*. Concerning which wee haue more specially set downe vnto vs, how farre they prouoked *Iephthe* to try it with them: and, how it pleased God, by his handes to chastice them for it. They did much prouoke him vnto it, in abusing themselves so much as they did, both to his owne person, and to his company. On his owne person they were not ashamed to lay their reproofe: and then added threatnings besides. Their reproofe likewise they did not onely lay vpon him at the first: but afterward also, when he excused himselfe vnto them, yet did they not accept of his answer. Their reproofe was, that he did not call vpon them when hee went against the *Ammonites*, as they had quarrelled with *Gedeon* before, for not calling them against the *Midianites*. Whereunto *Iephthe* answered, that hee had called on them, but they came not; and so was he faine himselfe to deale with them so well as he could: therefore that they had no cause, thus to come forth in hostile manner against him as they did. This his excuse the euent doth declare, that they did not accept of: and the Text doth plainly declare, that they had added threatnings besides, euen to burne his house vpon him. His company then, were, as it seemeth, most of the *Gileadites*: and those did the *Ephramites* reproachfully vpbraide to bee Runnagates. The chastisement that it pleased GOD, for these quarrellous and insolent parts of theirs, by his handes to cast vpon them, was a present ouerthrow, and great slaughter of them in the chace besides. For the *Gileadites*, beeing so nettled with them, as before they were, not contented to giue them the ouerthrow in the field, intercepted from them the passages of *Jordan* besides, and there likewise put to the Sword so many of that side as they found to bee *Ephramites* indeede: so that there fell that day, of that company onely, to the number of two and forty thousand. A faire warning to all, not to stand so much in conceit with our selues, as that wee cannot well abide that others haue good atchiuements besides vs; especially if they bee our Inferiors: at least, that wee doe not quarrell with them, nor vse any reproach to their persons. *Gedeon* had put vp such a matter at their handes more quietly before: but men may not looke, in any such case, to bee spared still; but that one time or other they will bee remembred, if they take not vp the sooner. That part of his charge which was more peaceable, was his gouernment all his time after: of which we haue neither good nor ill; but onely that it was sixe yeares in all. Comming to that other, wherein it pleased God to præsuent them, heere againe wee haue some other going betwixt: then, the Story it selfe that wee speake of. Those others that goe betwixt, are of three seuerall Gouvernours that were next *Iephthe*, *Ibzan*, *Elon*, and *Abdon*: they iudging *Israell* euery one his time, the first seauen yeares; the next ten; and the third, eyght. Of whom wee haue nothing else recorded; sauing that two of them did much braue it: the first of them, in Sonnes and Daughters; and the last, in Sonnes and Nephewes. But so it is the manner of many to gouerne, that besides their effeminatenesse, and Peacocks-taile, there is nothing worthy of memory in them: and those thinges not worthy neither, but of most silent and darke obliuion. Neuerthelesse, euen this their brauing is great probability, that those fortie yeares of the *Philistims* oppression of the people, were none of these, as we saw before, that some did reckon: because it is not likely, that these could haue borne their heades so high, if the *Philistims* were then Lordes ouer them; the one of them, seeming to haue his seat but in *Bethlehem* in *Judah*, and the farther of them, but in *Ephraim*, both of them neere vnto the *Philistims*. The Story it selfe that now we speak of, is how it pleased God to deale with his people, when now againe they did offend him: and, so first of the peoples offending; then of Gods dealing with them. As touching the peoples offending, heere wee reade, that againe they behaued themselves

Iud. 12: 1.

Ibid. 2, 3.

Ibid. 1.

Ibid. 4.

Ibid. 4-6.

Ibid. 8: 1-3.

Iud. 12: 8-13.



Ibid.

Com. Pellis. in  
Iud. 13: 1.In Iud. 13: 1.  
in lit. b.

In Iud. 13: 1.

Fol. 43. in au.  
Mundi. 2794.

Ibid. 44, 45.

Act. 13: 20.

Mat. Beroald.

Chron. lib 3.

cap. 4. pag.

118. Laur. Co-

doman. Chron.

lib. 2. Que. 16

Ibid.

Ibid.

Act. 13: 20.

1. Sam. 7: 6.

1. Sam. 7: 13.

Iud. 15: 20.

16: 31.

wickedly towards God, and at this time so continued in that their wickedness very long: at least, that we read of no repentance in them until the time of *Samuell* the Prophet. And a perillous thing it is, when at any time wee have professed repentance, and to abandon the sinnes we are in, yet after to returne vnto them againe. For so commeth it to passe oft-times, that thence-forward wee settle our selues therein, without remorse or feeling of them. The dealing that God had with them therein, was some part of it appertaining vnto their chastisement for the same: and some part againe, to his gracious fauour. For their chastisement he deliuered them ouer into the handes of the *Philistims* for the space of forty yeares. Concerning which, there is some quæstion made by the learned, at what time those forty yeares should bee: one being of opinion, that it is vncertaine, where to place them; or to finde, where to begin them, or where to end them. And yet the nature of the Story doth require, by the reason of other reckonings, that doe in some part depend on this, that if it may be, the certainty thereof were to be sought out, and set downe more plainly for all. Of those that varry in this matter, some there are who leaue no special or proper place for those forty yeares of the *Philistims* oppression of *Israell*, to stand by themselves: but there are others that doe. Of the former sort, *Lyrans* accounteth, that those forty yeares are to be reckoned from the time of *Sampson* and *Helie* (a speech somewhat doubtful): and giueth in for reason, because that by *Sampson* the children of *Israel* were not cleane deliuered out of the bondage of the *Philistims*, but only that the Tyranny of them was restrained. *Tremelius* and *In-*  
*nus* likewise as by other occasion wee saw before, would haue them all to bee taken backward; and so to beginne from the fourteenth yeare of *Iair* going before, and to ende with the last yeare of *Abdon*, next and immediately after *Sampson*, which indeede, taking in that fourteenth yeare of *Iair*, make forty in all, besides those twenty yeares giuen vnto *Sampson* next ensuing. *Functius* in his Chronologie, doth in like sort (out of *Luther*) leaue no time for those forty yeares of the *Philistims* oppression of *Israel*, to stand by themselves, but filleth all the time that he doth count of, with the times of the Iudges: but supposeth, that those yeares may best bee vnderstood, of all *Sampsons* twentie yeares, and of twenty mo that are ascribed to *Elie*. Hee also accounteth that the place in the Acts of the Apostles, for the which men are the more ready to take the aduantage of greatest reckoning in the time of the Iudges, is by the writer made more then it should be by the likeness of the Greek wordes *Triacosiois* and *Tetracosiois*. But others there bee that doe assigne a proper place for those forty yeares of the *Philistims* oppression of *Israel*: namely, betwixt *Abdon* and *Helie*. But yet in this they varry also, that the former of them alloweth the yeares of *Sampson* to haue place by themselves likewise, and immediately after the *Philistims* forty: and the latter alloweth them, not to stand by themselves, but to be included within those forty, of the *Philistims*. How this variance may best bee composed I doe not see: at least, vnlesse that *Samuells* time also, might be taken into the time of the Iudges, and so vnderstood in that place of the Acts, inclusiuely, as diuers doe terme it; and it may not be denied, but that *Samuel* is saide to haue iudged *Israel*. If that may be granted, then, because the matter were not hard, rightly to set down that time of oppression, if either we haue the beginning or ending of it, I thinke we might soone resolue our selues, where to place it: namely, with those yeares of *Elie*. For we haue some reasonable good matter to leade vs to thinke that it ended immediately after his time, For then did the people grow, by the meanes of *Samuel*, to a speciall repentance: and then had they so faire a day against the *Philistims*, that it is plainly saide of them, that they were so brought vnder, that they came no more againe vnto the coasts of *Israel*, and that the hand of the Lord was against them all the dayes of *Samuell*. If that be the end of it (and there is no question, but that it is of all others that we know of, the likelyest) then must the beginning of it be but forty yeares before: and so haue wee both the beginning and ending of it. But then there bee two doubts which may easily bee conceiued heere: one, of that which is saide of *Sampson*; the other, of that which is saide of *Elie*. That which is of *Sampson*, is that he Iudged *Israel* twentie yeares: and that those yeares were in the daies

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dayes of the *Philistims*. And the doubt that is of this matter, is, that if the oppression of the people by the *Philistims* should be allotted to the time of *Elie* (which being forty yeares also, would take vp, the whole time of the *Philistims*): then, how could *Sampson* twenty yeares, be saide to be in the *Philistims* dayes? To this I can say no more but thus, that as the *Philistims*, it appeareth, were busie before in the dayes of *Samgar* and *Iephthe*, and before that *Sampson* was yet borne: so not vnlikely, but that now also they were a good while brogging about it, before they could so fully preuaile against them, as to haue them in subiection vnto them. In which meane time it seemeth that *Sampson* was a let vnto them, and there had his twenty yeares. Which notwithstanding, I grant, is not vnlikely, to be so meanelly accomplished by him, that it is lesse maruell that others, out of the selfe same word in the Original, that themselves still interpreted to Iudge *Israel* before, when they come vnto him, can finde no more in it, but that he auenged some wrongs that were done them. That which is of *Elie* is, that if the *Philistims* in all his time had the children of *Israel* in subiection vnto them, how then may *Elie* be saide, all those forty yeares of his to haue Iudged the people of *Israel*. To which I know no more to be saide neither, but onely this, that he being but the High-Priest, it is not vnlikely, but that the *Philistims* might tollerate him to Iudge the people in such matters as concerned their Lawes, and inferiour matters of Ciuill Government also, thereby to keepe them more easily, in subiection vnto them: as *Alexander*, for his time afterward did; and after him, the *Romans* likewise. In gracious fauour he gaue vnto them some little helpe and hope in the meane season (and that without any seeking vnto him on their part for it): and then after, a farther deliuerance. The helpe and hope that in the meane season he gaue them, was by *Sampson*, who forgot himselfe so much in that his dutie, that hee did them but little good: and yet was, in diuers things, a figure of Christ. So are wee first to consider of him as the Story goeth of himselfe: then, as hee was a figure of Christ. As the Story goeth of himselfe we are to consider, first how farre it may seeme, that he was called to be some speciall helpe vnto them: then, how farre it may likewise seeme, that he did forget himselfe therein. It may seeme he was called to be some speciall helpe vnto them, first by such dealing as the Lord had with his Parants before: then, by such as he had with himselfe after. His dealing with his Parents before was such, as that (by all likelyhood) they had fully acquainted him therewith: both for the substance; and manner of it. The substance of it was, but to signifie vnto them, what a childe they should haue: and how farre the Mother was to forbear her owne freedome in some few things (otherwise lawfull) in the meane season. The child they should haue, hee gaue them to vnderstand, should be a *Nazarite* vnto the Lord from his birth: and should begiune to saue *Israel* out of the hands of the *Philistims*. The Mother was now thenceforward (vntill she should be deliuered of him) to forbear to eate any thing that grew on the Vine; and every vncleane thing whatsoever: and to drinke no Wine, nor strong drinke. The manner of it was such likewise, as might helpe well to confirme him in it both because it was twice deliuered vnto them: and because therein they were vsed with so great fauor besides. It was first deliuered vnto the wife alone: but then, she telling her Husband of it, and he desiring the Lord, that he would vouchsafe them some farther direction how to vse the child when they had him; by that occasion, the Angell appearing to the woman againe in the field, and she running for her Husband, he told the Husband the same againe, but in one point a little more fully. The fauourable dealing that was vsed therein besides, was so much the greater, if it were the Lord indeed that so appeared vnto him, as some doe take it: but being no more but onely an Angell (as I see not any sufficient reason otherwise to take it, and yet not vpon our English translation, setting downe *Manoah* to haue knowne that he was an Angell of the Lord, which is defectiue, but likelyest to be the fault of the Printer) he neuerthelessse dealeth so fauourably with them, that whereas themselves beganne to feare (according to the common opinion then) that hauing had so extraordinary a vision, they were not like to liue long after it; they tooke vnto them better heart therein, even onely out of that fauourable dealing



that to them was vsed. One thing also there is, that, if he were but an Angel, may N  
 very well put vs in mind, and gather vs to some consideration of the great ods, that  
 Ibid. 17, 18. is betwixt those Coelestiall, and these Terrestrial bodies here; namely, that when  
*Moses* asketh his name, he telleth him (after that first he asked of him wherefore  
 he inquired thereof) that it was wonderfull, or secret to vs: thereby giuing vs to  
 vnderstand, as it seemeth, that there is so great ods betwixt their estate there, and  
 ours here, that there is as it were, no affinitie or likenesse at al betwixt them; in such  
 sense as Christ telleth the *Saducees*, that in the resurrection there was no marriage but  
 that men shuld then be as the Angels of God in Heauen. The dealing that God had  
 with him after, was altogether gracious al his life long to speake of: at the first (in-  
 deede) none other then might wel be expected vpon those promises made before;  
 but afterward exceeding al expectation. That which was none other than might  
 well be expected vpon the promised before made, was, that God did blesse him in  
 his childhood in such sort, that thence hee grew vnto very great and incredible  
 Ibid. 13: 24. strength: yea and to an Heroicall minde also, as some doe take it; but my selfe doe  
 Tremel. & Ion. In Iud. 13: 24. not see, how the same may be soundly gathered. That fauour of God towards him  
 afterward, which exceeded al expectation, was, as it seemeth vnto me, of two kinds:  
 one, to call him to better wayes, and more agreeable to his vocation, than such as  
 he tooke; the other, that he did so graciously preserue and assist him, in those mea-  
 ner wayes that himselfe did rather chuse. Of the former sort, one there is, that, as I  
 take it, may best be thought to be of that kind, though we haue no expresse warant  
 so to take it: and one other besides, that is more expresse warranted to  
 be one of that sort indeede. That which seemeth to be of that nature,  
 as that so it might best be taken, though wee haue no expresse warrant for  
 it, is of the Lyon that met him out of the Vineyards roaring vpon him, as hee was  
 going downe to *Timnah* to match himselfe with a *Philistim* there: which the Lord  
 at that time gaue into his hands. Concerning which, there is one thing, I graunt,  
 that seemeth to crosse directly the sense wherein I do take it: and therefore are we  
 first to see, what that sense is; then, what may be said vnto that which seeme to crosse it.  
 Exod. 34: 12. Deut. 7: 3. The sense that I speake of, is, that because God did so directly forbid all the people  
 to make any marriages with the people of that land, & had chosen this man to be of  
 Iud. 13: 5. so special regard vnto him; he therefore did not well, now to make his match there: &  
 that therefore the Lord sent the Lion as his Messenger, to challenge him as it were for  
 his prey; and yet that he gaue him into his hands, that he being preserued from him,  
 might afterward take some better course. As before that time God himselfe both  
 Exod. 4: 14. came roughly vpon *Moses* as though he would haue killed him, because there was a  
 fault in him: and yet meaning to haue his seruice, did him no hurt in the end. That  
 which doth seeme to crosse it, is, that it is ascribed vnto the Lord, that hee was so  
 Iud. 14: 4. wedded to match there, so to seeke occasion against the *Philistims*. But it is suffi-  
 ciently knowne, that God may well vse the inordinate waies of men, to execute his  
 iudgements: and yet not approue them to those that do them. God may well  
 I King 22: 32. Iob. 1: 16. vse the greatest sinnes that are committed (and in that sense may they also be said to  
 Hab. 2: 13. be of the Lord) and yet hath no man excuse with God, but onely in following the  
 rule prescribed. That which is more expresse warranted to be one of that sort in-  
 deed, is that his dealing with the *Philistims* in *Ramath-Lechi*, where hee slue a thou-  
 Iud. 15: 15. sand of them with the Iaw-bone of an Ass. The story is, that being prouoked by  
 the *Philistims* before, hee had without any weapon at all mightily prauailed against  
 Ibid. 6 8. many of them, by Horse-play onely (as we tearme it) euen with his soote: and then  
 went to the West parts of *Iudah*, hauing there a Rocke and a Caue for his defence  
 and harbour, and a faire Riuer neere adioyning. The *Philistims* followed with  
 great forces to *Lechi* and there pitched, somewhat short of the place whether *Sam-*  
 Iud. 15: 9-13. *son* was gon. The inhabitants of *Iudah* sory to see the *Philistims* to bee come so  
 neere vnto them, because they had then gotten the Mastery of them, vnderstanding  
 the cause of their coming to be but for *Samson* onely, for their owne quietnesse de-  
 liuered him bound (and with his owne consent withall) into the hands of the *Phi-*  
 Ibid. 14-16. *listims*: who being thus deliuered vnto them, suddenly brake the new cords where-  
 with



with he was bound, caught the law-bone lying thereby, and so performed that execution. The reason why I take this to be of that sort, rather than the rest, is chiefly the Text: and partly one coniecture besides, that, by circumstance of the time, seemeth to lead to that sense also. The Text is, that immediately before shewing that God did blesse him, it doth presently follow, and afterward againe, that the Spirit of God was it this time with him: as also at the destroying of the Lyon, that in the Text doth follow next after. But now it is else-where said, that the Spirit of God another time also came vpon him, when his action by our rule, was not so good: at which time it seemeth to signifie no more, but onely, that God raised vppe his heart extraordinarily, or gaue him speciall courage against them; yet not as vnto a peece of seruice by his word approued, but to such reuenge as they at Gods handes deserued. Whereas in those others before, it is spoken of such actions, as by the word are very allowable, his owne needfull and iust defence: first against the ramping Lyon; then against the *Philistims*, seeking his ruine as much as the other. The circumstance of time that I speake of, is, that when he had runne a good peece of his course now, as it seemeth (this being one halfe of his story) and done so little good in his chiefe and principall businesse, that the *Philistims* were yet rulers ouer them: heereby it seemeth (by such other workes of God of like nature, as by the Angels meeting so roughly with *Balaam*, and by *Ionas* his casting into the Sea) that God did therefore bring him into that danger, and then set him free of it againe; that hee might thenceforth giue himselfe better to his vocation than yet he had done. That some do account this to haue been done in that place of the Countrey, that is properly called the Tents of *Dan*, by the reason of that expedition that is afterward described that the *Danites* had towards *Lais*, they deceiue themselves in not heeding the Text. For the place that now we speake of, was betwixt *Zorab* and *Estholl* (as themselves also reade) the two first Citties that are named to the Tribe of *Dan*: from whence the fise men whom they first sent to search out some other dwelling place, and those sixe hundred that went after to win it, began their iourney, and whether the fise in their first iourney returned to their bretheren againe. But where first they pitched their tents, as by likelihood it should be some good distance from those two Citties, and North ward from them, about so farre as might serue for the first daies iourney, considering the cumiber of the first getting together and setting forth: so the Text it selfe saith, that it was neere to *Kiriath-iarim* in the Tribe of *Iudab*; & so nothing neere betwixt these two Citties. *Adrichomius* doth indeed set the Cittie *Kiriath-iarim* within the boundes of *Dan*; making his prickles of diuision to goe a compasse to fetch it in: but in his description hee graunteth it to bee of *Iudab* though it bee in the boundes of *Dan*. In that therefore, that the Text sayth, it was in the Tentes of *Dan*, the other discription (of being betweene those two Citties aforesaide) doth not suffer it to bee taken of the place that properly was so called: but teacheth vs to vnderstand it generally, as that it was in that part of the Countrey where the *Danites* did inhabit, and so might in some sense bee called the Hoast or Tents of *Dan*; especially, when they had so little room, that it is not vnlikely, but that many of the dwelt yet in their Tents. What moued *Lyra* so to Interpret, himselfe doth not shew: but that doth hee giue to bee the reason of that place, because, saith he, at that time they dwelt in Tents. It may seeme likewise that *Sampson* did much forget himselfe in this his calling; first, if we consider of his Story but generally: then, much more if wee enter into particulars. If we consider of it but generally, we are diuen to vnderstand twice, that hee iudged *Israel* twenty yeares: or at least, as I noted before, that some did read, so long auenged them of their enemies. But what haue wee in all his Storie, that may in any good measure import eyther of these: at least the former, which is the thing that the Text doth most require? So it seemeth, that because he was a Man of so rare a strength, and a professed *Nazarite* withall, many repaired vnto him, had many of their causes decided by him, and were euer in hope of some speciall deliuerance dy his handes to be obtained. But that he did any thing worthy of memorie of that kinde, that wee finde not: and yet is it likely, that such thinges would haue



beene remembred if any such there had beene, altogether as soone as most of those  
 that we haue recorded of him. That God did make him such an Instrument of his,  
 in many of those his actions to shewe soorth his displeasure and power against the  
 enemy; which also himselfe could, neuer haue attempted onely by his owne force  
 (were it neuer so great) against so many, but onely by Faith in GOD withall;  
 in that also hee outwardly bare that testification of his profession towards God;  
 and in that, in his necessitie hee could so readily seeke vnto GOD, both in his  
 life, and at his death: all these are very good tokens, that much was in him; but yet  
 exceeding pittifully ouer-layd by his owne infirmitie, euen as a little fire raked vp in  
 a great heape of Ashes. If we goe to particulars, when do we finde, that he blow-  
 eth the Trumpet, encourageth his people, stoppeth the wayes, layeth his Garrisons,  
 or any such like, as the case of the people did then require, and is vsually doone by  
 such as professe themselves to be their Leaders against their Enemies? Or when doth  
 hee hold any assemblies for Execution of Iustice among them: or but to call vppon  
 them in some good time to seeke the Lord, that he may bring downe their Enemies  
 before them? In stead of these and such like, what else doe we finde, but that hee gi-  
 ueth himselfe most vnto Women (and that, not in any honourable manner, but base-  
 ly rather) and to such priuate quarrels and reuenges as by them he entangled himselfe  
 withall, sometimes performed as basely too? As, when his Wife was giuen to ano-  
 ther, because hee left her before in displeasure, besides that it was nothing heroicall,  
 nor so becomming one that was of such force, to deale by such wiles, by so many fires  
 to make so great destruction of the *Philistims* Corne, how vnadvisedly also may it be  
 conceiued the same was doone, in respect of his owne people the *Israelites*? For it  
 goeth a little before, that at that time the *Philistims* raigned ouer *Israel*: and it fol-  
 loweth a little after, knowest thou not, said the people of *Iudah*, when they came to  
 binde him, and to make deliuey of him, that the *Philistims* are Rulers ouer vs? As  
 also wee may assure our selues, that the Tribe of *Iudah* would not haue yeelded to  
 haue deliuered him into their handes, as they did, vnlesse they had beene strongly  
 ouermatched with them indeed. Then being so that the *Philistims* had *Israell* in such  
 subiection, could hee so destroy the *Philistims* Corne, but that the *Israelites* must  
 needes make vp that want with theirs? Now in that inordinate lust of his vnto Wo-  
 men, doe we finde, that at any time he tooke vp and left them? Or may wee not ra-  
 ther doubt, that seeing he was so much besotted with them as we finde that hee was,  
 both in vttering to one the secret of his parable to his owne dishonour and losse, and  
 especially in vttering to another of them wherein his strength lay, to his owne vtter  
 ouerthrow (and that when hee had so often found before, that her meaning was to  
 betray him into his enemies hands) may wee not (I say) rather doubt, that, seeing by  
 occasion hereof he did so much neglect his calling, and would not take any warning  
 before, therefore God himselfe also did now take no pleasure in him, and woulde no  
 longer worke by him, and so gaue him vp to so dishonourable and great a ruine? A  
 very good patterne to all that are called to any speciall seruice: either in some good  
 measure to performe it indeede, or else to looke for none other at the hands of God,  
 but to be swept out as the dust of the Floower, with as great reproach, as euer they  
 were taken in vnto it with honour. But he at the best, was but a figure: and meet  
 it was wee should haue no full contentment in him; that so more readily wee might  
 passe ouer vnto the other, whose figure he was, and to seeke it onely in him. Now  
 therfore as he was a figure of Christ, there be diuers things in this his Story, that we  
 may apply to our comfort: one, who that stood with him all his whole life; others,  
 no more but certaine of his particular actions. That one that stood with him all  
 his whole life, was, that God had appointed (before he was borne) that hee should  
 be a *Nazarite* to him, euen from his birth, and so to stand (as his Mother acknow-  
 ledged) to the day of his death: that is, that in very speciall manner hee should euer  
 bee separate from the world vnto God; and euer beare with him in the haire of his  
 head, some open testification of it. The vowe of the *Nazarite* wee saw before:  
 that was but for a time, at the parties owne election; but yet for the time it made  
 them like bright Starres among men, glorious in themselves, and good examples vn-  
 to

Ibid. 16: 17.

Ibid. 15: 18.  
16: 28.

Ibid. 14: 1-5.

7, 17, 15: 1-

8, 16: 1, 4.

Ibid. 15: 1-5.

Ibid. 14: 4.

Ibid. 15: 11.

Ibid. 12, 13.

Iud. 13: 5.

Ibid. 7.

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to others. But this being for all his life, had he rightly performed the same, it had beene exceeding glorious to himselfe: and a great condemnation to the loosenesse of others. And then, though the Lord did in plaine tearmes promise no more, but onely that he should begin to saue *Israell* out of the handes of the *Philistims*: yet it is not to say what wonderfull deliuerance, God by his handes, was like enough to haue giuen vnto them. For that subiection of theirs vnder the *Philistims* being but a figure or shaddow of a greater subiection, that both they and we were in vnder sin, and the tursse of the Law for the same, from which we could no way bee deliuered but onely by him that was to come, that onely true *Nazarite* indeede: although hee had deliuered the people then neuer so fully, neuer so gloriously from those theyr Enemies; yet had all that beene but onely some little beginning by that *Nazarite* then, in comparison of the other to bee performed by the true *Nazarite* after. And to what ende may wee conceiue, that GOD endewed him with so rare and inuincible strength, but to performe some rare and wonderfull deliuerance then, to some speciall aduancement of the glory of GOD the giuer of it: and to raise vp the hearts of his people to an assured and ioyfull expectation of that greater and more wonderfull deliuerance (into which euen the very Angels, which daily see the glory of God in Heauen, for the strangenesse and excellency of it, desire to looke) which in time succeeding should bee by the true *Nazarite* performed? May we conceiue: that hee had no farther meaning in it, than for the accomplishment of those atchiuements wherein onely he did imploy it: beeing lightly none other, but quarrels and brables of vnbridled lust, and some others that came by occasion of those? So no doubt that rare strength was giuen him, to haue manned forth the dignity of that his separation to God, and to haue adorned it with the bright beames of some rare honour and glory: so to be a figure of that most holy *Nazarite* to come, separate from Sinners; and to raise vp the heartes of all his people, to expect some wonderfull deliuerance in him. True indeede, that there was no such absolute deliuerance to be expected, but of him that should be an absolute *Nazarite*: and in that respect it was needfull, that the figure should giue place vnto the truth. But euen that figuratiue *Nazarite* also might well haue done whatsoever heroicall and honourable exploits in that peece of seruice which that rare strength of his (though that seruice of his had bin greater) might haue reached vnto, and so haue made himselfe more glorious in the Church of God: and yet haue left roome enough for that other to haue gone beyond him infinitely, & with his brightnes to haue ecclipsed his glorie more, than the Sun in his brightnes obscureth the dimmest star in the element. But seeing we see, that doing this good to the people heere, is not ioyned but with separation, let vs also take this lesson vnto vs, that in any wise we must be *Nazarites*, or separated from the loue of the world, our selues, if euer we shal do that good vnto others, that in duty we owe vnto them: and that no man, whatsoever good gifts he may haue besides, doth any good duty to his neighbour, but so farre as he hath yeelded himselfe to be a *Nazarite* also. Those particular actions of his were two: one, while hee was at his owne libertie; the other, when hee was in his Enemies handes. While hee was at his owne liberty, for the loue of an Harlot, it seemeth, hee went down to one of the chiefe Citties of the *Philistims*, but there being knowne, they made fast the Gates against him for that night, meaning to fall vpon him and kill him in the morning. But he rising vp betimes in the morning pulled downe the leaues of the Gate, and the posts whereon they hung, together with the Bars thereof: and laying them all on his shoulders, carryed them al to the toppe of an Hill beyond, whence, *Hebron* in *Iudah* farre off from that place, might be decerned. And true it is that Iesus Christ comming downe among vs for the loue of men, Harlots to him, was here among vs closed vp to death: but yet that hee by his owne mighty power made himselfe away from death, and tooke vnto him his life againe; and hath left open that way to others also. When he was in his enemies hands, by yeelding himselfe vnto death, he destroyed many of them; euen all the Princes of the *Philistims*, & much people besides: Christ hauing by his death, not only destroyed the whole power of the enemy, head and taile; but also hauing brought by the vertue of it, infinite numbers of people to God.

Ibid. 5.

1. Pet. 1: 12.

Heb. 7: 16.

Iud. 16: 1, 2.

Ibid. 15-31.

5 Those



1. King. 12:  
29.

Iud. 17: 1-5.

5 Those other particulars which doe touch but certaine of them, are two; A  
both of them witnessing great corruption and disorder among them: one of them,  
chiefly in matters of Religion; the other in life and conuersation. That which  
chiefly tendeth to shew what corruption was among them in Religion, seemeth  
most to aime at this, to shew how it came to passe, that *Dan* was one of those places  
in which *Ieroboam*, afterward placed the one of those two golden Calues that hee  
erected: belike, as a needfull helpe to that his new inuention, to make choyce of that  
place, for that it was a place of deuotion or publike worshipping long before; espe-  
cially, seeing it was at an out-side from the rest of the people, and so had neede, so  
much the more, otherwise to be of some speciall credite. And this may bee a good  
pattern to vs, in what manner such places of adulterate worship, did first growe vp  
vnto that credit that since they were in. So the Story declareth, first in what sort  
that adulterate corrupt kind of worshipping grew vp in the Family of one man: then  
how it came to passe, it was afterward receiued of one whole Citty. To finde out  
how it grew vp in the Family of one Man, wee are first to consider what it was that  
was done: then, at what time it may seeme to haue beene. That which was done,  
was, that in one priuate house there was gotten vp an house of Gods, or a priuate  
Oratory or Chappell: and so to that end, both Images themselves and their furniture  
ordained; and a Priest provided for them. In the ordaining of the Images them-  
selves and of their furniture, we are to consider, from whom that deuise did first pro-  
ceede: and in what manner the same was prosecuted. It proceeded of a Woman  
of *Ephraim*, as it seemeth: in whom we see there was a kinde of deuotion; and yet  
great impaciency withall. A Fountaine of no speciall likely-hood to yeelde pure  
Waters of this kind: God hauing appointed, not the *Ephraemites*, but the *Leuites*  
to teach the people; and his visuall manner beeing in those matters, to deale by Men,  
and not by Women. In the manner of prosecuting of it, it seemeth, that first there  
was an intent or purpose so to doe, that for a time lay but in meaning onely: but yet  
was effected after. While there was but onely an intent of such a matter, it was  
but onely in the Woman: and then there came such an accident betwixt, as shee by  
most likely-hood might haue taken to haue beene a checke from God to that her  
purpose, because that Money-nest of hers, by which she made her reckoning to doe  
it, was (while she had that meaning) conuayed from her. When afterward it was  
effected, it was then done not onely by the Woman, but also by a Man, *Micha* her  
Sonne: but then are we to marke, what infirmity wee finde in each of them before;  
then, how they agreed in this notwithstanding. In *Michah* we finde, that he pri-  
uily tooke, or stole away that Money-nest of his Mothers, being eleauen hundred  
Sickles of Siluer, euery Sickle being almost halfe an ounce sterling with vs. In his  
Mother we finde great impaciency, cruelly cursing and banning him that had taken  
it from her. Vnto their agreeing afterward in it, it dooth appertaine; first, how the  
Mony came home again: then, how they ioyntly dispatched the businesse intended.  
The Mony did *Michah* himselfe bring in vnto her vpon the feare that he had of those  
her curses: thereby shewing himselfe to haue a more pliable heart to amend whatso-  
euer he had done amisse in that kind, than many of vs in these dayes haue, in higher  
matters a great deale, of the selfesame kind. For many of vs haue taken away much of  
that, which already was well dedicated (and not onely purposed) not vnto Idolatry,  
but to the true worship of God: & cannot be ignorant, but that by the word of God  
it is an accursed thing so to do; and that the wisest and most godly learned in all ages  
since, haue by their actuall and publike denunciation, giuen sufficient warning there-  
of vnto all. And yet neither is there any such reuerend regard in them toward their  
Mother the Church, nor to the glory of God, or Soules-health of others, nor any such  
feare of the curse wherewith they are already stricken, as with a sentence of condem-  
nation, and which ere long must haue execution accordingly done (if so they persist)  
as that they are by the one allured, or by the terror of the other vrged, iustly to bring  
in againe, that which they haue wrongfully taken away: but, on the other side,  
most of that crewe still holde on the same course; yea, more and more; and by  
theyr example lead on many others to doe the like, that all may see how infecti-  
ous



Cous a blame Sacrilege is. It beeing so brought in, they both ioyned in the businesse that was intended: bestowing, as it seemeth, nine hundred of those Sicles on mettall and stufte for the Images and thinges thereunto appertaining; and the other two hundred for the woorkemanshippe of them. Which when they had thus gotten together, then did they set them vp in some such roomes as to such purpose they thought the meetest. For a Priest to attend these new gods of theirs, they helde themselues at the first contented with one of their owne (and good ynough for gods of their owne making) one of the Sonnes of *Michah* afore-saide: but afterward, a stragling spaught or yong man of the Tribe of *Leuie*, racking on that way to seeke some seruice (the same *Jonathan* it seemeth, that is afterward spoken of) they hired him, and made no question but that all was well now, when they had gotten one of the *Leuites* to Priell-it with them. But it seemeth there were of the *Leuites* (and not onely such youths as this, but of the Elder sort also) as likewise there be such like among vs, that, though they should be leaders to others in al true godlinesse, yet those were and ours are ready ynough for advantage, to lend their hand to Idolatry also. As touching the time it is plaine that it was, when they had no King among them: and thereby it seemeth, it was when they had no Iudge neither. Which being granted, then falleth it out, by al likelyhood, to be immediately after the dayes of *Iosuah*. For afterward it is saide, that this Idolatry, being after transported to the Citty of *Dan*, continued there al the time the house of God was in *Siloh*, which beganne, as we saw before, somewhat before the death of *Iosuah*, and ended soone after the death of *Elie*. Againe it is plaine, that this was before the next Story ensuing, both by the placing in the Text, and for that the Citty of *Dan* was then possessed by the *Israelites*. But that Story was soone afterward also, as, when we come to it, will better appeare. Others there bee that doe otherwise gather this Story of *Michah* to be about that time, by another coniecture: namely, because that *Jonathan* (this Priest) is saide to be the Sonne of *Gershon*, the Sonne of *Manasseth*, and that *Manasseth* to be the Sonne of *Moses*. A coniecture altogether without warrant, so farre as yet I was able to find. True it is, that, by some, *Moses* is set in the place of *Manasseth*: and so the reading made to bee that this *Jonathan* was the Sonne of *Gershon*, the Sonne of *Moses*. And by the iudgment of those two former, Master *Broughton*, as it seemeth (for he alleageth no other authoritie but this: and that is very strange vnto me, that he should be of that minde also) maketh *Jonathan* to be the Sonne of *Manasseth* the Sonne of *Gershon*, the Sonne of *Moses*, euen of these others. But in the Originall it is *Manasseth* not *Moseh*: sauing (that is set a little higher by the most (it seemeth); and cleane ouer the head, by some, vpon such reasons) as are there aleaged, needles to be recited heere. And one other before, that wrote of the Genealogie of Christ long before Master *Broughton* medled with it, and a very carefull man, it seemeth, hath no such matter, but setteth downe *Subael* to be the Sonne of *Gershon* (as he there dooth call him) and goeth no farther in that Line. That afterward this Idolatry was receiued into one whole Citty, it shall bee good first to consider, that so it was: then in what sort the same was performed. In that so it was, we may see how contagious Idolatry is: and that may we see so much the more in the example that now we are in, because we see it had so inconsiderate and base a beginning. But such is the corruption of our nature, that nothing can bee of that kind so senselesse and base, but that soone may it get into credit with vs. It being of the nature of fire, to feede on such things as are apt matter for it (so that euen some little sparkes sometimes haue growne to that head, that they haue consumed or defaced whole Citties: ) wee, on the other side, are as apt and meete to receiue it, as it is by nature inclined to worke vpon vs. The manner wherein the same was performed, was therefore (wee neede not doubt) easie enough: but such withall, as wherein we may see the iust iudgement of God to haue concurred. Easie enough we shall finde it to bee, if wee marke in the Story how it proceeded. The Story is this. The tribe of *Dan*, one of the greatest Tribes of all, beeing so placed at the first, that they were streightened on euery side, by *Iudah* on the East,

by

Lyr. in Iud. 17.

imitt. 121.

Com. Pel. in

Iud. 17: 1-5

Ibid. 17: 5.

Ibid.

Ibid. 7-12.

Ibid. 8.

Ibid. 6.

Iud. 18: 31.

Iud. 20: 1.

Tremel. Iun

Iud. 17: 1.

Vulg. editio.

Lyr. Conrad.

Pellic.

in his Genealo-

gie. num. 47-

53.

Ari. Mont.

Cour Pel.

Fr. Vatab.

Cammannus

Flinspachius, in

Genealogia

Christi, Genesal

6 a. pa. 39.

Ios. 19: 47.

Adricom. 16

Dan.



by *Simeon* on the South, by the *Philistines* on the West (by strong hand keeping a great part of that, which to the *Danites* was allotted) and by *Ephraim* and *Beniamin* on the North, sent forth five of their company, to search and discover some other place for them, whither some of them might goe to inhabit. Those five in their way light on the Priest of these new Idols; desire him to inquier what successe they should haue in their businesse; haue answer to their good contentment; and so proceede on in their iourney. They light on a Citty, for the site of it, and commodiousnesse for habitation, to their desire: and such as they see they may easily get. They returne, and bring word to those that sent them: who presently sent forth from among them, sixe hundred able men with their families, there to inhabit. By the way (admonished by those five that were their guides) they stay a while till those go in, and take forth of *Micahs* house, those new Gods and all their furniture, and perswade the Priest that did attend them, to go with them also: and then go on in their iourney again. *Micah* heard of it; followed after an angry man; called for his Gods, but might not haue them; and was aduised to keepe him quiet. He therefore seeing, hee was no party, to deall with so many, was faine to giue ouer. They goe on; come to the Citty; easily get it; make it their owne; and there set vp those new-found Gods that thus they brought with them: and, like enough, as giuing them the honour, that they had sped so well in this. So these were in credit, and sought vnto, a long time after. In which, if wee marke, we find it plaine, that it was by the meanes of those five men that were sent before: they making the motion of it; and the residue consenting vnto it. Of all which company there were none of the Priests of the *Leuites*, nor any of the *Leuites* neyther (for they were but of the tribe of *Dan*;) neyther were there any of them that had any religious regard that we reade of, but most likely to be men of baser quality a great deale: one sort of them, subtile to spy out, where others were weake; the residue, as readie to take the aduantage. And yet notwithstanding, it must needs be strange, that, of all that company we reade of none that stood against it, nor so much as did dissuade it. The iust iudgement of God to haue concurred, is plaine likewise, for that when those five men would needes haue that Idol-Priest to inquire of his Idols, what successe they should haue in their iourney; they were encouraged to go on, and plainly tould, that the Lord would guide them: God so ordering the matter therein, that seeing they would needes seeke to those Idols, they should light on that, which might bring them in bondage vnto them. And yet the euill spirit that gaue the answer (though not vnlikely but he would gratifie them too, so to keepe them more regardfull to those, his Idols) may well bee supposed, to haue done it, rather to haue set them on forward to shed the blood of the people of *Lais* than to haue done that pleasure to them, being, as they were in duty, & themselves professed, the people of God. At least, themselves might plainly haue seene, that now they were brought in meere bondage vnto those Idols: when as that foolish and paltry Idolatry began with them so soone, and afterward raigned so long with them. For it is plaine, that this Idolatry had place there, in that Citty of *Dan*, all the while the house of God was in *Siloh*: and it is before recorded, that *Indah*, *Ephraim*, and the other halfe of *Manasses*, hauing their portions before set out, while the Tabernacle was in *Gilgal*, the other seauen that remayned, had not their partes set out vnto them, till the people had brought the Tabernacle to *Siloh*, which was in the dayes of *Iosuah* himselfe. Which being brought thither in *Iosuahs* time, was there in the daies of *Helie* also: of whose time it is recorded, and very nere to the end therof, that the Arke was brought thence into the field vnto the people, to aid them against the *Philistines*, then. After which time, because the Ark was then taken thence, & sel into the hands of the *Philistines*, and so, was kept else-where many years after, it seemeth, that it also after decayed. Insomuch that *Samuell* immediately after gathered the people, not to *Siloh* now, but vnto *Mizpa*: and *Salomon* at his first comming to his Kingdome, went to worship the Lord, not to *Siloh* neither, but vnto *Gedeon*, the Tabernacle it selfe, and the Altar of Burnt-offerings then being there. That which sheweth what corruption was among them for life and

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conuersation, is the Story next ensuing, wherein are many things worth the marking: some, I grant, but of lesse importance; but others, of greater. Of lesse importance I account a couple, both of them found in such dealing, as diuers times passeth betwixt friendes, and giuing one good lesson to eyther: both vnto him that giueth entertainment; and to him that is entertained. It is the manner of such as giue entertainment, to be sometimes so importunate with their friendes, as in no good time to let them depart: and of such againe as are entertained, to bee so resolute on theyr departure, as that they will in no wise bee stayed, though by lingering their time before, they see they haue not time left them, nowe to set forth without some danger. Heere we haue an example of both. The *Leuites* Wife (by occasion) went to her friendes before: the *Leuite* himselfe shortly after goeth thither also to bring her home. He is very welcome, and so doth stay accordingly with them. But when nowe they were to depart, and were gotten vp betime for the purpose, needes they must stay yet somewhat longer, at least till they had gotten their Breake-fast. That being done, then was it to late for them to goe forward that night. So they must needes stay till the morning, and then be doing so soone as they would. That morning being come, yet might they in no wise goe, till they had eaten: and then was it againe to late, that night to set forward. So those that gaue entertainment, were loath to part with them. Now the *Leuite* that was entertained, commeth in to play his part also. What occasion he had we cannot tell: but we see that here, both he & his might haue bin welcome. Yet he would in no wise stay any longer now: but, late though it were, would needes bee going. So taking the time of his setting forth so late as he did, he was faine to lodge by the way, which otherwise he needed not to haue doone: and, as the estate of the Countrey was then, hee could not tell where to bee safe; but needes would ayme it so well as he could. The Issue was this: notwithstanding the courtisie and helpe that hee found where hee tooke vp his lodging, much more than himselfe might well haue expected, in pittifull sort hee lost his Wife, and was faine to take with him her dead Corpes home; and was in great danger himselfe besides. Those that are of greater importance, are diuers: most of them discommendable; but yet certaine commendable in them. Of those that are discommendable in them, some there are that are cleere out of quæstion for that matter: others, that are not so very euident, and yet haue good probability with them so to be taken. Those that are cleere out of quæstion for that matter, are certaine detestable finnes by them committed, and by the iust iudgements of GOD accordingly punnished: one, of one particular person; the other, of many. That one particular person was the *Leuites* Wife: and her sinne was, that detestable sinne of Adultery, the abuse of her body in wanton lust. The iudgement of GOD that shortly after did befall her, was, that shortly shee was by a certaine kinde of necessity, to withstand a great villany, giuen into the handes of so many to be abused, that her life was not able to beare it, but was faine to giue place vnto it. A fearefull iudgement: and so much the rather to be marked of all, as they finde those vnbrideled lusts of theirs to be strong vpon them. Those that were many, were two sorts of the *Beniamites*: one, those beastly Rake-Hels of *Gibeah*; the other, the Heads-men, or chiefe among them. Those beastly Rake-Hels of *Gibeah*, did first require the *Leuite* himselfe, that they might against nature haue had the abuse of his body: but obtaining his Concubine onely, her they abused all the night, insomuch that presently shee dyed thereof, in a manner vnder their handes. Those that were the Heads-men or chiefe among them, did two waies offend: one, in that themselues had not their people in better order; the other, that when the rest of their Bretheren would haue had them to punish, they would rather be enemies to those their Bretheren, and suffer it to be a quarrell of Mortall Warre, than deliuer in those offenders vnto the. The iudgement of God that hereupon did fall vpon them, was, that soone after the whole Tribe without regard of Sex or age, together with their Citties and goods were all destroyed, excepting fixe hundred Men onely, they hauing then brought forth to the field six and twenty thousand, & seauen hundred, and hauing many of these very able to doe speciall good service against the Enemy.

Those

Iud. 19: 1-9.

Ibid. 10.

Ibid. 11-15.

Ibid. 16-28.

Ibid. 2.

Ibid. 22-27.

Ibid. 22-26.

Ibid. 20: 3, 14.

Ibid. 41-48.

Ibid. 15, 16.



Those offences of theirs that are not so euident, but yet haue such probability with them, that they are most likely so to be taken, are first againe, of one particular person: then, of many. That one particular person was the *Leuite*, who, in the iudgement of some, himselfe abuzed that Concubine of his, shee not beeing his lawfull Wife. Not that I account, that the reason that there they vse for it, is sound, namely, that then they had not consent of her Parentes, nor that they haue any warrant to gather, that as yet they had it not, but soone after had: but that he was so desirous in so short a time after to haue her againe, himselfe going for her, and that hee tooke it so ill when shee was thereby destroyed; and that the originall it selfe dooth charge her, both to be his Wife or Concubine, and at that time to haue plaid the Harlot too. Whereupon it seemeth to mee, that if she were but his Concubine, and played the Harlot, and seeing the Text it selfe dooth not lay it to any other, it were then most like, that their Copulation was not lawfull: but diuers there are that doe interpret it a Wife; and one, more specially considering of it (and the same very skilfull in the originall) doth say that indeede shee is saide to haue beene his Concubine, but yet that it K seemeth she was his Wife. That I hold not their reason sufficient, it is vpon this that the most and best Diuines doe rather hold, that the consent of Parentes or principall friendes, is rather of the decency, than of the substance of Matrimony, (meaning, that it is conuenient in most cases it should so be; yet that as the case may be, marriage may be lawfull without it:) and that the Law dooth so determine. And as  
 for that place that they bring in for it, it doth not shew, that there can be no marriage without the consent of Parents: but that, when another had abused any mans daughter, albeit so doing hee ought to marry her; yet in that case is it left to the election of the Father, whether hee will so bestow her or not. Otherwise if a leud Fellowe could intice a young Woman to be naught with him, so might he get her to bee his Wife also, were she neuer so much to good a match for a much better than he. So the Fathers consent is there set, as a barre to such bad dealing: and not to shew, that absolutely it must be had in all lawfull marriages whatsoever. But to returne to the *Leuite* againe, it may very well bee, and is most likely, that hee it was that offended with her: and then lesse maruaile, that himselfe afterward came into such danger to bee abused; and that others should execute that, euen to the deapth of all iniquity, that he had begun vnto them before. That he tooke it so very ill when she was destroyed, and was so enraged with it, that not regarding humanity now, nor womanhood neither, hee did so deuide her, bones and all, and sent her abroad, to shewe what villany was done vnto her, and the better to stirre them vp to reuenge, as it is like enough to witnesse, that he would not haue had that affection to her that should so enrage him now, if she had imparted her body to any other but to himselfe: so neuerthelesse he seemeth to be faulty also, at least inconsiderate, so to set the whole people on fire about it. For we doe not read, that hee sought to the Heads-men of the *Beniamites* first; but vnto all the people generally: nor that he sought vnto them, according to any orderly course of proceeding, but by a strange and barbarous Fact, hewing the dead body of a Woman in peeces, and sending to euery Tribe a peece, to witnesse, that she was forced to death. For I doe not see that it is warranted, as it seemeth it is conceiued by some, that it should bee such a like matter, as was the zeale of *Phineas* before: this hauing so great interest in the party destroyed, after an humane and carnall manner; and the other nothing at all in that kinde, in eyther of those whome hee then tooke in so naughty manner. These many are, euen all the whole company of the Children of *Israell* generally: and first in some part of theyr doinges against the *Beniamites*; then, in some others, against the inhabitants of *Iabes-Giliad*. In their dealing against the *Beniamites*, it seemeth, they had some slip or other, because the hand of God was against them so much as it was; and if wee take that hand of God against them, to lead vs to that assurance, that some way or other they did offend, then haue we diuers things in them, that may well be called in question: euen their assembling together at the first; and much of their proceeding after. When they assembled together at the first, we do not reade, that either they sought vnto the Lord to knowe whether they should so doe or not; or sent to their Bretheren

Transl. Ian. 20  
Iud. 19:2.

Fulgadit. Bibl.  
Angl. Ar. Mon  
san.  
Contr. Pellic.

Exo. 22:16, 17

Iud. 19:29.

Contr. Pellic. in  
Iud. 19:28.



Bretheren the chiefe and principall Fathers of the *Beniamites*, to see first, whether they would not take some order in it : but that themselves, without either of these, did venture at it, at the onely instigation of him, who probably might bee intended to haue vrged them so vnto it, altogether as much of private affection in his owne gelous indignation, as of any loue of Iustice, or to haue disorder punished; whom also they might doubt, by sending his Concubine peece-meall vnto them, to bee out of temper, and of whom they had not yet heard, that he had sought vnto the Headmen of the *Beniamites* first. Neither can I aduise mee selfe where they had any direction or warrant, so to assemble themselves together in such a case as this. If any should forsake the Lord, and fall to Idolatry, they had good direction to do it: but for the administration of ordinary Iustice, in deciding of causes, and punishing disorders, they had euery where Magistrates of their owne appointed (at least, were directed so to haue) and we do not reade, that if one Magistrate neglect his duty, the rest were then to set vpon him to force him vnto it. That part of their proceeding after, which now I speake of, was part of it, in what sort they sought vnto God about that matter : and part of it, how they resolved with themselves. They sought vnto God about that matter, in such sort as may seeme to bee faulty, twice. First, M which of them should first lead against those *Beniamites* : not asking the Lord, whether they should go against them, or not (hauing already determined that of themselves) but what order they should (in that disorderly attempt which they had) for that point obserued therein. So lesse maruell, when they tooke so much to themselves, and left so little to God, both his answer, and their successe, where correspondent. The other time they came indeede before the Lord and wept, before they would encounter the *Beniamites* againe : but first they had pluckt vp their hearts and encouraged themselves to set on them againe; yea and set their battell in aray against them, euen in that place also where they were foyled before; and, when they had of themselves gone thus farre at first, then did they aske of God after, whether they should go forward with it or not. Therefore lesse maruell heere againe, as they mended their waies but little, so both their answer and their successe were but little better than it was before : now being allowed to goe (but without any promise of victory) and then leeing but eightene thousand. The Parenthesis therefore in the English Bible; the reading and ordering of the Text it selfe in the vulgar translation, both in the other verse going before, and in this immediately following; and the changing of the tense in others (all to make, that they sought to the Lord at this time, before they addressed themselves to battell, so to make their doings more orderly) are, as I take it, disagreeable vnto the sense of the Text : as also the originall is by some, both deliuered, and interpreted also. That resolution in themselves that now I speake of, rested in two principall pointes : one, very plaine in it selfe; the other, that out of it may bee gathered. That which is plaine in it selfe, is, that they bound themselves with an Oath that none of them should giue his Daughter to be Wife to any of the *Beniamites* : which notwithstanding they themselves did in effect afterward breake, when they taught them how to speede themselves of the yong women of *Siloh*. That which may be gathered thereof, was, that they were before purposed to slay (without mercie) not onely the men, but the women also, and to leaue none of them liuing. Yet women and children were nothing culpable of the outrage committed on the *Leuites* wife, which before was all the quarrell they had : but now, being enraged, thus farre they exceede their bounds therein. In their dealing against *Iabes-Giliad*, they behaued themselves much like also, altogether destroying man, woman and child, sauing onely the yong women to be wiues for the *Beniamites* : and yet neither children, nor married women, nor impotent folke, were any of those that should haue come vp to *Mizpah* vnto them to haue gone with them against the *Beniamites*. But so farre haue they let loose to themselves, in this their hot blood, the bridle now. Thus farre may their doings be called in question by good warrant of the Rules that we haue, as I doe take it, and I doe thinke it so much the more needfull to marke it, because others, not heeding these, charge them with other things, without any warrant, so the better to



iustifie GOD, for those two ouerthrowes that they had. Namely, that they  
 trusted too much to their owne greater forces: and that themselves, one way  
 or other, were as great sinners as the *Beniamites*, and therefore shoud haue censed  
 themselves from their owne sin first, before they should deale with others in theirs.  
 One also I finde, that sticketh not resolutely to set downe, that so they perished, be-  
 cause of the Idolatry then in *Dan*. But whether these were the things that the Pro-  
 phet did charge their posterity with, or not, it appertaineth not to this place to beat  
 out: but as likely as any, that these were part of the Prophets meaning; because not  
 the *Beniamites* only, but the whole people are charged therewith. Now though these  
 thinges were reproveable, yet were there others commendable in them: first, euen  
 when they were so moued against their Bretheren; then, when their griefe was af-  
 terward slaked. When they were so moued against them, euen therby it appeareth,  
 that they had a detestation of the villany done, and thereupon so readily came to-  
 gether; and tooke order for their continuance there, till they had done the good  
 they had intended: and that they might more orderly doe it, both they inquired of  
 the party himselfe, how the truth of the matter was, and accordingly sent to their  
 Brethren for the offenders; and when that way no good would be done; but they  
 saw it needfull to repaire vnto God for his direction, part of their direction they  
 tooke of him at the first, and afterward yeelded themselves wholie vnto it. When  
 their grief was afterward slaked, both they were sorry, that they had almost destroi-  
 ed one Tribe from among them; and therefore sought now to raise them againe: &  
 whereas the Inhabitants of *Iabes Gilead* had disobeyed the publicke authority of  
 them all, they did well in that seruice also, so farre as to a iust chastising of them  
 was needfull. Which good things were notwithstanding so ouerlayed in them  
 with ill, that herein haue we a good patterne, how a multitude or a meere popular  
 state (we might feare) would deal in matters of Iustice, though otherwise they were  
 such as had some speciall regard to God: so confusedly sometimes, and so much on  
 the spleene, that irkesome it were, and a pitifull thing, so to be yoked.

6 That other particular, in that other Booke next ensuing, is of *Ruth*, a Mo-  
 abitish Woman, whom it pleased God to bring in to be one of the Ancestors of Ie-  
 sus Chrst according to the flesh. But seeing it hath pleased God in this Story to  
 set downe, not onely the thing it selfe, but also the meanes whereby it was com-  
 passed, therefore is it meetest for vs to consider of both: both of the meanes that  
 were vsed therein; and how the thing it selfe was in the end performed. The meanes  
 that were vsed therein, were some of them such, as it pleased God often to vse to-  
 wards his children: and some them againe, such as seemed to come of the common  
 infirmitie of our nature. Those that were such as God often vseth towards his  
 children, were that he exercised them with calamity before: both with the want of  
 bodily necessities; and with the want of other succours besides. In that he touched  
 them with the want of bodily necessities, we are to consider, first, how hee touched  
 them therewith: then, what helpe he gaue them withall. He touched them there-  
 with, first, out of question, when they were faine to leaue their Country because of  
 that famin, and from thence to be tenne yeares together: then also, as it seemeth,  
 when the Widdow her selfe was returned, because the people seemeth to wonder  
 at that her present estate; and because her daughter, with the priuitie and consent  
 (when they were come home) went forth a gleaning. The helpe that it pleased  
 God to giue them withall, was, first in the land of *Moab*: then, in their owne Coun-  
 try when they were returned. In the Land of *Moab* they found present helpe for  
 the time; but as it seemeth to the great impouerishing of them. For when they  
 came home it seemeth they were very poore, in that they holpe themselves with  
 that kinde of libertie, that was giuen to the poore; and it may be part of the mea-  
 ning of her owne wordes also: and yet when they went forth, it seemeth they were  
 of wealth or in good estate, because they were of so speciall a flock in that City; and  
 because yet they had Land remaining when they were againe returned. In their  
 owne



owne Country when they were returned, though there they might not now bee, as they were before, in wealthy estate; but must haue what they had by begging: yet so it pleased God, in *Booz* to giue them very speciall good helpe and fauour, not onely allowing *Ruth*, the daughter in Law vnto the Widdow, freely to gather Ibid. 2: 3-23. there, but also allowing her many fauours, for the bettering of her gleaning, and for her owne meate besides so long as haruest lasted. So haue we in him a very good patterne, how liberall, buxom and cheerefull the richer sort should be in such case vnto the poore: especially, so oft as they haue cause to conceiue so well of them, as *Booz* had at that time of *Ruth* that yong Widdow, for being so dutifull to her Hus- Ibid. 11. band before, and to her mother in Law after; and in translating her selfe from her owne Country, where they were but heathen people, and ioyning herselfe to the people of God. Those other succours that God tooke from them besides, were all Ibid. 1: 3, 8 their Husbands: the Father himselfe and both his Sonnes, and these without issue. And so it pleaseth God oft-times, where his meaning is to do good, there to bring in one calamitie on another before: and then in the end to deo them that good hee meaneth vnto them. But as this losse touchted them, some of them more, others lesse, so did they beare it in some reasonable measure: both *Naomie* the Mother; and the daughters besides. The mother had the greatestt losse, because shee lost first her Husband, then both her Sonnes: and yet bare it so quietly, that she still retained special good wil to those her daughters in Law, and thereupon for their Ibid. 6-13. good, was earnest with them to stay in their owne Country when shee her selfe meant to returne. The others had a great losse also, because they lost their Father in Law and both their Husbands: and yet tooke their losse so quietly also that both of them offered to leaue their owne Country to goe with their Mother; and one Ibid. 14-18, of them would in no wise bee put off; but went with her indeede, namely, *Ruth*, whom this Story most concerneth. Those that were such as seemed to come of the common infirmitie of our nature, were that deuise of the Mother, and practise of the daughter (after they had so well tasted of the liberalitie and kindnesse of *Booz*) to winde him in, of her to raise vp seede to his kinsman deceased. Which was not, in good and orderly manner to moue the matter vnto him: but secretly in the darke to conueigh her selfe to his bed where he lay al night, when there should bee none but they two together; and then to craue of him the vse of his body, to raise vp issue to her former Husband, his kinsman aforesaide. Wherein although shee gaue reasonable good testimony, that the lust of flesh was not her arrant (at least not the cheife) for that he of necessity must now bee olde, and shee, it seemeth, Tremel. Iun. in Ruth 1: 1. was but yong, and then might haue made her match much more to her contentment in that respect, if that had beene the thing that shee chiefly sought: yet was that a dangerous bait, had not the man beene of speciall good stay, though he had beene neuer so old (as he was supposed to be an hundred) so long as hee was neuerthelessse able to raise vp issue; and there were many more orderly meanes that might haue beene vsed, to compasse a matter so lawful as it. But *Booz* indeed (as Ruth. 3: 10-18: his wordes declare) did not otherwise take it; and so commended her for that regard to her former Husband, and that she followed not young folke now; and promised withal, th at if another, neerer than hee, would not looke to haue her before him, then would himselfe take her to wife. Wherein, besides the equity whereto in that case hee yeelded, he gaue a notable example of continency too, so to forbear as in that case he did. It was in the end performed, first, by giuing that other Kinsman of his the choise: and when he refused, by taking her vnto himselfe; Ibid. 4: 1-17. & so begetting *Obed* of her, one of the ancestors of Iesus Christ. An example comfortable ynough in it selfe, that Christ should be a Sauour of the Gentiles too, seeing now againe it pleaseth him to take flesh of them: but so much the more comfortable if wee cal to minde, that this Nation of the Gentiles of whom *Ruth* did come, was, in one respect, one of the most accursed of all others, for that they were not Deut. 23: 3. allowed to come into the Congregation, or to be any of that corporation or body of that people of God, no not vnto the tenth Generation.



7 That other Booke ensuing, wherein we haue the Story of part of those that A were their Iudges, is the first of *Samuel*, called also by some the first of the Kings; and they are but two of them of whom wee haue any Story there: of whom wee haue something to note of them both together; and something, of eyther seuerally. Of B them both together, that whereas they were Ecclesiasticall persons (as wee doe call them) and yet gouerned the whole people, it is not a thing so abhorring Nature as some haue taken it, that those two powers should at any time concurre together in one. But that will after appeare more plainly, in the Commission giuen vnto *Efra*. Comming therefore to eyther of them more specially, we finde that one of them gouerned the people euen to his death: but the other, while himselfe liued, was discharged of it. He that gouerned them euen to his death, was *Elie* the High-Priest, who did not in his time so finish all, but that a reinnant of that his gouernment continued something longer, that best may be to him also ascribed. So are wee first to consider of that which wee finde in the time of his life: then, of that reinnant that extended it selfe somewhat after his death. That which we finde in the time of his life, is nothing at all of any publique gouernment: neither of his comming to that place of authority, nor in what manner he behaued himselfe therein; but onely, that 1. Sam 4: 18. what time he finished his course, hee then had iudged the people forty yeares, and was an old man when he dyed. So it seemeth, that his iudging of the people was but in such controuersies as were among them, and in such other matters as concerned the seuerally, and were not of the greatest moment, the *Philistines* bearing so great a Iud. 13: 1. sway among them as the they did. For they had them in subiection as we saw before, Ibid. 15: 20. forty yeares. In the next twenty ascribed to *Sampson*, wee saw that he did little 16: 31. against them, but onely in certaine odde priuate quarrels: and of this man wee haue, for those matters, nothing at all. But as he was the High-Priest withall, wee haue some Story of him, though nothing to his honour neyther: but that therein also hee so offended that it was the ruine of him, and almost of all his house besides. So are we first to consider, wherein he offended: then, what was his punishment for it. His offence was, that his Sonnes were so disorderly: and so little restrained by him. Their disorder was, principally in that which they did to the derogation of the seruice of God (which he, by the vertue of his office, should haue amended:) but partly, in abusing themselues with others also. That which they did to the derogation of Gods seruice, was, that they so encroched vpon the people for Fees in their offerings and sacrifices, that they made the people to loath the seruice of God. C They encroched vpon them two wayes: one, to haue more than their due; the other, to bee serued before that they should. To haue more than their due, they helde not themselves content with those Fees and emoluments which God had giuen them, but forced to themselves a greater commodity by vsurpation: chopping in a Flesh-hook of three teeth, and claiming for theirs whatsoever they might take vp at once thereby. To bee serued before they should, they would not tarry till the fat of the Sacrifice was first burnt on the Altar as God appointed: but woulde first haue those Fees that to them were allotted, and so haue their partes before the Lorde their Maister had his. In making the people thereby to loath the seruice of God, their offence must needs be the greater, for that the people being euer slow enough of themselves to the worship of God, they should not be farther hindred by others. By al which they are concluded to haue beene very bad, and not to haue knowne the Lord, nor his seruice towards the people. Those others with whom they abused themselves, were certaine Women that repaired thither, and there awaited the seruice of God. A very leud part of them with any; especially themselves beeing married as they were: but chiefly in this, that they inticed those to so foule a sinne, that repaired thither to worship God, and to exercise themselves in their profession; themselves beeing appointed of God, not to such villanies, but to administer holy things vnto his people, euen in the holiest manner they could. Howe little *Elie* himselfe did retrain them, may reasonably appeare, in that they became so bad Imps as they were: but yet more plainly, that when on all hands he heard so much else of them, yet did hee then



then also reprove them so gently for it. In the punishment that was cast on him *Ibid. 22-25* for it, when first we haue considered of it as it was laid vpon him: then, it shall not be amisse to aduise our selues also, how wee may best apply it to our selues. As it was laid vpon him, we finde, that first it was fore-shewed: then after, executed vpon him. It was fore-shewed twice: first, by one that purposely came vnto him from the Lorde about that matter; then, by *Samuell*, then but a Childe, and but relating or reporting vnto him (as *Elie* did charge him) what it was the Lord on a time had said vnto him. When that man of God came purposely to him about that matter, we reade of no answer that *Elie* gaue him, nor of any thing else that at that time ensued thereon. So are we but to consider of the message it selfe, and therein; first, because the message that he brought was heauy, what reason God had so to deale with him, and that God might neuerthelesse be iustified therein: then, in what sort hee was to bee dealt with. The reason resteth on two principall members: one, the fauours of God towards him; the other, his ill dealing with God againe. His fauours were two: one, that he chose him aboue all others to be his Priest; the other, that he gaue *1. Sa. 2:27,28* him all the offerings of the Children of *Israell* made by fire. His ill dealing with *Ibid. 29.* God againe, that he made light of Gods seruice, for his Sonnes sake, to make themselves fat of the chiefe and principall partes of those things whereof was made oblation to God: as winking (belike) at that importunity of his Sonnes, vrging such customes to their owne aduantage, although hee might see, that beeing more than God allowed, it could not otherwise be, but that the people would be offended, and thereupon giue lesse regard to that seruice of God. In denouncing vnto him, how he was to deale with him for the same; first, hee setteth himselfe free from a certaine former promise of fauour: and then cometh to those things that were ensuing. His former promise, he graunteth, was, that his Fathers house should euer stand with that Office, or should euer enioy the Priest-hood, but now he telleth him, it shall not be so; and giueth in this reason for it, that he will honour those that honour him, and that such as despise him, shall be despised. Comming to those things that were ensuing; first, he sheweth him, what they should bee: then, how he may bee assured of them. In shewing what they shall be, he denounceth indeede heauy things against him; but yet sheweth withall, that they shall be something allaied with mercy. Those heauy things that he denounceth against him, were, for the most part to be accomplished after his time: but one of them, in his owne dayes also. After his time, *Ibid. 31-33.* that the honour of his house should vtterly fall, and thence-forward be of no reckoning among the people: and that there should not be an old man of his Family, but that when they came to mans state, they should then commonly dye. That which *Ibid. 32.* should be in his owne dayes, was, that himselfe should see the Enemy to prauaile and so to enioy the best thinges of the Land. The mercy that was promised withall, *Ibid. 33.* was, that hee would not so destroy his posterity, but that some of them should remaine, and be implied in his seruice, in the office of the Priest-hood: and the reason thereof to be, that God will not cleane ouerwhelme him with sorrow, but leaue that measure of comfort vnto him. For the certainty of these thinges, that so hee may be assured of them; first, he giueth him a signe: and then resolueth him of a doubt that to the contrary might bee conceived. The signe that hee did giue vnto him, *Ibid. 34.* was, that both his Sonnes should in one day dye. The doubt that might bee to the contrary conceived, was, that as yet there was none other appointed to attend his seruice. To that it is answered, that he will prouide himselfe of another, to his better contentment: and that such as were left of his house, should in their pouerty seek vnto him to be in some place of seruice about the Altar, that so they might be able to liue. When the denouncing of these heauy thinges was renewed vnto him againe by the relation of *Samuell*, we finde, that *Elie* then gaue some answer thereto: and so are we first to consider, what it was that *Samuell* tolde him; then, what answer hee gaue vnto it. That which *Samuell* tolde him was in effect, the same which was denounced vnto him before: yet first but generally, not shewing what it should bee, but onely some strange and heauy iudgement; but afterward, what it should bee in particular also. Generally, that it should be such a thing, as that whosoever should *1. Sam. 3:11.* hear



Ibid. 13-14.

Ibid. 18.

1. Sam. 4:12.

Ibid. 3:18

Act. 19: 13-16.

Ibid. 19-22.

heare of it, should be exceedingly astonished at it. More specially, that hee would certainly bring vpon *Elie*, and vpon his house, that which he had threatned before, because of that facility of his towards his Sonnes so offending: and that for this matter, there should no sacrifice serue, but that the things already denounced should come vpon them. The aunswere of *Elie* to this, was, that it was the Lord: and therefore yeelded himselfe and his, to be dealt withall, as himselfe should think good. And these two, that it is the Lord, and all thinges to be as pleaseth him, may well go together, in all our affaires, euen in those that concerne vs neereft of all: and neuer ought to be put asunder. We should euer know, that all such thinges come of the Lord, and neuer should we repine at any thing he dooth vnto vs. The execution of it followed: on his Sonnes and him, very soone after, in the Story that now wee are in; on his posterity in the processe of time ensuing, without the compasse of this present Story. As touching that which this Story sheweth to be done to his Sons and him (wherewith we are for this time to bee contented) it was so annexed vnto the estate of the whole people, ouer whom his gouernment for his time stood, that we cannot consider of the one, but that we must take in the other withal; but that to very good purpose too, euen in respect of *Ely* himselfe, because it was the fruit of his gouernment, and so to be in that respect to him ascribed. Neuerthelesse we shall not do amisse, in the Story distinctly to consider, what portion thereof redounded to his sons and him: and what to all the people besides. The *Philistims* therefore nowe coming in againe, and the *Israelites* meeting them in the fielde, the *Israelites* were ouerthrowne, and lost to the number of foure thousand. Heereupon they thought good to send vnto *Siloh*, to fetch the Arke out of the Tabernacle there, and to bring it into the fielde, and so to assay the *Philistims* againe, hoping that so they shoulde haue some hand against them. But so also they were ouerthrowne, much more grievously than before, lost thirty thousand, and those that remained were faine to returne beaten home. And they being so offenseue to God as they were, it was but in vaine for them (so inordinately withall) to get into their company the Arke of his Couenant, which themselves so fouly had broken: much like to those Exorcists in the Apostles time, who not beleeuing in Christ themselves, would neuerthelesse assay, in his name to cast out Devils, till they found, to their shame and hurt, that the Name of Iesus auailed not those that beleued not in him. Which notwithstanding could not be such warning to vs, but that in the dayes of our late ignorance, many of vs ranne our Shippes on the selfe-same shelve: not onely in the Name of Iesus, but in many other such like besides. In this latter battle, both *Hophnie* and *Phineas* the sonnes of *Elie*, were slaine: and when himselfe heard of the euill successe of that field, being an old man and an heauy, being fourescore and eightene yeares old, hee fell downe backward, whereby also his necke was broken. That which redounded to the people besides, were, first these two ouerthrowes in the field: then also that their glory, the Arke of the Lord was taken, and carried away by the *Philistims*. In somuch that the Wife of *Phinehas* at that time trauailing, and being deliuered of a sonne, would needes haue his name to bee *No-glory*, as if all glory were now vterly departed from that people, when as the Arke was thus led captiue. And that people is without glory indeed, who professing God do so behaue themselves towards him, that he departeth and giueth them vp vnto themselves. In the application of this his punishment vnto our selues, it may be it would bee conceiued, that this were meetest to be applyed vnto our Ministry: and true it is, that so farre as our Ministry is in such sort faulty, either encroaching vpon the people in their oblations to God, or ouer-carelesse of the ill wayes of their Children, it may fitly be applyed vnto them indeede. But as these dayes are, howsoeuer they also may be as much blinded in their affection towards their Children as others are: yet in those thinges that haue beene well giuen vnto God, and in xquity ought still to remaine vnto him, wee may easily finde, that others are a great deale more faulty then they; and yet notwithstanding many of these faulty also. For as they are of the Laity onely to speake of, that are so greedy vpon Churchli-iuinges, that should bee to the maintenance of the Gospell among vs, to conuert them to their owne proper vse, and the same but profane:



fane : so are there some of the Cleargy likewise, that are as ready for their owne priuate aduantage, to gratifie them therewith ; and themselues sometimes to turne them to lay-fee, to the vse of their Children or friends, so farre as in such case they may bee able. By which kind of dealing of them both, it commeth to passe, that euen the most needfull Church-liuings that are, are so decayed, and that daily more and more, that the Churches thereby are spoyled of able men, and driuen oft-times to take in so base a kind to make supplie, that with vs also the offering of the Lord, euen in these daies of the Gospell, is much abhorred by many, who otherwise it is likely might be reclaimed. In which case, who it is that must supply the person of *Ehe*, is loone perceiued. For it is none but such onely as are in Soueraigne Authority that in such case can helpe : and therefore it is they that must before God stand charged with it. Whoeuer they are, that are their subiects, great or small, they are also their children, by their indulgence, take any such waies, as whereby they may make the seruice of God to be abhorred. That remnant of his gouernment that extended it selfe somewhat after his death, was about the Arke of the Lord. Concerning which wee haue deliuered vnto vs, some Story of it, first from the time that now it was taken captiue of the *Philistims*, vntill the time that it was returned home againe : then, for some time afterward also, that did follow immediately after. From the time it was taken, vntill the time that it was returned home againe, the Story of it sheweth, how mightily it prauailed against the enemy in their owne Land : and how triumphantly it came home to his owne Countrey againe. Astouching the former, although they had so offended, that God in his Iustice would vouchsafe no glory to them : yet did not himselfe let downe his owne glory thereby, but went, as it were, to the enemies land, there to beate them downe at home round about him, both their Gods, and the people withall, till at length they were glad to be rid of it, and themselues to send it home againe with honour. For placing it first in the Temple of *Dagon* one of their gods, 1. Sam. 5:1-3. as giuing him the glory ouer the God of *Israell*, the next morning they found that *Dagon* was fallen downe on his face before the Arke, so doing his homage to the God of *Israell*. Euen as in our time the Gospell no sooner tooke place among vs, but that our wonted Idols were faine to bee packing. And setting him vppe in his place as before, the next morning likewise, they found him fallen before the Arke againe, and much worse now than before, his head and his handes being broken off on the threshold by his fall. As it falleth out with Popery in these daies of the Gospell : that the oftener the wel-willers thereof, in any of their seuerall territories, set it vppe againe, the sorer it falleth, till at length it haue neither head to deuise, nor hand to helpe it selfe with. Yet as the Priests of *Dagon* gathered no more thereon, but thenceforward neuer to step on the threshold of *Dagon* : so our *Dagon-Priests* likewise can espie no power of God therein, but vanish away in some Idle toy, one or other. How he executed his iudgements farther on their gods, in particular, we haue not deliuered vnto vs : but that his hand was sin heauie on them also, we finde by confession of some of themselues. The people we finde were grievously plagued, both in their persons, and in their grounds. In their persons they were plagued with the present death of diuers of them : and with one speciall disease besides. By death it appeared that many of them were taken away : and so strangely withall, that readily they ascribed it to the hand of the Lord vpon them. Such as died not, were stricken with Hemrods in their secret parts, both small & great, in so painfull maner, that their cry was very great. How they were plagued in their grounds, we haue not the Story, but onely a brieft recitall or reference of it : namely, that their land was destroyed with Mice. For as for that which we haue in the vulgar Translation, in the Chapter before, in the end of the sixt verse, it is not in the Originall : and it is the iudgement of some, that it was taken out of the Greeke ; of other, that out of the Margent it was by some vnskillfull body put into the Text, as many other places, saith he, besides. But that Mice did so destroy the Land, there is no question, both because it is plainely so said, and because they so made their offering also, as wee are now shortly to see. Vnto the triumphant returning of it againe it doth appertayne, first that he so wrought in the hearts of the *Philistims*, that now they were weary



1. Sam. 6: 1.

Ibid. 3-5.

Ibid. 5

Ibid. 6.

Ibid. 7-9.

Ibid. 10, 11.

Ibid. 12.

Ibid. 12-16.

Ibid. 7.

weary of it, and affraide any longer to keepe it: then, that it returned so as it did. Being weary of it now, and affraide any longer to keepe it, they call for their Priests and Sooth sayers, and inquier of them, what they shal do with the Arke of the Lord, and how they shall send it home againe. The question hath two principall parts, as it is very plaine to all; but the answer is giuen to the latter only; thereby shewing vs, that the *Philistims* themselues were resolved on the former. To the latter part of it therefore their answer was giuen; and that in such sort, as is right worthy to be marked of vs: both for the direction that by it they gaue vnto the *Philistims*; and for that it was so well by them obeyed. For the direction they gaue them tended to this end, that they should humble themselues vnto God, and acknowledge it to be his hand vpon them: and they doe not onely tel them, that so they should doe, but exhort them likewise to doe it. In telling them what they should doe, first they tell them that they may not send it away emptie: then, what it must be wherewith they must furnish it. That doe they tel them, first but generally, that it must be some kind of Sinne-offering, to acknowledge their sinne against the Lord; then, vpon their farther inquiry, they tell them more specially, what it must be, namely, the similitude of five of their hinder-parts annoyed with Emrods, and of five Misse besides, according to the number of their seuerall Princes or States; and al these to bee of gold. Whereby they set them in a very good course for the hand of God vpon them, both on their persons and on their Land: but as for the hand of God vpon them in their Gods, that doe they but huddle-vp together with the rest in words, and doe not deuise them some memorial of it also; and that may be, because a good part of their maintenance and credit might lie vpon it. A true patterne of such acknowledging of sinne, as for the most part is found among vs: granting with such as our selues doe make least reckoning of; and suppressing that which is dearest vnto vs. The exhortation that they had hereunto, is good likewise so farre as it goeth: dissuading them from hardening their hearts, as the *Egyptians* before had done; and exhorting them to yeeld indeed, and so to send away the Arke accordingly. The obedience of the *Philistims* was such at this time, that in al things they did as they were directed: both in that acknowledging of their sinne, and of the hand of God vpon them for it; and in sending home the Arke againe, and in such manner as was appointed. The Arke being thus dismissed, as it came directly home againe, so if we marke, we may quickly see, that it came very triumphantly also: first, because it so came home by it selfe; then, because it came with the spoil of they enemy. It came home by it selfe, for that it had none other helpe at al, but rather to the contrary to keepe it there stil: yet not denying, but that the *Philistims* did attend it, or followed after, euen to the Coasts of *Bethshemes* it selfe. But that might be to some other purpose: as to see the strangenesse of the thing; and not of any mind in them to helpe it forward, as by the order that for it they tooke, may well appeare. For neither were the Kie that should haue it home, vsed to the yuke, and so nothing likely to yeeld it such helpe to such a purpose as others might haue done that had been vsed to draw: and they were such besides, as had new calued, and had their calues taken from them and kept behind, the greatest prouocation they could haue had, to haue staide them there also, and neuer to haue offered one foote forward. Whereby it seemeth, that the *Philistims* were not yet so fully resolved (neither the Princes and people on the one side, nor on the other the Priests themselues) that it was the Lord that thus had laide his hand vpon them, or that this visible testimony of his went euer by his direction or power; or else that it was for detayning or seazing of it, that they were thus plagued: But that now they would see this miraculous dealing to confirme them in it; or at least put it vnto the tryall, to get home by it selfe if it would. Of which the former was token plaine inough of such weakenesse in them: and the latter, of worse heart than so, ioyned withal. And yet were it well, if those that haue so greedily seazed on the needful and lawfull maintenance of the Ministry, and detain it yet, would in some good time so remember themselues therein, as to afford it though but such meanes to returne againe, as the *Philistims* here



heere did vnto the Arke: but otherwise may they account themselves more *Philistim*-like than the *Philistims* themselves, if they cannot finde in their hearts to put it to so easie an aduerture as this. The *Philistims* no doubt might haue had the *Israelites* themselves, and the Priests and the *Leuites*, to haue fetcht home the Arke vnto them: but belike they were not so resolutely determined to part with it so cleerely; but onely to put it to this aduerture. So might ours haue the ancient owners themselves to fetch home those thinges with right good-will, if so it might stand with their good pleasure: but as those owners themselves will graunt, that it is more than they doe looke for; so let these *Philistims* of ours also consider, if they affoord no way at all vnto it, how they doe therein discharge any one part of that duty to God. It came home likewise with the spoile of the Enemy, for that in a Casket by the side of it, it brought home with it those Jewels aforesaide; Jewels I say, not so much because they were of Gold; as for that they were Eye-witnesses (at least, in part) what execution he had done among them, and how hee had driuen them to acknowledge his hand therein. It may be also, that if our *Philistims* will in no good time remember themselves in that other aforesaide Arke of Gods Testimony, but still detaine it captiue to their profane desires: God may haue some good time wherein he wil do such execution on them and theirs, that as thereby both he will driue them (will they, nill they) to acknowledge his iudgements on them, though fearefull, yet iust; and, in the end, to giue him the glory. For the time that now did follow immediatly after that the Arke was returned home againe, wee haue little Story of it, but onely for that present when it was first returned: at which time it was a while at *Bethshemes*; but soone after had to *Kiriabjarim*. *Bethshemes* was the first Cittie of the people of God in that Coast towards that part of the *Philistims* Countrey (as it seemeth) where the Arke of God then was: and to the fieldes thereof did those two Kie (though still M lowing after their Calues behinde-) bring the Arke, and stayed there. In which place we are to marke; first, how the Arke was intertained of the people there: then, how the Lord shewed himselfe to be offended. Of the people it was diuersly entertained: some shewing a good affection towards it; others making too bold with it. Those that shewed a good affection towards it, were those, that beeing reaping their Corne in the fields, reioyced so soone as they saw it: and they withall, that with the Wood of the Cart wherein it was, offered in Sacrifice the Kie that brought it thither; and, as it seemeth, made other Sacrifice also besides. Those that made ouer bold with it, were certaine of the Inhabitants of *Bethshemes*, who eyther looked into, as most doe reade, or at least beheld or looked on the Arke of the Lord, as some others doe read. Yet one is noted (of speciall skill in the *Hebrewe* too) who allea- geth others to haue a third reading besides: namely, that those that heere are spoken of did make light of, or despised the Arke being thus returned. But now as this third reading noteth a plaine sinne in it selfe, if so they might be iustly charged: so by the order that before was taken, they might plainly offend by eyther of the other also. That the Lord shewed himselfe to be offended, is very plaine and cleane out of question: but what the cause was, that dooth not so plainly appeare. That some way or other hee was offended, it is very cleere, because hee destroyed so soone after his returne, so much of the people, euen threescore and ten persons, and fifty thousand besides: for so are these two summes, in the Original, seuerally placed; and the lesse, before the greater. What was the cause why he was offended, or why hee destroyed all his people, as it is not cleered by the Text, but for certaine of them: so are there diuers opinions thereof. *Tremelius* and *Iunius* taking both the numbers together, and that the Coastes about *Bethshemes* were not able to yeelde that number, conceiued it to be meant of the *Philistims*: but *Iunius* since hath for them both retracted the same. But whereas they both before builded on the Inhabitantes of the Cittie, that because they were of the Seede of *Aaron*, and so by likely- hooe Priestes withall (as indeede that was one of their Citties) therefore it was no fault in them to bee so bould with the Arke, appertaining vnto them so much as it did to deale there-with; and because that *Iunius* since graunteth them to be Priests and therefore findeth no fault with them, but that they came vn- reuerently

Ibid. 8, 11, 17, 18.

Adricham, in Dan. 14.

1. Sam. 6: 14.

Ibid. 13.

Ibid. 14.

Ibid. 15.

Fran. Vatab. Ar. Mont. Trem. Iun. Vulg. edit. Con. Pel.

Fr. Vatab. in 1. Sam. 6: 19.

Num. 4: 5, 6, 15.

1. Sam. 6: 19.

Ari. Montan.

Anno. Dom. 1585.

1593.

In 1. Sam. 6: 19.

Ios. 21: 10, 16, 19.

Ibid.



Ios. 11: 19.

1. Sam. 6: 15.

Tremel. Iun.

1585.

Fran. Iun.

1593.

Bibl. Angl.

1594.

Vulg. adit. Vat.

tab. Com. Pel.

Ari. Mont.

1. Sam. 6: 19

Ios. 7: 1, 4, 5,

25.

Ex Fr. Vatab.

1. Sam. 6: 1

Com. Pel. Fr.

Vat. Tre. Iun.

Ari. Mont.

Vulg. ad. Bibl.

Angl.

uerently vnto it (which the Text doth not yeeld him, but so farre as looking into it, was vnreuerency in it selfe): therefore it shal not be amisse, here againe to remember (as before is noted) least any man be deceiued heere, that though diuers of the Sonnes of *Aaron* dwelt heere, as in others of their Citties (which Citties were thirtene in all) yet were not those Citties peopled onely with them, but with the other Tribe to whose lot they fel for the most part, and but with some fewe of these. And therefore they might be others thā Priests or of the line of *Aaron*, that now did look into the Arke, for which the Lord was so offended; as also by their manner of Sacrificing it seemeth, because it was not in the place appointed; It may bee, that otherwise also it was not so orderly done: as if others than Priests of the line of *Aaron* were medlers in it; or, that these did beare no such great sway in the matter, but that others did therein as pleased them. Others there be of their opinion: but scanty worth the citing, as I doe take it: and the same not warranted by the Text neither. And albeit my selfe do not see how to conceiue of it, yet had I rather so to leaue it, than to endeaour to force any sence vpon it, that were not conuenient. But first I take it, that the Text doth leade vs, not to take the number of people that here are spoken of, to be one entire Summe as there be that take it, and so make the Summe to be fifty thousand threescore and tenne persons; neither yet to transpose the numbers, setting downe the fifty thousand first, and the threescore and tenne after, as there be others that do: but to take them as two seuerall Sums, and the lesser to be the before greater, as most men do both take them, and set them. Then also it seemeth the likeliest to me, and most agreeable vnto the Originall, that these threescore and tenne persons should be of *Bethshemes*: and that those fifty thousand should bee of all the people besides. Againe, that it is plaine ynough in the Text, why, those threescore and tenne men were strooken: so that the difficulty (to speak of) is, but onely in the other fifty thousand who were not there, and therefore not partaking with that Sawcinesse of the *Bethshamites*. But it is no new thing, many to be punished, by occasion of some fewe; as the whole Host of *Israel*, for the Sinne of one. Againe, if that reading may stand, which we heard before to be giuen in by some that are more specially seene in the *Hebrew*, namely, that those *Bethshamites* despised the Arke, or made but light reckoning of it when it was returned (as, but letting it there to abide where the *Leuites* had set it on that great stone, or any such like) then it is certaine, that among the people these *Bethshamites* had many fellows and then being partakers with them in their sinne, it is no maruell if they be made partakers with them in their punishment also. For the Arke of the Lord had now beene helde captiue by the *Philistims* seauen monthes: and all this while wee doe not reade, that euer they made any meanes to get it home againe, neither by strong hand, nor by intreatie. Now whether that reading may stand or nor, that must I referre vnto others. But though it may not (for the residue that I doe know, of best skill in the tongue, do plainly read otherwise; and therefore may it well be doubted) yet this doe I thinke was such a fault in all the people, that it deserued well to be punished: and that the time was fittest also, so soone as this visible testimony of the Lord was now returned, to be auenged on those that made so little reckoning of his so long absence from them; especially, when as they might easily conceiue, that of the Heathen (and those both Idolatrous, and enemies too) many indignities would, in that meane while, be offered vnto him. Princes being taken prisoners in the field, haue neuer lightly wanted subiects that were so carefull for them, but that either by force or composition they would quickly set in hand to deliuer them. Citties and Castles suddenly and strangely lost, haue often had those that presently would venture their liues to get them againe. When battails haue found an end in the field, and parties haue beene withdrawing to their Tents againe, yet finding then, that some man of worth, or but their colours were carying away, which might be recouered, euen that onely hath often renewed the fight, and beaten downe many a valiant man, till they had their desire. The world is full of such examples: but the Church of God, the people of *Israel*, often at other times marvellous valorous, haue now shamed themselues for euer. They haue suffered the Arke of the Lord,



Lord, the visible testimonie of his presence among them, the comfort and glory of all the faithfull, the chiefe iewell of all the Sanctuary, not onely to be led away, but also to be held captiue there so long together; and, for ought that they could conceiue, in the most despightfull manner that might be deuised: and, all this while, made no meanes at all to get it deliuered. In so much that now also the Lord was faine to treade the Vine-presse of his wrath himselfe alone, and had none to helpe, but was faine to stand by his owne strength. But when now he thus commeth from *Bozra*, himselfe and his garments so bespinckled with blood, by the slaughter of the enemy, may it be thought strange, if now he be, in that his hotte blood, so farre auenged on those his ingratefull subiects also? It is more maruell that any of them liue, than that those (fewe, to speake of) were so destroyed. And seeing their fault was in it selfe so open and plaine, what neede was there, the Text should set downe in plaine tearmes wherefore it was? Thus therefore I take it, that whereas the Text first setteth downe two strikings of the Lord, one of the *Bethshemes* and addeth the cause for looking into the Arke, the other of the people (which seemeth to bee the rest of the *Israelites*) and there addeth no cause; and immediately after setteth downe the number of those that were stricken in two seuerall summes, the lesse first, and most agreeable to one Cittie, the greater last, and most agreeable to all the people: it is most likely, that onely those threescore and tenne men of *Bethshemes* were so stricken for looking into the Arke at that present; and that the Lord, hauing begunne so to chastise his owne people there, immediately vpon this his returne, would now proceede to the residue also, and in like sort dispatch with them. In which case, though it bee not saide wherefore it was: yet laying their so fowle, and so long neglecting of him, and this his new returne together, may seeme vnto me, resonable plainly to point vnto it. The place indeede, I grant, is hard: and if any doe see farther into it, it is great reason it be accordingly regarded. But so it hath bene among vs also. The Holy-Bible may wee account to haue bene vnto vs, as the Arke was vnto them. This Arke of ours when time was, was taken away by certaine *Philistims* of ours, and helde in captiuitie long: and in the time of that captiuitie many indignities haue bene done vnto it. All which time both Princes and peoples haue forgotten themselves so farre, for most part of them, that they neuer attempted any way to recouer it againe, but helde themselves quiet, as though therein they had neyther disgrace nor losse at all. Now in these dayes it is returned vnto vs againe, appearing to vs when we asked not for it. Lesse maruell therefore, if hauing drawne blood in plentiful measure on the enemy already, and daily doing it more and more, he enter into iudgment with such of vs likewise, as all that while cared so little for him: that so men may the better learne, what euils soeuer they haue with the Gospell not to impute them (as they are wont) to the Gospell it selfe, but to that prophane carelesnesse of theirs before, when the truth of God was as little by them desired, as it was troden cleane vnder foote by that cursed enemy.

A 8 He that gouerned the people of God for a time, but afterward was in his owne dayes discharged of it, was *Samuell* the Prophet. Concerning whom, the Story goeth first on his Parents: then on himselfe. His Parents were *Helcanah* and *Hannah*. In *Helcanah* his Father we haue something commendable: and something reprobable. Commendable it was, that yeerely he went vp to *Siloh* to worship and Sacrifice: and euen then, when those bad *Sonnes* of *Elie* did minister there. It was reprobable, both that he went thither no oftner (for God had appointed thrice): and, that he had two wines. Of *Hannah* it is noted, that she was something distressed for a time: but yet not withstanding, not forsaken in it. Her distresse was, that for a time she was barren: and that her aduersary did vpbraide her with it. Shee was not forsaken in it, but had comfort giuen her partly by her Husband: but especially by God. Her Husband seeing her sorrowfull for it, did louingly and kindly vse her: and assured of such good affection in him towards her although she bare him no children, that that matter need to trouble her nothing at all. The comfort that she had of the Lord, was not onely in giuing this vnto her that now she desired: but in greater

Isa. 63: 1-6.

Ari. Mont.

Isa. 65: 1.

1. 1: 1, 2.

Ibid. 3-5.

Ibid. 1.

Ibid. 2, 5, 10.

Ibid. 6, 7.

Ibid. 5, 8.

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- ter fauours which she did not desire, yet he afterward bestowed on her. In that which she desired, wee haue noted, first that she sought it: then how she obtained. In her seeking of it, we haue not onely that deliuered vnto vs: but another speciall accident withall, that came in by occasion of it. She sought it by earnest prayer, beseeching God to remember her therein: and vowing withall, that if it were a Sonne, she would freely giue him vnto the Lord, to be a *Nazarite* vnto him. That other accident, that by occasion of it came in withall, was that same misjudging of *Elie*; reputing her as a drunken Woman, and reprouing her accordingly: but vppon her quiet and modest answer, better perswaded of her soone after. The best men of all doe sometimes misjudg of others: but, it is well, when they can come to a better bent so easily as wee see that *Elie* did. Vnto her obtaining of that which she sought, there is another thing belonging: and so first of that her obtaining: then, of that other belonging vnto it. That which she obtained was, that shortly after she conceiued, and hauing a Sonne, called his name *Samuell*. That other belonging vnto it, was, in what sort she now performed her vow of bestowing him freely on the Lorde: which she did very well, both in her first bestowing of him; and, that sometimes after shee did visite him so as shee did. In her first bestowing of him, both shee brought the Childe himselfe, so soone as he was any thing meete to such a purpose: and withall, gaue speciall thanks vnto God. In her first bringing of her Sonne to the Lord, we are to note, not onely what it was that in truth she did: but also, how it may appear in the Text that so she did. That which in truth shee did, was, that she brought him then to the Lord, when he was by his age reasonable able to serue the Lord. To finde out, how it may appeare in the Text that so she did, wee neede no more but to consider the nature of one word onely, that which commonly is taken for *Waining*: as though that then shee had brought him to *Elie*, so soone as shee had wained him from her breast. For though for the most part that word be so interpreted: yet are there others, that marking how that word is in the Scripture vsed in diuers places besides, doe finde, that it dooth not signifie waining from Milke onely; but also bringing vp to farther prooffe. As where it is saide, that *Aarons* branch brought forth, not onely Buds, leaues, and flowers, but ripe *Almonds* also: and that *Tabpenes*, the Queene of *Egypt*, nourished and brought vp *Gemubath*, her Sisters Sonne, in *Pharaohs* house, and among the Sonnes of *Pharaoh*. Where not onely in the former, but euen in the latter place also; bringing vp to some prooffe is more likely to bee the meaning of the word, than onely to waine. In which point the diligence of these is so much the more commendable, for that the others, by giuing that other signification of the word in those other places (at least, for most of them) yet in this place where the sense doth so necessarily require it, they were not so well aduised, as so to yeeld it. For it had beene to no purpose, that the Childe should bee brought thither before he was capable of such thinges as he was to learne there; and but a trouble and charge vnto *Elie*, when hee was able to doe him no seruice, and must further be tended by others: as also it was a better tryall of the Parents themselves, when in his Childe-hood they might see such towardlinesse in him (as, by his prooffe after, it seemeth that then they might) yet then to part with him. Her Thankes-giuing, it seemeth, was some part of it but doubtfull: but the other, cleane out of question. That which was but doubtfull, was concerning those Bullockes, Flower, and Wine, that she brought withall, whether any part of them were specially offered in sacrifice to God in this respect or not: a thing that was likely enough, and yet is not so overruled in the Text; though there be that haue their ghesse. That other that is cleane out of question, is, that her thankes-giuing by word of mouth, that there is set downe: wherein first treating of the present matter: then she; by that occasion falleth to some discourse of such others besides. As touching the present matter then, she expresseth her owne ioy: and acknowledgeth God onely to be the Author of it. Those that were such others besides, of which shee afterward falleth into some farther discourse, are two: one, the insolency of the aduersary in such like cases: the other, how the Lorde is wont to deale, both with the one sort of them, and with the other. Her visiting him after, as shee did, was, that euery yeare comming to worship,

Ibid. 9-13.

Ibid. 9, 14-18.

Ibid. 19, 20.

Ibid. 21-28.

Vulg. edit.

Bibl. Arel.

Cant. Pol.

Fr. Vat.

Ar. Mont.

Trem. Jan.

Num. 17: 8.

I. King. 11:

20.

1. Sam. 1: 24.

Lxx. Pollie.

1. Sam. 2: 12.

Ibid. 3-5.

Ibid. 6-10.

Ibid. 18, 19.



ship, she did vse to bring him withall a little Coate: and so declared thereby (so farre as that extended) that it was not to disburthen her selfe of the charge of him, that she so bestowed him on *Ely* to the Lordes vse; but euen of meete loue to the Lorde for vouchsafing to giue him vnto her, and therefore contributing (as it were) thus far also, towards his maintenance in the Lordes seruice. Those other fauours which she did not desire, yet God did after bestow vpon her, were such as did plainly shew, that she was no leesser in bestowing that Sonne of hers vpon God: and therefore it shall be good to consider heere, first, what those fauours were; then, to leaue this to bee marked withall, whether shee were not well rewarded. Those other fauours were two: one, that he made that Childe of hers to bee of rare and speciall account; the other, that he gaue her Children besides. He made this Childe of hers of speciall account; first in his Child-hood: then when hee came to mans estate. In his child-hood, for that *Ely* himselfe was so pleased with him: and that the people made speciall reckoning of him. When he came to mans estate, hee was not onely a notable Prophet, and the chiefe Gouvernour of the people: but (that more is) a very good man towards God also. Those other Children that God gaue her besides, were, as it seemeth, five: three Sonnes, and two Daughters. For there is no question, but of one of the Sonnes, whether *Samuell* bee to bee accounted one of the three or not: but there be that read, that shee conceiued and bare three Sonnes and two Daughters, while the Childe *Samuell* grewe vp towards the Lord; which if it may stand, maketh the matter cleane out of question. If now the question bee, whether shee were not well rewarded, the matter is so plaine in it selfe, that it leaueth this comfort vnto vs, that we cannot truly giue our selues or ours vnto the Lord, but that we are like (he euer continuing all one) to be richly at his handes rewarded for it. The Story coming now to *Samuell* himselfe, something it dooth deliuer vnto vs of his child-hood: but more, of his gouernment. Of his Childe-hood, that the Lorde appeared vnto him: and that the same was knowne to the people. That the Lord appeared vnto him, though it bee glorious enough in it selfe, yet first there is another circumstance also remembred, which doth much more commend it vnto vs. So first of that circumstance: then, of the Lordes appearance vnto him. That circumstance was, that in those dayes the Lord did not vouchsafe to appeare vnto any: insomuch that such manifestation of his will and pleasure vnto him, was now very rare and precious among them. And a speciall good token is it of his fauour to any, when it pleaseth him to impart his will and pleasure vnto them: as on the other side, it is likewise a token of his great displeasure, when there are none among vs, by whom it will please him to speake vnto vs. As touching the Lordes appearing to him, it shall bee good first to consider that hee did so appeare vnto him: then of the businesse about which it pleased him so to appeare. That hee did so appeare vnto him, to impart a peece of his minde vnto him in a matter that hee meant one day to doe, is in it selfe a token of speciall fauour: as when one friende breaketh his minde to another, in such thinges as he would not doe, but vnto such as were inward with him. As touching the businesse about which hee did appeare vnto him, it was most concerning *Ely* his Mayster: and in effect none other but the same of which God had sent word before to *Ely* himselfe. But here haue wee to consider, not onely what it was: but also in what sort *Ely* did take it. It was no more but this, that whereas before hee had sent him word of heauy iudgements towards him, for that he suffered his Sons so to abuse themselves as they did, now he telleth this Childe also, that he is fully determined so to doe: but yet he speaketh in such sort of it now as that others also were to haue some heauy part of those his iudgements; and so doth the Story, that after followeth, shew that they had. So are wee first to consider, what portion of those his iudgments may seeme to respect others withall: then, what they are, that doe more properly concerne him. Those that respect others withall, may seeme to be those two ouerthrowes that the *Philistines* afterward gaue to the people of God: especially the latter of them: and, at that time, the taking away of the Arke withall. It may seeme so to bee, for that himselfe doth make it so generall a confusion to all, that whosoever should heare thereof, both his eares should tingle at it. Those



- that doe more properly concerne him, are some of them but the effect of that which was threatned vnto him before : but one thing more there is, which is added nowe.
- Ibid. 12. 13. Those that are but the effect of those thinges that were threatned before, are what iudgements he will bring vpon him, and why. That which is added more nowe, is, that Oblations and Sacrifices shall not bee accepted of him, to stay the execution, that hee is nowe resolved to doe vpon him. And there is no question, but that men may so farre incur the displeasure of GOD, as that there can in no wise bee remission so fully obtained, but that needes their sinne must be punnished : and this being found in that sinne of *Elie*, maketh it a plaine matter to all, that such as haue the charge of others doe grievously offend God, if they doe not with iust seueritie chastice such misdemeanor in them; though otherwise they bee as affectionate towards them, as louing Parents are to their children. To finde out in what sort *Elie* did take it, we had neede first to marke in what sort it came to his knowledge : then, how patiently he did digest it. We are therefore the rather to marke in what sort it came to his knowledge, for that we doe not find, that God willed the Boy to carry any such word to his Master; and the matter was of that nature, that the Boy of himselfe was not like to haue done it, if he might haue chosen : but yet, that God so ordered the matter, that needs it must come to his knowledge; in such sort calling on the Boy, that he still running vnto his Master, his Master must needs at the length perceiue that it was the Lord, and so that the Lord would say somewhat vnto him. A course of that kind, as that it seemeth God was disposed therein to vse both mercy, and iustice : mercy, in that againe he putteth him in mind what iudgements were towards him; Iustice, in that he would not seeme, himselfe to haue any thing to do with him now, after that once before he had sent him warning, and he, as it seemeth, made but smal reckoning of it. And we must take heed, if at any time it please God to vouchsafe vs a warning, that wee doe not so vse the matter, as that thereby we giue him occasion, neuer to speake vnto vs againe. But he being holpen so farre as he was, easily came to the knowledge of it : earnestly charging the Boy to tell him what the Lord had saide vnto him; and to conceale no part of it. Wherevpon the Boy, though of himselfe hee did not before goe to his Master to tell him of it; yet now hee imparted all vnto him : leauing a good example behinde him, not onely to children vnder obedience, to tell the truth when they are asked, though in such case, as themselues would bee loath to doe it; but also, to all others besides, as the case oftentimes falleth out betwixt the neereft friends that are. In *Elias* patient digesting of it, we are to note two special points : and those first as they may be taken seuerally; then, as they are ioyned together. As they may be taken seuerally, we find, that first he acknowledgeth it is the Lord : then he yeeldeth himselfe and his to be dealt withall as pleaseth him. As they are ioyned together, they giue vs this lesson, that wee must first haue it settled in vs, that all such things come of God, before wee can quietly take them : but after that once we can feelingly say, it is the Lord, then is there nothing so hard or geuous, but that we can (in some little measure) dispose our selues patiently to beare it so well as we can. In the knowledge hereof that is attributed vnto the people, we are first to consider, what kinde of knowledge it was that heere is spoken of: then, to admonish of a little mistaking that seemeth to bee in the deliury of it. The knowledge that here is spoken of, seemeth not only a bare knowledge, but to cary an acknowledging withal: as a thing not only let into them from God, but also proceeding from them againe towards God and men, which kinde of knowledge is absolutely needfull for al the people of God, as touching those that are sent vnto them, that so they do make some good vse of them, which otherwise they wuld certainly misse: euen as many of that peculier people of God did in the time of Christ & his Apostles, neuer knowing (with any sensible feeling) who Christ and his Apostles were, though otherwise they could not but know that they were of God, by those workes that themselues did see they did before them. As touching the mistaking that I speake of, wheras this knowledge that the people are saide to haue of him, is in two places noted, one towards the end of the third Chapter, the other in the beginning of the fourth, in the latter of these it is, that the mistaking that I speake of seemeth to bee : and it is no more but
- Ibid. 14.
1. Sam. 3:4-9.
- Ibid. 16, 17.
- Ibid. 15. 1
- Ibid. 18.
- Ibid. 18.
- Ibid. 19, 20.
- Ibid. 4:1.



G but this, that by occasion of some of the *Hebrew* writers, some of ours do set downe, *Iran. Patab.*  
 that the warre which the people of *Israell* had with the *Philistims* now, seemed to be *Bibl. Angl.*  
 taken in hand by the commandement or appointment of *Samuel*. But we doe not *1594. in marg*  
 read, that *Samuel* medled with any gouernmēt of them, til the people did afterward *1 Sam. 7: 2, 3.*  
 lament and seeke vnto God: and it seemeth to be better expounded by others, that *Trenhol. lun.*  
 al *Israell* knew that *Samuel* had before shewed from the mouth of the Lord, that  
 such things were to befall vnto them; as another doth in like sort plainly reiect *Conr. Pellic.*  
 that opinion of the *Hebrews* that this war was taken in hand by *Samuels* appoint-  
 ment. And whereas the vulgar translation taketh in that peece of the first verse of *Pulg. edis in*  
 the fourth Chapter, vnto the end of the last verse of the third chapter going before, *1 Sam. 3: 21.*  
 as the last before named liketh that distinction better than that of the *Hebrews*: so,  
 in my iudgement, it seemeth to be therefore added to that which goeth before, as  
 to be of one sense therewith; and not to haue so farre to doe with that which fol-  
 loweth, as those *Hebrew* Interpreters would haue it. As touching his gouernment,  
 it did not reach to the end of his life, by the reason that *Saul* was in his time chosen  
 King, and so tooke vpon him the gouernment of the people. So first we are to con-  
 sider of the time of his gouernment: then, of his Story for the residue of his life en-  
 suing. The time of his Gouernment how long it continued wee haue not set  
 downe in the Story: but this is plaine, that part of the Story which is of his gouern-  
 ment doth stand by it selfe; and part of it mingleth with the Story of *Saul*. That  
 part of the Story which standeth by it selfe, is the most part of it, for so long as *Samuel*  
 was able in his person to gouerne: but some part of it, when as for age he was  
 faine to take other helpe vnto him. For so long as *Samuell* was able to gouerne, we  
 haue but these two things set downe vnto vs: one in what sort he beganne to go-  
 uerne among them; the other what was the course that after he held. In that part  
 of the Story, that sheweth in what sort he began, it shall be good to note, first how  
 hee dealt with the people themselues: then, how hee dealt against the *Philistims*  
 their enemies. He dealt with the people themselues, twice; first, as it seemeth, at  
*Ramah* (for there was his house, and there for the most part, he iudged *Israell*); then *1 Sam. 7: 17.*  
 at *Mizpah*. In that which he did, as it seemeth, in *Ramah*, we first haue the occasi-  
 on set downe: then, what he therupon did. The occasion was that the people see- *Ibid. 1.*  
 ing the hand of God so strong against them, beganne now more soundly to enter  
 into the consideration of their former wayes, to be sorry for them, and to seeke vnto  
 the Lord. In that which *Samuel* did heereupon, we are to note, that something he  
 did for the present time: and something for a time ensuing. In that which hee did  
 for the time present we are to consider, not onely what was done by him; but also,  
 what effect it tooke with them. That which was done by him, was, that first he ex-  
 horteth them, if truely they turned vnto the Lord, to put away the strange Gods *Ibid. 3.*  
 from among them; and truely to giue themselues vnto the seruice of God alone: *Ibid. 4.*  
 and then assured them, that so doing, God would deliuer them out of the hands of  
 the *Philistims*. In that which he did for a time ensuing, wee are to note, not onely  
 what it was that he did: but also what may seeme to be his meaning therein. That  
 which he did was no more, but that now he appointed a generall assembly of all the *Ibid. 5.*  
 people at *Mizpah*, and promised withall that he would pray for them. What his  
 meaning was hereing we haue not set downe: but it seemeth, that vpon this repen-  
 tance of the people, he conceiued good hope (if he were not some way or other by  
 God assured) that now God would send some helpe to the people. For hee could  
 not be ignorant, but that vpon that their assembly, the *Philistims* would come in  
 vpon them: and so it was to good purpose, that hee willed all the people there to  
 assemble, that so if it pleased God to giue them any hand against their enemies, they  
 might be ready to take vnto them the benefit of it. In that which was done at *Miz-*  
*pah*, we are likewise to note, first what occasion was there giuen him: then, how *Ibid. 6.*  
 farre himselfe dealt with them therein. The occasion that there was giuen him, was,  
 that the people being there assembled did in speciall good manner bewaile that  
 they had so sore offended. That which he therupon did, was that then (as it seemeth)  
 he took vpon him the gouernment of them, or did more fully buckle himself vnto it.



1585.  
 1593.  
 Ibid. 7, 10.  
 Ibid. 8.  
 Ibid. 9.  
 Ibid. 9, 10.  
 Ibid. 10, 11,  
 13.  
 Ibid. 12-14.  
 Ibid. 16, 17.  
 Deut. 4: 41-  
 43.  
 Ios. 20: 1-9.

In which respect, I thinke it not amisse, to take some heede to that Parenthesis of foure verses together, to frame them to a former time passed before: which *Tremellius* and *Iunius* before had vsed, and *Iunius* by himselfe hath taken backe since, and is not vsed by any others that I doe know. In his dealing against the *Philistims* theyr Enemies, wee may likewise note; first, what it was: then, of what effect it was against them. To finde out what it was, we haue first set downe, how hee was occasioned to doe as hee did: then, what it was that so hee did. Occasioned hee was, first by the *Philistims*: then by his owne people. By the *Philistims* hee was occasioned, for that so soone as they heard the people of *Israell* were so assembled together at *Mispeh*, the Princes of the *Philistims* came in with their forces, to the great dismayng and terrifyng of the people, ouer whom they had exercised theyr tyranny so long: by his owne people likewise, both by that theyr great feare; and for that they called so earnestly on him to pray to God for them, that he would saue them out of the handes of the *Philistims*. That which so hee did, consisted in two speciall pointes: one, his offering; the other, his Prayer. His offering was an whole Burnt offering, yeelding all vnto the Lorde, reseruing nothing vnto themselves. His Prayer was, an earnest crying vnto the Lorde. The effect it tooke, was first aboue: then, beneath. Aboue, that God heard him: and from thence thundered on the *Philistims*. Beneath, first for that present: then for the time ensuyng. For that present, that they were thereby scattered: and the heartes of the people so raised vp against them, that they pursued vpon them, slewe many of them, and brought them vnder. For the time ensuyng, *Samuell* to Gods glory erected a Monument for memorie of it: and the *Philistims* so found the hand of GOD against them for *Samuels* time, that so long as hee had the gouernment, they came in no more against the *Israelites*; and besides that, restored vnto them such Cittyes as they had taken away from them before. In the course that after hee helde, the most that we read of, is about ciuill gouernment onely: but one thing there is, that respecteth Religion. In that which is about ciuill gouernment, it seemeth to mee, that as wee haue one thing of speciall good comfort plainelie set downe: so haue wee another that boadeth not well, which is but implied. That which is of speciall good comfort, and is plainely set downe, is, that hauing thus begunne his gouernment, and beeing thereby established in it towards the people, hee tooke such order for hearing and determining their Controuersies, and to see that order were euery where obserued among them, and put himselfe to such paines withall to ease the people therein, that, by all likely-hood, the people had for those matters a speciall good blessing by him. For though hee resided and dwelt for the most part in one place himselfe: yet did hee euery yeare personally repaire to those others also, so to administer Iustice vnto them to theyr least trouble. That which boadeth ill, and is but implied, is that which ariseth out of the consideration of the places, of which hee made choyce wherein to minister Iustice vnto them. For whereas the Land lyeth long-wise, from the South towards the North, as it were three partes of it on the West of *Jordan*, and but a fourth part on the East (yet both of a length, and to the length of *Jordan* it selfe;) and the length of it is some-what more, than twice and a halfe the breadth of it: hence it might seeme, that those places which *Samuell* made his choyce of, for the foresaid administration of Iustice, were such as stood most fit and indifferent to such purpose; especially hauing an example before him from God himselfe, in the Cittyes of refuge that were so placed, three on the one side of *Jordan*, and three on the other. And because all those were *Leuiticall* citties, that is, into the which the *Leuites* among others were sorted, and because offenders were like to be there, therefore it seemeth, that these also had beene the meetest to such a purpose: for that beeing *Leuiticall*, there might they haue had, if at any time neede should haue beene, a more perfect knowledge (at least, by all likelihood) of the Law of God; and men-slayers hauing liberty to fly thither, and being vnder protection there, till they might come to indifferent triall, those Citties were as like to haue worke for Iudges as most of the others. But now these Citties that hee made choyce of to this purpose, were onely in the West



Westpart of the Land, and none of them in the East; and not being cast to the length of it neither, but ouerthwart towards the midst of it, and almost in a right line to (speak of) from the East to the West. For *Ramah* where he dwelt was in the vtmost part of the Land in a manner on the West, and so was *Gilgal* on the East; the other two were in a manner right betwixt them (sauiug that *Misphab* stood a little more towards the South) and in much like distance one from another; as *Misphab* from *Ramah*, and *Bethel* from *Gilgal*. And so did this line leaue to the South; almost all *Beniamin*, *Iudah* wholly (vnlesse it were the very edge of it, and that but in one place onely) and both the others, *Simeon* and *Dan*: to the North, almost all *Ephraim*, the one halfe of *Manasses*, all *Issachar*, *Zabulon*, *Asher*, and *Nephthalie*; besides those other portions of *Ruben*, *Gad*, and the halfe of *Manasses* on the East. Out of which may this doubt (in my minde) bee conceiued, if *Samuell* were so industrious as it seemeth hee was, that much of the Countrey was growne halfe wilde, when as the administration of Iustice did spread forth no farther, but kept it selfe so neere to the heart of the Land as it did. But nowe some there are, that, contrary to all others that I doe know, doe strike out *Bethel*, and take in *Kiriath-jarim* in steede thereof: as if *Bethel* that heere is mentioned, were not that Citty that properly is so called; but that it should signifie *Kiriath-jarim*, because the Arke was now there, as *The House of the Mightie GOD*. But as there is no warrant for this, so is there no likely-hood neither, that all the rest should bee taken as proper, and this among the rest as the appellatiue onely. But on the other side, if wee marke that opinion well, wee may soone finde, that it hath no good agreement, eyther with the situation of those places, or with the Text it selfe. As touching the situation of those places, *Misphab* was neyther in the midst of the Land, as touching the length, but had twice so much North-ward, as it had towards the South: neyther was it in the edge of the Land towards the West, but that *Ramah*, one of the foure, and where *Samuell* himselfe dwelt, a great deale more Westmerly than it. Againe, whereas *Misphab* standeth as it were a fourth part or more of the breadth of the Land from *Ramah* East-ward, and *Kiriath-jarim*, is but a little way from it (a great deale neerer than *Misphab* and *Ramah* are) by that reckoning it should come to passe, that *Samuell* had taken three places, all towards the West, where the *Philistims* and the Sea did quickly inclose them: and but one towards the East, where besides so much of the breadth of the Land as thence they had betwixt them and *Iordan*, they had a great part of the people beyonde. As touching the Text, they relye but on two places cheefely, *Gilgal* and *Misphab*, and yet in the Text it is cleere, that hee iudged *Israell* in *Ramah* by Name, and in all those foure places before named; and that themselves haue translated, not in *Those two* (whereon notwithstanding they chiefly relye, as before I sayde) but in *All those places*, as also the Originall it selfe requireth they shoulde. which respecteth Religion, is, that hee built an Altar there vnto the Lorde: an vndoubted token of some kind of deuotion in him; and that hee would ioyne together ciuill gouernment, and Religion towards GOD. But whether it was lawfull for him so to doe (as hee is by all that I doe knowe defended in it, and very great reason wee thinke the best of him) or but some stayne of the great corruption that then was growne vp among them; or, as some others conceiue, whether this were not at *Ramah*, but at *Kiriath-jarim* that the Altar shoulde bee builded because the Arke was there then: both these doe I leaue to others for to iudge of, as themselves thinke good in the feare of GOD; sauiug that the former I take to bee more likely to holde, than the latter. When for his age hee was faine to take other helpe vnto him, hauing two Sonnes, hee made them Iudges in *Israell*: but they did not followe the good wayes of their Father, but being worldly minded, they tooke rewardes and peruered Iudgement. Wherein it shall bee good to marke something, as touching the matter it selfe: and some-thing as touching the manner of deliuering the same vnto vs. In the matter it selfe, some things there are to bee considered in them, as there was some relation betwixt their Father and them: and one thing besides in themselves, without respect

Christi. Adri-  
chom. in Theat.  
sanct.Adrichom. in  
trib. Ephra.  
num. 79.Tremel. Iun. in  
1. Sam. 7:15.

1. Sam. 7:2.

Chr. Adrichom.

Ibid.

1. Sam. 7:16.

Ibid. 17.

Lyr. Com. Pel.  
Bibl. Angl.

Trem. Iun.

1. Sam. 8:1-3



respect of such relation. As there was some relation betwixt their Father and them, it may well bee, that the Father had some priuate respect in appointing them rather than others: and wee see, they did degenerate. If he had any such priuate respect, it came so much more iustly vpon him, that, for their degenerating from his better waies, himselfe was soone after by the people (in some sort) reiecte, and that whole forme of gouernment with him: especially, hauing in his old Mayster so fresh an example of the Lordes indignation against the loosenesse of his two Sonnes before remembred. In that they did so plainly degenerate, both wee see it often renewed, that good Parents haue ill children: and it doth not onely serue to shew, that the good gifts of God doe not go by any naturall propagation; but also we finde it well recompenced oft-times, when bad Parentes leaue vs so blessed Children. In themselues, without respect of such relation, it is good to note, howe the desire of worldly lucre, or taking of rewardes (one of the branches of it) and corruption of iudgement or peruerting of right, are ioyned together: as teaching vs to gather, not onely that so it was in them now, but that we neuer finde it otherwise, but that so many as hunt after lucre or take reward, whatsoeuer good gifts they may seeme to haue, or howe closely soeuer they carry it, the truth notwithstanding is, that iudgement is by them corrupted. In the manner of deliuering the same vnto vs, it is specially said, that these were Iudges in *Beersheba*: which is a Cittie in the vtmost part of the Land Southward, and towards the West corner of it, in the Tribe of *Simeon*; and so a strange matter, that they should bee appointed to minister Iustice vnto the people, and yet reside in one remote corner of all the Land. Vnto this diuers say nothing at all: others there be, that doe otherwise gather thereof, one imputing it a fault vnto them, that would be so chargeable and troublesome vnto the people, as to make them traile so farre to haue their matters decided (and that indeede is the manner of diuers, when they are in such place to take their owne pleasure or ease; and little to regard, how the people wring for the same;) others accounting it a defectiue or figuratiue speach, & to be supplied by another, where it is said from *Dan* to *Beersheba*, as not meaning thereby, that they did reside or lye onely in *Beersheba*, but that they were appointed ouer all, euen to *Beersheba*. And true it is, both that the Text here doth say they were appointed Iudges to *Israell*, and so to the whole people, and not vnto some one part only: and that such description of the whole people, as to say from *Dan* to *Beersheba*, is not vsed onely in that place of the Iudges, but in many other places besides. In that part of his gouernment that mingleth with the Story of *Saule*, because *Saule* in his time, by his Ministry was appointed King, therefore was it most likely, that some time should goe betwixt, before the one coulde be fully discharged, and the other fully inuested in his office: in which meane time *Samuell* may best bee counted, to continue his gouernment still, vntill the other bee actually entered into his charge. In which meane time, first we haue but a treaty of hauing a King, at large: then, what course was held particularly about him that was now appointed vnto them. While it went no farther, but onely to bee a treaty of hauing a King, at large, wee are first to consider of it, as it was but onely mooued: then, as it was more importunately demaunded, and resolutely determined with them. As it was but onely mooued, we are first to consider how it was mooued by them: then how that motion was disliked by others. As it was mooued by them, we are first to consider of the occasion of it: then, of the motion it selfe. The occasion arose of two principall heades: one, the same that themselues doe alleadge; another, wherewith a little after *Samuell* doth charge them. That which themselues did alleadge, was, the ill gouernment of those that were in place already: a matter that oft-times is the cause of great alteration in states, & somtimes of the vtter ouerthrow of them for euer. That wherewith *Samuell* a little after doth charge the, was, that they did of the feare that they had of the King of the *Ammonites* then warring on certaine of them. In the motion it selfe, wee haue both the substance, and manner of it. The substance is, that needes they would haue a King as other Nations had. In the manner of it wee haue two speciall pointes: one, commendable; the other, reprooueable. Commendable it was, that they would not set vp any of themselues: but

Adrichom.

Lyr. Vatab.  
Bibl. Angl.  
Con. Pol.Tremel. Iun.  
Iud. 20: 1.

1. Sam. 3: 10.

2. Sam. 3: 12.

17: 11. 24:

2, 15.

1. King. 4:

15.

1. Chr. 21: 2.

2. Chr. 3: 5.

1. Sam. 8: 5.

1. Sam. 12: 12.

Ibid. 5.



O but referred themselves to the Prophet therein, whom they knew to be a faithfull seruant of God. Reproueable it was, that among all the company, euen of the Elders *Ibid. 4, 5.* of them, there were none that holpe to stay the rest in this matter, but all ioyned together in it. But so it is oft-times in the Church of God, that euen all the Elders, (none of them excepted) ioyned together in that which they should not, none of them all hauing the grace to moderate the vnbridled waies of the rest. Misliked it was, first by *Samuell*: then also, by God. *Samuell*, being offended at it, did also make his prayer to God. *Ibid. 6.* God tolde him, that it was himselfe, and not *Samuell*, whom thereby *Ibid. 7-9.* they refused to rule ouer them: yet neuerthelesse willed him to yeeld it vnto them. In what sense God so said, we may vnderstand by the like speech that we had of *Gedeon* *Iud. 8:22, 23.* before: and so not needfull to be repeated heere againe. To finde out howe it was afterward notwithstanding more importunately demaunded, and resolutely determined with them, wee haue first set downe, what cause they had to haue moderated themselves better than so: then, how importunate they are notwithstanding. Good cause they had to haue moderated themselves better than so, both in this that is gone before: and in more that followeth after. This that is gone before, is, that both *1. Sam. 8:6-8.* *Samuell* was displeased at it: and that God accounted it to bee a reiecting of him to raigne ouer them; and a branch of the wonted Apostasie of their rebellious forefathers before. Enough to haue stayed such as had any moderation in them. That more which followeth after, was in that message that God heereuppon sent them by *Samuel*, the effect whereof rested in two principall pointes: one, that Kinges would vse so hard a gouernment ouer them, as that themselves should then cry vnto God about it; the other, that God would not then help them in it. The hardnesse of gouernment that they would vse ouer them, they are forwarned should partly but touch their earthlie estate heere: but partly matters of greater importance. In such things as belonged to their earthly estate here, they would be giuen so freely to take at their owne pleasure, from any of their people whatsoever themselves listed, that they would not onely take of their best things, and dearest vnto them, as their Sons and Daughters; and their ground whereon they should liue; yea, and the best of it also: but euen their Seruants, and Cattle too. Those other matters of greater importance, are, the glory of God, and good of the people, spiritually in their transitory life heere, æternally in the World to come. All which depended much on the maintenance of the *Leuites* among them, which God appointed to bee by the tenth of all their encrease. Concerning which, God doth now tell them, that lightly they can haue no Princes, though neuer so much they professe themselves to be of God, and to haue speciall regard vnto him, and to the good estate of their people, but that yet notwithstanding beeing men, and thereby subiect to the common corruption of mans nature, euen that naturall inclination in them, once beeing armed with the power of authority, will make them so bold with those things aforesaide: and neuer in wisdom perceiue, neither of themselves nor by the wisest Sages they haue about them, that they are wrong, nor that therein they worke against God and their people themselves, and all. An vsurpation so prægant with vs, that no honest heart I thinke but would be ashamed, euen in the darke, of diuers thinges of that kinde, that we notwithstanding haue done in the light, euen in this brightnesse of the Gospel it selfe; and altogether neglecting the glory of God; iniurious, and hurtfull, in the highest degree, to all his people. Which hard estate (into which heereby they were to fall) although it were hard enough in it selfe, and thereby sufficient to haue giuen them warning; yet was it made so much the harder, in that God doth now so *Ibid. 18.* plainly tell them before, that when they should call vnto him for helpe therein, hee would in no wise helpe them in it: a good warning as possibly might be, beeing so plainly before-hand giuen them. All which notwithstanding the people are where they were before: needes must they haue a Vice-gerent, where (they saw) their Soueraigne himselfe euer resided; needes must they be abased like other Nations, whom God had (euen therein also) aduanced, aboue all the peoples of the World. Which *Ibid. 21, 22.* when *Samuell* had related vnto the Lord, and the Lord had willed him againe to let them so haue it, sith needes they would, and the Prophet thereon had willed them, because



because it would aske some time vnto it) for that time to depart til they heard farther, they took this their dismissal (dismissed indeed from an honorable & glorious estate before, vnder the comfortable blessing of God, vnto the babishnes of their own seely choice, thenceforward to be a prey vnto those whom they haue chosen to be their Champions) and so departed: nothing at all (that we doe read of) reuoluing in their minds, how fouly they haue ouerslipped themselves; much lesse retracting it, while yet they had some time to doe it. In that course that was now particularly helde, Q about him that in the end was appointed vnto them, because yet we must keepe but vnto the Story of *Samuels* Gouvernement, and that it must end when *Saule* beginneth his Kingdome, therefore are we more precisely to marke, where we may most fidly account the reigne of *Saul* to begin, that so wee may the better see, where to finish the Gouvernement of *Samuel*. This we haue not any where in my iudgement so plainly set downe, but that where I thinke we may best account it, yet there doe I wish it rather to be but thought most likely, than to make any certainty of it. And that seemeth to me to be when it is saide, that all the people went to *Gilgall*, and there made *Saule* King before the Lord: and so, that neyther it beganne so soone, as when he went to *Iabes-Gilead* against the *Ammonites*; neither was it so long before it beganne, as vntill *Samuel* should come at the time appointed to *Gilgal*, and there shew him what to doe. For the former of these was but accidentary, or by occasion, as the present necessitie then required: and in the latter of them it seemeth, that *Samuel* was rather to doe the worke of a Prophet, than of a Gouverneur, for which *Saul* was then to attend him; especially being made by all the people King before, euen by the direction of *Samuel* himselfe. This therefore beeing our compasse, now we are to see, what we haue in this meane time that may be allotted to the gouernment of *Samuel*, that now doth mingle with the Story of *Saul*. Within which compasse, something we find to be done at *Ramah*, where hee dwelt and now was: and something at other places besides. At *Ramah* it was, where first he vnderstood who it was whom God would haue now to bee appointed King ouer his people. Concerning which, first we haue deliuered how it was dispatched heere: then, how closely the principall party kept it at home when hee came there. It was in such sort deliuered heere, that therein we haue a good example, how the prouidence of God (whensoever himselfe is so disposed) by small things leadeth vnto matters of speciall moment: and that it may be an example vnto vs in steede of many, to that end (it seemeth) it is particularly set downe vnto vs. Wherein we haue declared, how it pleased God, when he was disposed to bring *Saul* to the Kingdome, to vse certaine meanes whereby to worke: first of inferiour creatures; then also of men. Those inferiour creatures by whom it pleased God now to worke, were poore seely R Asses: and his working by them was, that they must goe astray, and for a time bee wanting vnto the owners of them. The men by whom it pleased him to worke, were most of them such as employed themselves about those lesse matters: but one of them was of more speciall reckoning, and reserued to bee employed about greater. Those who employed themselves about those lesse matters, were *Cis* or *Kish* the father, whose Asses they were: and *Saul* his Sonne, together with one of his seruants, that must goe seeke them. Of *Cis* it is saide, that he was a man of good account among his people the Tribe of *Beniamin*: and that hauing his Asses strayed, he sent both his Sonne and one of his seruants to seeke them. Of *Saul* and that seruant, that accordingly they sough: them in diuers places, but could not find them and that by occasion thereof seeking to *Samuel*, there they find the end of their labour; and in much more comfortable maner, than they could looke for. And true it is, that often it pleaseth God, to make such inferiour creatures, yea and the losse and wanting of them, and our owne employments about them, speciall good means of some greater workes of his prouidence towards vs: and so likewise all other earthly things whatsoever; and all the employments of men about them. But here it shall be good more specially to note, what is recorded of those two words, the Prophet and *Seer*: and in what sort *Saule* and his man at this time came vnto *Samuel*. As touching the former, first it is cleare, that such as professe themselves to bee Pro-

1. Sam. 11: 15

Ibid. 7-11.

Ibid. 10: 8.  
13: 8.

Ibid. 11: 14.

1. Sam. 9: 3.

Ibid. 1, 2, 3,

Ibid. 4-14,  
18-20.

Ibid 9.



Prophets, or to be in such place with the people now, as these Prophets were with the people then, should by ancient right be Seers : and therefore ought so to order themselves, not onely that they haue no beames nor grosse moats in their own eyes; but also, that no distemperature in them do so much as trouble or darken their sight. Then also, whereas the word *Prophet* is not an Hebrew, but a Greeke word by Nature, though it be vsed much in translations, not onely in the Greek, but also in the Latine : yet haue the Hebrewes their owne proper word for a Prophet, and haue still vsed the same. Insomuch, that whosoever will marke it, may easily find, that euen the last Prophets of all, as *Haggai*, *Zachary*, and *Malachy*, (the last Bookes also of the Old-Testament, and so of the vse of that tongue in the scriptures) though often they haue occasion to vse that word (especially the middlemost of them, being the longest) yet they neuer vse but onely their owne : at that time hauing no conuersing at all with the *Grecians*, as after they had. In the maner that *Saul* & his man vsed to come to the Prophet, it seemeth they thought much baslier of him, than they should haue done : & yet in some measure acknowledged their duty notwithstanding. They thought ouer basely of him, if they conceiued of him, but as of such as we cal wisemen, as able to tel of things lost as it seemeth they did, & sure it is, that euen the best seruant of God among vs, is oft-times little better thought on by many of the vulgar people ; and their helpe to such purpose oftener sought, than in those better, for which chiefly they are sent vnto them. Their duty notwithstanding in some sort they acknowledged, in that they would not go empty vnto him : and yet hauing beene their chiefe Gouvernour so long as now hee had beene, they could not conceiue that he was in any such neede, as that they needed to present him with such a trifle. We not onely haue no such regard to any of those Seruants of God that we know so to be fleeced (if our selues also haue not done it) that needs they must be in poore estate (so farre are we from such presenting of any such as we know to haue plentie, though otherwise the seruants of God neuer so much : ) but also prey vpon them stil, so oft as we are able to conceiue any hope of any thing yet to be gotten from them ; and so farre are wee from shaming with it, that with an Harlots fore-head we daily follow it more and more. He that was of more special reckoning, and reserued to bee employed about greater matters, was *Samuel* the Prophet : and those greater matters wherunto he was reserued, were some of them now already past when *Saule* came to him ; and some of them, soone after ensuing. Already past were two : one, that God tolde him the day before, that the next day he would bring him in the man whom he should anoint to be King ouer *Israel* : the other, that being come at the time appointed, in the sight of *Samuel*, he told him, that that was the man that he did speak of. Those that ensued, were of two sorts : one, but such as *Saule* himselfe and his seruant might in reason haue expected ; others, much more, than were within the reach of their expectation. That which they in reason might haue expected (in that reckoning that they made of him) was to vnderstand something of those Asses that they did seeke for ; which also they did : namely, that both he tolde them that himselfe was the Seer, and what time those Asses were lost ; and willed him not to care any more for them, for that they were already found. Those others that were much more than within the reach of their expectation, were partly no more, but onely some speciall and extraordinarie curtesie ; but chiefly such others as more properly belonged vnto the busines that was now most intended. It was speciall and extraordinarie curtesie, that he & his seruant were taken in to feast with those that were then gathered together : especially being so placed, and in such sort vsed, as then they were. Such as did more properly belong vnto the businesse that was now most intended, were, that first he gaue him but an inkling of it : but then went directly and plainly vnto it. When he gaue him but an inkling of it, that seemed to be in the presence and hearing of his man : but when he went more directly and plainly vnto it, that was but priuately done to himselfe. Again, when he gaue him but an inkling of it, because *Saul* gaue some answere vnto it, therefore are we to consider, not onely what *Samuel* did say vnto him, but also what was the answere that *Saul* did giue him. *Samuell*, hauing tolde

Ibid. 5-8, 10.

Ibid. 15, 16.

Ibid. 17.

Ibid. 19, 20.

Ibid. 19, 21-24.



- bid. 30. tolde him that the Asses were found, and hauing willed him not to care for them, now by that occasion farther telleth him, that himselfe was now growing to be (and, for his sake, euen all his fathers house together with him) in that request with all *Israel*; that he need not now to regard much greater matters then those. The answer that *Saul* did thereunto giue him, was in effect, that the Tribe whereof he came, being the least of all the Tribes of *Israel*; and his Fathers familie, one of the meanest of all that Tribe) there was no reason why he should vse any such speech vnto him, or but put him in any such hope. Before the time of our knowledge that *Samuel* went plainly vnto it, we finde that he talked priuately with him: but of what matter wee cannot tell, sauing that it was most likely to be of this. But bringing him a peece of his way, and causing him to send his man a little before him, then he tolde him the whole matter, and gaue him good tokens of it, God also confirming the same, and *Saul* himselfe finding those tokens to fall out as it was told him before that they should. But these things would be more specially considered: both what was heere done vnto *Saul*; and what himselfe did afterward finde. That which heere was done vnto him, was partly by *Samuel*: and partly by God. By *Samuel* hee was dealt with most of all for this present: partly also for another time after ensuing. For this present, both he imparted the matter vnto him: and confirmed him in it. He imparted the matter vnto him, when he tolde him, that the Lord had appointed him to be gouernour ouer his inheritance. He confirmed him therein, first by that which then he did vnto him: then by that which then he told him. That which hee did vnto him, was, that he did annoint him to the Kingdome: that is, powred vpon him a viol of oyle of sweet perfume (such as in those parts many did vse) in assurance that God had appointed him, and would likewise enable him to gouerne his people. Which his annoynting, being a figure of the annoynting of Christ, doth teach vs, that he is both appointed and enabled to be our Sauour: and that, if he be appointed, we should not in dutie goe to any other; as also, that we need not, if he be enabled. He told him of diuers good tokens to confirme him therein: first in others; then, in himselfe. Of others, that he should meete some but ciuilly, others religiously employed. Ciuilly those two at the sepulchre of *Rachell*, that should tell him, that the Asses were found, and that his father now sorrowed for them: religiously those three that were going vp to God, with their presents with them; and those Prophets with instruments of Musicke and Propheying. The token that should be in himselfe, was that the Spirit of God should come vpon him also, so that hee should Prophecy and become a new man, and might then doe as occasion should serue. For another time then ensuing, hee now instructeth him what to doe against that time: namely that whereas they were shortly after to haue a generall assembly at *Gilgal*, hee also must be there, and abide the comming of the Prophet seven dayes, til he come and shew him what to doe. That which God did heere vnto him, was, that when *Samuel* and *Saul* were parted, then did God giue a new heart vnto *Saul*, or such vertues and graces as were meete for the function wherevnto now he was called. That which himselfe did afterward finde, was, that all those tokens did come to passe, as the Prophet before had saide, both in those others, and in himselfe withal. The principall party that was thus set forth, was *Saul*, who returning home againe, was specially questioned withal by his Vncle of that his businesse: but *Saul* imparted nothing vnto him as touching the kingdome. A speciall good token of the modestie of *Saul*, that hee neither made any vaunt of it when hee came home: nor, though his Vncle by likelihood were a man that some way or other might helpe it forward, yet did he not seeke his helpe therein. Those other places besides were two: one, *Mizpah*; the other, *Gilgal*. That which was done at *Mizpah*, had some part of the complement of it a while after at *Iabesh Gilead*. So are wee first to consider of that which was doe at *Mizpah*: then, of that farther complement, soone after ensuing. In that which was done at *Mizpah*, we are first to consider of the course of W proceeding that there was vsed: then, how the assembly was againe dismissed. The course of proceeding that there was vsed, was, that then hee was first made knowne to all the people generally, to be the man that God had appointed to bee their
- bid. 30.
- Ibid. 31.
- Ibid. 35, 36.  
Ibid. 37-40:  
13.
- Ibid. 10: 1.
- Ibid.
- Ibid. 2.
- Ibid. 3, 4.
- Ibid. 5.
- Ibid. 6, 7.
- Ibid. 8.
- bid. 9.
- Ibid. 10-13.  
Ibid. 14-16.



their King: and that the people were diuersly affected towards him. So are we first to consider, how hee was so farre forth made knowne vnto them: then, howe the people were affected towards him. Hee was so farre forth made knowne vnto them, partly by his election: and partly, by bringing him forth in person before them. When they goe vnto his election, *Samuel*, hauing gathered the people together, first reprocueth them for giuing him occasion of that businesse: but then neuertheless doth set in hand with it. His reproofe was, in the name of the Lord: and it chargeth them, that whereas hee from time to time had deliuered them from all their enemies; yet that now, in effect, they did cast off him, in demanding a King to raigne ouer them. Setting in hand with the businesse it selfe, there both hee and *Saul* might see (for these were priue to his anointing before) how wonderfully the Lord disposeth euen of Lots; a thing of as meere casualty, as can be conceived: and this might they see, first in that wherein we see, what the oddes was; then also, in the residue of that businesse, wherein it is not knowne vnto vs what the oddes were. For first we see, that of all the Tribes of *Israel*, the Tribe of *Beniamin* was taken: and there the oddes were, eleauen to one. How many were the seuerall Families of that Tribe; then also, how many were the seuerall persons of that family whereof *Saul* was, are both vnkowne vnto vs: but how many, or how few soeuer they were, onely that family whereof *Saul* was; and of all the persons thereunto appertaining, it was *Saul* only that so was chosen. As touching the bringing of him forth in person before them, he was so farre from awaiting of his election, and of being in a readinesse then to take the aduantage of it (as ambitious aspyring persons are wont to be) that being priuy to his anointing before, and thereby conceiuing how the lots were like to fall, he went aside out of the way, and so was hid til they enquired of the Lord concerning him, and so vnderstood where to haue him: whether when they went and brought him among them, both themselues did see, that he was a man of goodly personage, higher by the head than the rest of the people; and *Samuel* tooke occasion thereby to commend him vnto them. The people for the most part were well affected towards him: but some were not. Those that were well affected towards him, were the most part generally: and some, in particular. Generally, the most part reioyced in him, and desired God to blesse him. In particular, both there were diuers that now began to attend him (but a thing to be noted, none in this his simple beginning, as also in the first rising of the Gospell, but such as whose heartes God had touched:) and others, it seemeth, of the ablest sort, brought presents vnto him. Those that were not so well affected towards him, stumbled, it seemeth at the meanes of his estate now at the first (as diuers haue done at the Gospell also) and thereupon despised him; and brought him no presents: but it is to be noted withall, that they haue a speciall burne set vpon them for the same (a thing that may be found in ours too) namely, that those were wicked men, or of the worst sort among them. As touching the dismissing of the assembly, *Samuell* first both by word of mouth did shew them what should be the manner of their estate now, both for their allegiance vnto their King, and for his authority ouer them againe, and set the same downe in writing also, and laide it vp before the Lord: and then dismissed the whole assembly, sending them all away to their owne. The complement that this businesse had in *Iabesh-Gilead*, was, that then all the people generally agreed to make him King ouer them; but as it were by certaine degrees: partly by the good successe that it pleased God to giue then vnto him against certaine of their enemies; and partly, by the aduise of *Samuell*. What that good successe was, that it pleased God to giue him against certaine of their enemies, to the end we may the better perceiue, we are first to consider of such things as went before, then, of that good successe it selfe that immediatly followed. Those thinges that went before, were, the distresse of *Iabesh-Gilead*: and howe *Saul* addressed himselfe to helpe. The distresse of it by *Nabash* King of the *Ammonites*, besiedging it was such, that they were faine to yeeld vnto him, so that they might haue some reasonable conditions: but they could haue no conditions, but that hee might thrust out the right eye of euerie one of them, so to bring shame on all *Israell*. Muchlike to our mighty *Ammonite* of Rome, that



- that cannot brooke to haue any peace with any Christian Prince whatsoever, nor with any seuerall persons, vnlesse they will suffer him to deprime them cleane of the best eye or sight that their soules haue, euen the word of God. That *Saule* addressed himselfe to help, it was by occasion of the ill tidings thereof that came vnto others of the people: and so are we to see, first how those ill tidings came vnto them; then, how *Saule* thereupon set in hand to helpe them. Those ill tidings came by the meanes, that when the Inhabitants of *Iabesh Gilead*, could get no other conditions, and were not able to make their part good with their enemies, they sent Messengers thereof to their Brethren: who comming to *Gibeab* (belike of purpose, that so it might come to their new made King) raised vp a great outcry and lamentation of the people there, to heare the pittifull estate of those their brethren. Whereupon *Saul* comming out of the fields, not yet taking vpon him as King, but onely liuing as a priuate man, was now notwithstanding so nettled at this, that presently he stroke downe a yoke of Oxen, cut them in peeces, sent the peeces abroad among the people, and gaue them plainly to vnderstand (the spirit of God being now more specially come vpon him) that whosoever followed not to that seruice, himselfe and *Samuell* going before, their Oxen should bee in such sort serued. Vpon which God stroke such a feare in the hearts of the people, in this case to yeeld their obedience, that there assembled together of the *Israelites* 300000. and of the Tribe of *Judah* onely 30000. all which hee diuided into three companies, and set vpon the enemy betimes in the morning. The successe was, that he so ouer-threw them, fighting against them till the heate of the day, that most of them, it seemeth, fell in that place by the sword, and the rest that remained were so scaled or scattered, that scanty two of them were any where left together. By which their good successe, they came thus farre of their owne accord at the first, that they would haue had those now put to death, who had despised him before: but that *Saule* himselfe stayed them therein, because the Lord had that day vouchsafed them so faire an hand against their enemies. The aduise that *Samuel* gaue them, was to go to *Gilgal*, and there to renew the kingdome, or againe to acknowledge their allegiance vnto him, when as God had wrought in such sort by him, as that it was most likely, that none would now haue the face or heart to make any question of it, as diuers of them before had done: and this aduise of his wrought so well with them, that by that which followed soone after thereupon, it appeareth, that now they were resolu'd so to do. At *Gilgal* therefore first we haue this matter dispatched: then, another of *Samuels* besides. This was no more, but that as *Samuel* made the motion before, and the people, it seemeth, conceiued well of it; so now they al went thither, and there renewed the kingdome againe, or generally yeelded their alleagiance vnto him: and that they did with so good hearts towards *Saul* now, that not onely they offered Peace-offerings to God (a good token how well he had pleased them in vouchsafing to giue them him for their King;) but mutually so reioyced in each other, euen all the people in their King, and their King in them, that on both sides their ioy was exceeding great. That other of *Samuels* we haue more largely described vnto vs, and two principall matters therein: one, as touching his owne former gouernment among them; the other, as touching that alteration that now they had made. As touching his owne former gouernment among them, whereas in his time they had made this alteration, to cleere himselfe of the suspicion that hee did giue them no occasion vnto it, he willeth them to say before the Lorde, and his Anointed there present, if euer he had abused his authority among them, to the hurt or wrong of any of them, or to raise any base aduantage vnto himselfe. Of all which they did then cleere him so very well, that therein he left a very good example, both to him that was then there to succede among them, and to all other Gouernors whatsoever. As touching that alteration that now they had made, he first laboreth them to vnderstand their fault therein: and then, vpon their yeelding thereto, doth readily minister comfort vnto them. Hee laboreth them to finde their fault in seeking to haue that alteration, first by their former experience of the Lord: then also, by an extraordinary worke, that then he would do before their eyes. Their former experience was, that he did euer readily helpe them when they stood in neede, and sought vnto



vnto him: so that now they had no such need to haue done as they did; and yet, that if they would now keep to the Lord, they needed not to doubt, but that he would still be gracious vnto them, though otherwise they might look for no other, but that his hand would be against them. That extraordinary work that he would now do before their eyes, was, that suddaine storme of thunder & raine, that at the praier of *Samuel* he then did send them, to be an assured signe vnto them, that therein they had offended the Lord. Whereupon when the people yeelded themselves guilty, then he ministreth comfort vnto them: assuring them, that the Lord will not faile them, if they truly cleaue vnto him; and yet that otherwise both themselves and their K. are sure to perish. His Story, for the residue of his time ensuing, is most of it, of his life: but somewhat of his death. So much of it as is of his life, we may diuide into two principal parts: some part of it being of such his imploiments, as after that *Saul* took vpon him as K. and before it pleased God to shew what his purpose was towards *David*, we do find recorded of him; the residue, of such as were likewise in the time of *Saul*, but yet then beginning when it pleased God to make known vnto others, what his purpose was concerning *David*. Such as were of the former sort, were some of them such, as where about Prophets are ordinarily imploied; but one there is of that nature, as whereabout Prophets are but seldome imploied. Those that were of such nature, as where-about Prophets are vsually imploied, were, one of them at *Sauls* first entrance into his kingdome: and the others, a while after. At *Sauls* first entrance into his kingdome, *Samuel*, as a Prophet, both reprobued his inordinate hast: denounced vnto him the losse of his kingdome for the same. A while after he was again as a Prophet imploied, to direct the K. how to deale against the *Amalachites*: and, at his returne, to reprove him likewise, for that he had no better regarded the charge that was giuen him; and, for that againe, to denounce vnto him the losse of his kingdome, at which time notwithstanding as a subiect he easily yeelded himselfe to be ouer-ruled to attend the King before the people. That which is of such nature as about which Prophets are seldome imploied, was, that he called for *Agag* the King of the *Ammalekites*, whom *Saul* and the people brought home aliue, & there did hew him in pieces before the Lord in *Gilgal*: but then went home, and was sorry that God had reiecte *Saul*, and mourned for him. Of the latter sort we haue but onely two, and both of them such, as are wont to bee done by the Prophets: one, that he went at Gods cominandement to *Bethlehem*, and there anointed *David* to be King ouer *Israel*; the other, that with *David* when he fled from *Saul*, he went to *Naioth* to abide there, and there did hold the exercise of Prophecy. That which is of his death, is no more but this, that he died, and that all *Israell* assembled themselves, and mourned for him, and buried him where he dwelt, at *Ramath*.

- A 9 That one of their Kings vnder whom they yet continued one people, was King *Saul*, of whose anointing by the Prophet, and chusing by lot, we haue heard already, vnder the gouernment of *Samuell*, the last of their Iudges: and now are we to see, first, in what sort he made his entrance into his kingdome; then, what was his gouernment after. In both which we shal finde, as no where else more fully I think, two notable points: one, how carefull we all ought to be, euen Princes themselves, precisely to obsetue the word of God, that by his seruants hee sendeth vnto vs; the other, that the best of vs al do not stand in the fauor of God, by the good things that in the better sort of vs commonly are, but only by his owne goodnesse towards vs. For he obserued the word of God in the mouth of *Samuell* the Prophet maruelous well, as we could easily bee perswaded; and yet would that in no wise serue; againe, he was (no doubt) a notable man, and had many good thinges in him (at least, till that euill spirit of the Lord was sent to vex him) and yet did those nothing auaille him to that purpose. But vnhappy man that he was, he is not onely thus cast downe of God, but also condemned almost of all, to haue bin a maruelous bad man, and onely, as it seemeth, on this supposall, because it pleased God to deale so roughly with him as hee did, for such offences as seemed not so great vnto vs. As the friendes of *Iob*, though they came to comfort him, yet when they saw the hand of God so grieuously vppon him, as it was cleane beyond all expectation of theirs, they changed their iudgment,

Ibid. 16-18.

1 Sam. 13:

11-15.

Ibid. 15: 1-3.

Ibid. 10-13.

Ibid. 24-31

Ibid. 32, 33.

Ibid. 34, 35

Ibid. 16: 1-13.

Ibid. 18, 20.

Ibid. 24.

Ibid. 25: 1.

Tremel. et Ion.

Bibl. Angl.

1594. in anot.

in 1. Sam. 14:

24, 41. et 15:

13. f. 10. h. 25. k.

Iob. 2: 11. 4:

6. etc.



and thought him to be a notable Hypocrite: otherwise, that God would neuer haue  
 Luk. 13: 1-5. plagued him so as he did. But as Christ saide by those *Gablaans*, whose bloud *Pilate*  
 had mingled with the bloud of their sacrifice, and on those 18. on whom the Tower  
 in *Siloam* fell and slew them, that they were not more sinfull than the residue: euen so  
 do I take it, that the Text it selfe doth teach vs to iudge of King *Saul*, that though it  
 pleased God thus to deale with him (his wisdome knoweth best why) yet if we take  
 one thing with another, and withdraw our selues from all praiudice and partiality, no  
 doubt it was not, that he was more offense therein than wee, or than others com-  
 monly are; but that it pleased God so to deale with him, and iustly might so do, & so  
 might deal with the best of vs, euen as iustly as he might with him. For neither do we  
 tarry till we be so perfectly instructed in the will of God, by such as it pleaseth him to  
 vse towards vs, especially if we haue but halfe so good cause a little to hasten, as *Saul*  
 then had: neither do we, in any matter of charge that lightly we haue (vnlesse it be in  
 2. King. 10. 30 the case of *Iehu*, for our safety withall, for that the destruction of *Achabs* House, in  
 plaine reason must he think to be the better confirming of him in his) goe so neere to  
 fulfill that which God prescribeth vnto vs, as wee may see that *Saul* then did in the  
 charge to him prescribed. But these things will better appeare in the Story it selfe. His  
 entrance therefore in such sort he made, one way or other, as that God was therewith  
 offended, and *Saul* for the same sharply reprobued. So are we first to consider, wherein C  
 he offended in that his first entrance: then, how he was for it reprooued. To find out  
 wherein he then offended, is so much the harder, because it is not in such sort descri-  
 bed, but that it is diuersly taken: and albeit the opinions be but two, and that speci-  
 all consideration hath bin had by the learned of either of them, yet in my mind it see-  
 meth they haue left (euen in that which is the likeliest) a good peece of their mat-  
 ter behind them. In the former of these two opinions wee are to consider; first, what  
 the same opinion is: then, what our selues may gather out of it, if that may stand for  
 1. Sam. 13: 8, 9 the sense of the place. The opinion it selfe is, that as the case then was, *Saul* did not  
 2. King. 10. 30 thinke good to stay any longer on the Prophetes comming, but called for the sacri-  
 fice, and himselfe made oblation of it: so stepping into the office of the Priest, beeing  
 occasioned thereunto by an vrgent and iust necessity, as he did take it. If that were  
 his fault, and that the Prophet for it did first denounce vnto him the losse of his king-  
 dome, or that it should not nowe abide to him and his, then had wee neede to take  
 heede of a prai-supposed liberty that many of vs haue vsed, and some yet do: Lay-folk,  
 yea, Women, to Baptize Childreu in time of necessity. Concerning which, it shall  
 be good, first to consider of it, as if there were some vrgent necessity in it so to doe:  
 then to examine, whether there be any such necessity indeed, or not. If there were  
 some vrgent necessity in it, so to do, yet so was it in *Sauls* case also. For the *Philistims*  
 were already come in very strong; many of the people hid themselues in Caues, and  
 fled ouer *Jordan*; such as *Saul* had gathered together and followed him, began to  
 steale away a-pace likewise; and *Saul* had stayed (in a manner, full out) seauen dayes  
 already. All which notwithstanding, if the Lord would not in that case beare with  
 him, it is hard to conceiue, that in this case of ours, he will beare with vs. But now  
 the truth is, there is no such neede in this case of ours to driue vs vnto it: but, on the  
 other side, much good matter to hold vs off from it. That there is no such need in  
 this case of ours to driue vs vnto it, may reasonable plainly appeare; first, in it selfe:  
 then also, in others like vnto it. The thing it selfe being Baptisme, doth easily shew  
 vs there is no such necessity, both by the very nature of it: and by the vse of it in an-  
 cient time in the Church of God. The nature of it is to giue vs to vnderstand, that the  
 Children of those Congregations that doe professe the Faith of Christ, do appertaine D  
 to the kingdome of God, as much as themselues; not onely when they are come into  
 the world, but also euen in their Mothers wombes: and therefore, that for Baptisme,  
 the outward testification of it, we need no more but onely to take heed, that neyther  
 wilfully we do refuse it; nor negligently slip the time to take it, when we may conue-  
 111. 44. 3. col. niently haue it. The vse of it in ancient time hath bin in the Church of God, to haue  
 124. 3. 4. 694. Publike Baptisme ministred but certaine times in the yeare, as but at Easter, or at Ea-  
 7. 6. 329. 27 ster and Whitfontide, especially for the greater sort: a sufficient Testimony in it selfe,  
 613. 23. that



that they had of olde no such doubt of those that departed before Baptisme. Those others that are like vnto it, are, Circumcision vnder the Law: and the holy Communion in the dayes of the Gospell. Circumcision, by the appointment of God, was not to be ministred vntill the childe was eight dayes olde: before which time it is not to be conceiued, but that many departed; and yet was not their estate therefore to be doubted. The holy Communion we doo not hold needfull nor meete neither to bee ministred to any of our children at all, vntill they come to yeares of discretion; before which time it is certain, that many depart this life: yet God forbid that they should be any thing at all endangered thereby; as it seemeth men were of olde perswaded, when so farre as well they could, they haue ministred it vnto children at vnger age. To hold vs off from it, we haue good matter, first in the thing it selfe: then, if it be compared with others. By the thing it selfe, I meane that bold vsurpation aforesaid, when women or other Lay-people take vpon them to baptize (in a Church established) when they conceiue need to require. For the opinion of that presupposed liberty, hath hatched another misvsage besides, discomfortable to parents, vnseemly and dangerous vnto themselues: namely, that when children are still-borne, or dye before they are baptized, the women that are present, being fore-stalled with a prejudice already; that such children do not appertaine to the kingdom of God, send them or carry them away to be buried in some odde corner, as not meete to come to Christian buriall. A very vnaduised part, to make themselues so heavy Iudges on those silly Infants, whom they were neuer able to charge with any ill, not onely in deede or word outwardly, but also not so much as with any ill thought within. If it be compared with others, then what letteth, but that if they may minister Baptisme when they think there is some vrgent necessity, they may likewise vpon any such like presupposed necessity, minister the holy Communion likewise, take the pulpit, meddle with any inferiour Magistracy, yea and finger the Scepter too? For the latter of them, wee are in like

**B** sort first to see, what it was wherein *Saule* offended, as they do take it: then, presupposing that to be fault, what we are to gather out of the same. His fault was, as these others do take it, that he did not await the Prophets comming, but began so farre to enter into his businesse before, whereas euen therein also he should haue stayed the Prophets comming, as he had before appointed; though as it now fell out, the Prophet had tarried altogether as long in a manner, as he had required the King to stay for him; and because the King in his answere, when he was reprov'd, giueth in nothing else in particular that he had done, but onely that, to make supplication to the Lord, he had offered that Burnt offering, therefore go they no farther neither, and so do leaue, as I do take it, a great peece of their matter behinde them. Which that we may the better perceiue, we are to take in (as I do take it) all the Text of this Chapter going before: and, to that end, first to cleere it in one point of the translation; then, to consider of the whole matter therein contained. That one point of the translation that is first to bee cleared, is the first part of the first Verse of this Chapter, where it is saide, that *Now Saule had bin King one yeare*: which is not so to be taken, as though the Originall could yeelde no other Interpretation; but that such as did so interpret, thought that to be most agreeable vnto it, though they knew others to bee otherwise perswaded therein. But this doo I thinke cannot be the meaning of the place; but rather, that the beginning of the first yeare of *Saules* raigne is noted thereby, as there be others that so do take it: or, that when *Saule* came first to his kingdome, he was of a quier, gentle, & milde disposition, and as farre from any haughty or hard wayes, as a little sucking child, or a child of a yeare old, as others do giue the meaning of it. For either of these do very well agree with the Story or residue of the Text: but not the other, so far as I am able to gather, because that so it would fall out, that *Samuell* had adiourned the King to an assembly that should haue beene a twelue month after, and had willed him then also to stay on him there (at least seuen dayes) till he should come thither vnto him. Whereas notwithstanding *Samuel* himselfe perceiued, that they were so vrgent then for a King, vpon a present occasion then offered: *Nabash*

Cyp. Serm 5.  
de lapsis. Cent. 3  
cap. 6. col. 133.  
159.

Diuers of the  
Hebrew writers:  
as is reported by  
Conrad. Pell. in 1.  
Sam. 13:9.  
Tremel. & Iun.

1. Sam. 13:1.  
Fran. Vatab.  
Bibl. Angl.  
1594.

Tremel. Iun.

Chald. Paraphr  
Conrad. Pell.

1. Sam. 13:12.



then comming against them, which could not haue brooked so large a delay. The matter in the first nine verses of this Chapter contained, is not onely of that his hast to get the Burnt-offering to bee made, but of diuers other thinges besides, which are, as I take it, a part of his fault likewise: though I graunt, there be something that seemeth to stand somewhat hard against it. So are wee now, first to set downe, what we take his fault to haue been: then, what we haue to say to that which doth seeme to stand somewhat hard against it. His fault it seemeth was (as before is said) not onely his not tarrying of *Samuel* in that his offering, but withal, that so he had prouoked the *Philistims* to come in vpon them, both him-selfe and his sonne *Jonathan* withall: himselfe by gathering those forces vnto him, and by stirring vp the people to battell; and his sonne *Jonathan*, by encountering that garrison that he then dealt with. That which may seeme to stand some-what harde against this, resteth in two principall points: one, a place of the Text it selfe; another an interpretation onely. That place of the Text it selfe, is, that when *Samuel* at his anointing had tolde him of certaine Tokens, he should finde in his way homeward, for his farther confirmation, and among others, that the Spirit of the Lord should come vpon him, he then bad him do as occasion should serue, & told him that the Lord was with him. So it may seeme, that by vertue thereof, hee might now gather such forces together, and so stirre vp the people to armes as hee did: and that *Jonathan* (vnder him) might so assaile that garrison also, as now he had done. But it seemeth, that that liberty was giuen him but in respect of that present occasion that was then so instant vpon them, the invasion of the *Ammonites*: and that the abiding of him that he did require at *Gilgal*, did necessarily imply with it, not to prouoke the *Philistims*, who yet were quiet; and by whose comming in, (when they were prouoked) he found himselfe as it were surpris'd, from staying on the Prophets comming. And how could these two in any good construction stand together, that *Saule* must tarry the time and place appointed, to be farther inuested in his kingdome by *Samuel*, before he might take vpon him as King (but only for that present occasion, so very vrgent as then it was:) and yet, in the meane season, vnprouoked might gather such forces vnto him, might so imploy certain of them, and so generally send the Alarum to al the people? These things indeed are appertaining to Princes: but not absolutely, vntil they be in full possession. That which is but onely an interpretation, is another vnseasonable *Præterplu* perfect-tense (as I do take it) and a sense accordingly framed, that by some of our best Expositors there is vsed: making those forces that *Saul* had now gathered together out of the rest, and then sending home the rest againe to bee none others but those, that of their owne accord (yet inwardly gouerned by God vnto it) gaue their attendance on him when they say, that by lot he was so chosen to be their King; and conceyuing withall, that when *Saule* went against the *Ammonites*, he left those with *Jonathan* to attend the garrisons of the *Philistims*. But besides that that is without warrant, the Text it selfe seemeth rather to note, that these were others, & otherwise employed also about the king or vnder his regiment, and in other places withall. This being his fault, and then we being to see what wee are to gather out of the same, the matter is plaine enough of it selfe, that seeing hee was so readye, in these things himselfe to be doing, & did not so precisely await the time apointed, as he was by the Prophet inioyned; & yet was so loath to take it vpon him before: by very good reason may we doubt, that we in such case are oftentimes in our affairs ouer hasty also, & do not so precisely heed the rules that are giuen vs, as we ought to do; especially in all such matters as whereunto our selues are so readily enclined. In the reproofe, that for this was giuen him, it appeareth, euen at the first, that it was very sharpe: & yet who so looketh more specially into it, shall finde it much sharper, than otherwise it appeareth to be. It appeareth euen at the first to bee verie sharpe, not onely for that the words of the reproofe are so round as they are: but also, because the losse of his kingdome is thereby likewise denounced vnto him. If we looke into it more specially, it doth then more plainly appear, partly because it was so long first, before hee would any thing at all take vpon him: and partlie, be-

1. Sa. 13:2-4.

1. Sam. 10:7.

Tremel. 1. in.

1. Sam. 13:2.

Ibid. 2.

Ibid. 13, 14.



because when hee did some-what that way, hee had such prouocation thereto as hee had. Hee had great occasion to haue taken much vpon before; at his first returne from *Ramah*: but then much more, on his beeing at *Mispeh*. At *Ramah* he was both specially honoured at the Feast; and by the Prophet *Samuell* <sup>1 Sa. 9:12-24.</sup> annointed: and ere hee got home, both he found all those tokens true that *Samuell*, <sup>Ibid. 10:1.</sup> (to confirme him therein) had told him before; and himselfe was endewed with the good Spirit of God, so farre, that euen hee also prophesied. At *Mispeh* hee was <sup>Ibid. 9.</sup> chosen King by *Lot*, euen he of all the thousands of *Israel*: as also, both of most of <sup>Ibid. 10.</sup> the people acknowledged; and of diuers of them attended. When now hee did <sup>Ibid. 23. Ibid.</sup> take so much vpon him, as to make choyce of three thousand men, two thousand vnder his owne regiment, and one vnder *Ionathans*; warned the people also, to betake themselves to Armes; and at that time stayed the Prophet so long as he did, as his occasions were then; in reason wee might thinke him notably prouoked thereto, not onely in that so many of the people came so readily at his commaund to attend him against the *Ammonites*, three hundred and thirty thousand; but also for that <sup>Ibid. 11:8.</sup> both he had so great successe there against his Enemies that hee gaue them a great ouerthrow, and wan such fauour of all his Army, that there they acknowledged their allegiance vnto him more than before. All which notwithstanding, meddling so farre as now he did, before the Prophet came and fully possesse him of his kingdome, albeit he had such cause to bee doing before, and that *Samuell* tarried so long; and although his modesty and humility were such, that it was long before hee would bee seene, in that matter of his so great aduancement: the Prophet telleth him, hee hath doone foolishly (O the wonderfull depth of Gods seueritie;) he hath not kept the Commaundement of the Lorde his God; it must cost him no lesse than his Scepter and Crowne for thus farre transgressing, euen the first charge that was giuen him. Neither yet was hee any of the *Leuites*, more specially brought vp in the knowledge of God; but at the most, as a young Gentleman of an ordinary education: neyther were those daies themselves such, as that any speciall acquaintance with the wayes of God, might bee expected in men much likelier than hee. And yet euen for this one slip of his, in an estate that he would faine haue shunned, and when hee had so great reason (as we should thinke) to doe as he did, is he now irreparably of God reiectet. But a notable warning it is vnto vs, in all our waies to reuerence the holie direction of God; and neuer to make so bold there-with, as in any thing to goe before it; howe iustly soeuer our selues might conceiue wee were occasioned: and withall, a notable burne to all those profane waies of Popish deuotion, that, so they be doing, doe very little or nothing regard, what it is that God, by the direction of his holy word, would haue them to doe. <sup>Ibid. 12.</sup>

## C H A P. 12.

A



B

His beeing his first entrance into his Kingdome, wee haue now set downe vnto vs, what his gouernment afterward was: partly, while yet the good Spirit of God was with him; but most of all, when it was taken from him. Wee doe not reade, that the good Spirit of God, which vpon his annointing was giuen him, was taken from <sup>Ibid. 10:9, 10.</sup> him till God had provided himselfe of another: but then wee reade, that the Spirit of the Lorde departed from him, and an euill spirit sent of the Lorde, <sup>Ibid. 16, 14.</sup> did vex him. In which meane time, some things he did as it were of himselfe: and some-thing againe by the expresse Commaundement of GOD. Those things that hee did as it were of himselfe, were some of them (as it were) by a speciall occasion suddainely offered: and some of them againe at further laisure, and more



Ibid. 12:2.

Ibid. 3.

Ibid. 19:22.

Ibid. 15:14:2.

Ibid. 3.

Ibid. 14:1,  
4-15.

aduifement. Those that he did by speciall occasion suddenly offered, were all appertaining to one peece of seruice that immediatly followed against the *Philistims*: in which wee are to see, how the same was on the suddaine occasioned; then, how it was thereon performed. It was occasioned, first, and after a sort, by himselfe: but then, much more by *Jonathan* soone after. In that which was doone by himselfe there is to bee noted, not onely what it was: but also, how vnprovidd they were to such purpose. The thing it selfe was, that hee gathered certaine forces together: and stirred vp the people to armes likewise. In their want of prouision to such purpose, we are not onely to marke, howe it was at that time with them: but then, to come to our selues likewise, and to see if we haue not beene in like case also. How it was at that time with them, is plaine enough in it selfe: namely, that the *Philistims* had so prouided, that the people of *Israell* neyther had any Weapons meete for the Warre among them, as Swordes or Speares; neyther any Artificers to make them any. Insomuch that they were faine to goe downe to the *Philistims*, to beate out or mend euen their Instruments of Husbandry that were of Iron, as their Mattockes, Coulters, and Shares: and were themselues allowed but a File at home, to mend or sharpen any of them. And this they did with so speciall regard, that about this time when *Saul* numbred the people that drew vnto him, euen then, as it seemeth, appeared this want, that none of all the company had either Sword or Speare, but onely the King himselfe and *Jonathan* his eldest Sonne: and yet the whole company was then as it seemeth but poore fixe hundred. That our selues haue beene in the like case also, vnder our late *Philistims* of *Rome*, is altogether as plaine as was the other. For they also had so prouided, that they had left no word of God among vs that we might be able to vnderstand, neither the Old-Testament, nor the New, neither the Articles of our Faith, nor the Ten-Commaundements, nor the Lordes-Prayer: and had so clean taken away men of skil from among vs, that we were of necessity driuen to goe down to their Forges, euen to *Dunse* and *Dorbell*, for whatsoeuer such things we needed; the Clergy they left vs, being so weake to any such purpose, that scantlie might they be for those matters so much as in stead of a File vnto vs, and that but a very meane one too. Rare men also they were, and those but few, that in spirituall Weapons were any better prouided among vs. They haue told vs since, that they did it but onely for our good, that the Scriptures are hard and dangerous, and for that onely cause they tooke them away, that we should take no hurt by them. But if the question be set vpon those other *Philistims*, what the cause was why they did so carefully keep the Children of *Israell* from such Weapons, whether that the *Israelites* might take no hurt by them, or that themselues might more easily keepe them vnder the yoke of their bondage still: euen that onely I thinke would bee sufficient, to assure vs of the inward purpose and meaning of these our *Philistims* also. By *Jonathan* was occasioned, partly their comming in: but especially, that the *Israelites* so pursued on them, as soone after they did. Their comming in was partly occasioned by him, for that his Father hauing giuen him the charge of a thousand men, his fingers were itching, he could not be quiet, till hee had a little pulled the Feathers of one of the *Philistims* Garrisons among them. That soone after the *Israelites* had the heart & stomach to pursue the *Philistims* so as they did, was likewise occasioned by him: being by some speciall and extraordinary motion resolued himselfe and his Seruant to begin the fray vpon the *Philistims*; and God so seconding him therein, that the maine Army of the *Philistims*, and those three bands, were all discouraged and fled, and so gaue occasion vnto the *Israelites* to come forth and to follow. To finde out how it was heereon performed, heere it shall bee good, to part the maine businesse, from certaine particular accidents that came in withall. The maine businesse was, how they shifted with the *Philistims* now, wherein that God may haue his due, who onely it was that brought thinges so well about on behalfe of the *Israelites*, it shall bee good to note, in what tearmes the Children of *Israell* at that present stood, before they saw how they were occasioned to plucke vp their hearts and to follow after: and then, when they saw what occasion was giuen, how they did follow indeede. In what tearmes at that present they stood, we haue declared, first of all the people generally;



**D** nerally : then, of *Saul* the King, and such as now followed him. Of all the people generally it is saide, that the *Philistims* coming in so strongly and so many as they did (beeing thirty thousand Charrers, sixe thousand Horse, and Foote-men innumerable) and sending forth out of their inaine Army three severally bands, three several waies to spoyle the Countrey, they were so affrighted there-with, that most of them fled and hid themselves where they could. Of *Saul* and his company it is said, that the people resorted vnto him to *Gilgal*, and for feare of the *Philistims* kept close vnto him : that *Saule* and his company made their aboad in the borders of *Gibeab*; *Abr-*  
*ah*, the Lords Priest, and about sixe hundred men attending him. But nowe when they saw what occasion was giuen them to raise vp themselves to some better hope, by the tumult and noise that was noted in the enemies Camp, vpon the slaughter of those few that *Jonathan* and his man made first among them, first *Saule* and his company followed vpon them, and many of those that had hid themselves before; then also, wheras there were many of the *Israelites* who hitherto were with the *Philistims*, they also now turne against them: and so, what by the amazednesse, terror, and feare that the Lord cast among them (insomuch that they turned their weapons one against another) and what by the hot pursute of the *Israelites* vpon them when they saw how they were broken, the *Philistims* then had a great ouerthrow. Those particular accidents that came in withall, were some of them appertaining to this present seruice now in hand: others, to another soone after intended. Vnto this present seruice now in hand it apertained, that *Saule* for the better accomplishing of it, did so straitly charge on paine of death, that no body should take any victuals till night, that so they might first haue dispatched the pursute of their enemies: and the businesse that thereby (it seemeth) he made to himselfe, about the peoples so greedy falling to their victuals when they came at them. That he gaue so straight a charge to the people, it was no more than the nature of the case did require, and in such case is wont to be done; and it is a good token in him, that hee was carefull to haue doone that seruice thoroughly; and wise to prauent that which might haue defeated it cleane.   
**E** The people fell to their victuals so greedily when they came at them, that by some of the company they were reported to haue eaten the blood withall, plainly forbidden by the Lawe of God: and himselfe was like enough to haue beene the chiefe cause of making himselfe that businesse, by so strickt forbidding vnto them to take any victuals before. And yet because hee was so very loath that they shoulde therein offend, it may not iustly bee denied vnto him, but that therein hee was very carefull to haue the Lawe of GOD duly obserued: which also did otherwise partly appeare in that there hee builded an Altar vnto the Lorde. At which time also the people gaue a very good testimony of their obedience to the kings commandement, in that they did so truly obey, being as it were offered vnto them as they went by: and none but *Jonathas* (who heard not of it) did meddle with it; nor hee but little, though he was of opinion, that it was some hinderance vnto the seruice that his Father had so praclaimes. In those that belonged to another peece of seruice soone after intended, wee are first to consider what was that seruice: and then, what accidents they were that fell out thereupon. The seruice intended was to follow vpon the Enemy that night, and to make an hand vpon them the best that they coule. Which when *Saule* had propounded, they all were willing, sauing that the Priest wished the King first to enquire of the Lord: which when hee did, it pleased not the Lorde to giue any answere thereto. The accidents that fell out thereupon, were diuers: one, what the King himselfe conceiued thereon; others, what course hee tooke to doe such iustice, as he thought in that case was meet to be done. The King himselfe conceiued, that there was some speciall fault by some of them committed, because the Lord gaue no answere then vnto him: whereas notwithstanding there might be other reasons conceiued, why the Lord gaue no answere now: For it may be the Lord did not like of any farther prosecuting of them, as yet: and then, in reason ought that to content him and the rest, that they did not finde the Lord to approue it; the law already hauing set downe generally, that wee ought to doe nothing but onely that which the Lord hath commanded. Againe, when first  
he

Ibid. 13: 5-7

Ibid. 4. 7.

Ibid. 14: 2, 3.

Ibid. 16-32

Ibid. 24.

Ibid. 32, 33.

Ibid. 33, 34.

Ibid. 35.

Ibid. 25-27.

Ibid. 28-30.

Ibid. 36, 37.

Deut. 4: 2.

12: 32.



1. Sam. 14:16-19. he heard there was some tumult and businesse in the enemies campe, though at the first he was then in hand to inquire of the Lord about that matter: yet perceiuing the tumult to waxe greater, and belike thinking it no time then to tarry, hee bad the Priest stay, and did not tarry to make inquirye. It may be therefore that he that would euer be serued with the first and best of all that wee haue (and meete that he should) would haue nothing to do with the end of this action now, seeing he was not sought vnto in the beginning. A matter not much vnlike herevnto we afterward haue, that hath the like answer in effect: that whereas the people in the captiuitie had taken vp two fasting dayes of themselues, but after made conscience to breake them when the Temple was builded and the Land inhabited againe, vnlesse the Lord should first approue it, he told them in effect, that seeing it was but their owne doing at the first, he would haue no dealing with it now. Neuerthelesse it was not farre amisse, that so he conceiued (being as it is so cleare a matter, that euer it may be iustly doubted, being all so full of sinne as we are); and his errour therein, was no more but this, that although it were not vnlikely so to bee, yet had hee no warrant, that so it was. But himselfe being so perswaded, he is fully resolved to doe such iustice, as he thought in that case was meete to be done: and so, both to make inquiry, who it was that had offended; and to haue him put to death, whosoever it should fall out to be, yea thogh it were his Son *Jonathan*. First therefore he setteth in hand with inquiry: and then, was as ready to haue done execution accordingly. As touching his inquiry, first, it was to find out the offender: then the offence which was committed. In searching to find out the offender, first he resolueth to vse the Lot: but then hee ioyneth prayer withall. In that he so vseth the Lot, therein againe we haue a commendable readines and indifferency in him, making his choice so to do it, and exempting neither his Son nor himselfe from the tryall thereof. But the Lot was no ordinary tryall, nor at any time sufficient but when the Lord himselfe did appoint it: and the Law that before was giuen them, made that reckoning of the life of man, that it alloweth not any one witnesse whatsoever, to be sufficient, on the credit whereof to take away any mans life. It seemeth indeed, that himselfe was chosen by Lot: but so would the Lord confirme vnto him the annointing he had of the Prophet before. Most likely also that he knew the Land to bee diuided by Lot before: as also it may bee hee had read or heard, that when *Achan* had secretly sinned, he was in such sort found out and punished. But the Lord himselfe had so appointed for the diuision of the Land: and what course soeuer was held; both for the finding out of *Achan*, and for his owne election (both which may seeme to be by Lot also) certaine it is, by the plaine Text, it was of the Lord, or his appointment. And so oft as it is his owne appointment there is no doubt, but that himselfe will order the same accordingly: as also wee are afterward plainly told that so he doth. Againe, in this tryall, he did disadvantage himselfe and his Sonne together very much in plaine sight, in that hee did not take such course as in that case was vsed, first beginning with the Tribes which were eleuen to one, and then to come first to the families of that Tribe that should be taken, and after to the seuerall persons that were of that family, both which are vncertaine what oddes they would yeeld: and so if needes he would put it to that kinde of tryall, yet by that order might he haue had many on whom the Lot might haue fallen in euery of those degrees aforesaide; whereas in this course he neuer left but two parts only, all the people and them two at the first, then but himselfe and his Sonne at the second in which case needs must it fall, either on the one or on the other. His Prayer was, that God would direct the Lots aright: which whether God were disposed to do or not, (or which seemeth the more likely of the two) whether God espying inconsiderate dealing in him, were disposed to punish that, wee haue it not in plaine termes set downe; but onely thus much, that *Jonathan* was taken (as of necessity one of them must haue beene, there was no remedy). *Jonathan* being now detected for the offender as he did take it, he commeth to the other part of his inquiry, namely, what was the offence he had committed: and charging *Jonathan* to tell him the truth what he had done, thereby he found that he had in his hunger tasted a little wilde Honny as he went by, in pursuit of the enemy. In which confession or acknowledging of his fault,



fault, there be two principall poynts: one, that he plainly confesseth the matter; the other, implying, at least as it seemeth, more than he speaketh. In confessing the matter so plainly as he doth, it is somewhat strange, but that it seemeth the reuerence he had to his Father and to the Proclamation he made, doth make him yeeld that as a sinne, which otherwise was none. For it is no sinne, orderly to take meate when we are hungry; and it is noted before, that both he and the people fainted for want of susteynance: and himselfe did not but orderly take it, because at the time when he tooke it, he knew not of any commaundement to the contrary; though being afterward aduertised of it, he now confesseth what he had done. That part of his answer that seemeth to imply more than he speaketh, is, when he addeth thereunto, that therefore he must dye: not in plaine termes contradicting his fathers mind therein; but yet in modest manner giuing him occasion to thinke better of it. And the thinges he may seeme to imply thereby the Text it selfe doth helpe vs to finde: one, that in his iudgement his father had not done so well, as the case was then, to giue any such inhibition vnto them; the other, that himselfe, till afterward, did not know of it. An example so much more worthy the marking, as we are afterward to see, that the lesse *Jonathan* defended himselfe against his father: the better, it seemeth, did God prouide for him by all the people. In his readinesse to doe such execution on his sonne as he had before protested, for whosoeuer it was that was the offender, wee haue one thing very commendable: but some others, that seeme to argue some want in him then. That which was commendable in him, was that he had so speciall regard to warlike discipline, that he would not spare his sonne therein. Those that seeme to argue some want in him then, were, that he seemed not to haue due regard, eyther to the needlesse and inconueniency of his owne Prohibition: or, on *Jonathans* part, to his innocency in the cause it selfe; or by the blessing that by him God gaue vnto them in that peece of seruice. But as God would haue it (who is woont to remember the innocent, and not alwayes to suffer men to runne so far as otherwise they would, in their owne vnaduised wayes) the people stood so fast with him, that *Jonathan* tooke no hurt therby; especially for that it had pleased God to make him so speciall an instrument of that their deliuerance: and so *Saul* quietly returned, by all good likelyhood not long offended, that the people had so stayed him from precipitating that his iudgement on his Sonne, in that his displeasure.

- A 2 This peece of seruice being done on the suddain, and as occasion then was offered, we are now to see, in what thinges he imployed himselfe at farther leysure, and more aduisement: and so may we finde, that some thinges he did, as it were of himselfe; and some other, by the speciall appointment of God. Such as he did, as it were, of himselfe, wee haue not set down but very briefly: and some of them, somewhat doubtfully too. In those that are set downe but brieflie, something we haue about the conflicts that he presently made: and something againe, about a kind of prouision he made for such other conflicts as might after ensue. As touching those that he presently made, some there are that haue the like report going on all: others, that doe something vary. Those that haue the like report, are all of forraine Enemies; but some of them somewhat farther off from them, as the *Ammonites*, and the King of *Zobah*, others neerer home, as the *Edomites*: and the like report that goeth of these, is, that *Saule* fought against them, and handled them like bad men, belike as noysome and grieuous enemies were to be handled. Those that haue their report something varrying from the other, are those conflicts hee had with the *Philistims*, of whom it is not onely said as before of those others: but also, it is farther added, that against them there was warre all his dayes. The prouision hee made for other conflicts ensuing, was, that he made much of such men, as at any time hee found meete for the warres. Those that are somewhat doubtfull, are the conflicts he had with the *Ammonites* and *Amalekites*: and the doubtfulness is, whether these bee no other seruices but such as are other-wise noted; one of them before, the other, the next that immediatly after doth follow. For of those we may conceiue some doubt, especially, of the latter of them, because others haue so conceiued: and then I see no reason



Ibid. 47.

*Ammonites.*

Iud. 10: 6.

1. Sam. 11: 1, 2

*Amalekites.*

Exod. 17: 8.

Iud. 6: 3.

Exod. 17: 14.

Annot. 2. in. 1.

Sam. 13: 1.

accounting him

at this time. viz

Ibid. 14: 48.

*Regnum tyrannice occupasse.*

Lyr. Pellic.

Fr. Vatab.

Ibid. 49.

1. Sam. 15: 1

Ibid. 1.

Ibid. 3.

Ibid. 8, 9

reason to the contrary, but that the selfe-same doubt may be as wel conceiued of the former too; because there is such a speciall discourse of such a peece of seruice before against the *Ammonites*, as immediately after against the *Amalekites*. And I doe see nothing to the contrary, but that all these that are so briefly named, may well bee others, than that of the *Ammonites* remembred before; and this of the *Amalekites* following after: especially, seeing it is plainly saide, that he warred against all his enemies on euery side. So it seemeth to mee, that both those be taken as peculier conflicts that of himselfe he had with them as occasion serued, as he had with those others: and that they were besides those that otherwise are more specially described; the one before, the other after. For both of them had deserued ill of the *Israelites*, both before and lately also: and the latter of them were by the Lord himselfe specially willed to be remembred. Wherevpon it is not vnlikely but that *Saul* of himselfe might well be doing with these (as hauing in his mind to fight against all his enemies, of which sort these were none of the vnworthyest to bee remembred) before that God did specially send him against them, vtterly to destroy them. In which place, those also before named doe thinke very hardly of him too, when they are not able to charge him with ill, in any of the thinges that are heere rehearsed; as when after he employed himselfe so much as he did in persecuting *Dauid*: a preiudice, in my minde, so much the more both vnaduised and vncharitable, as this place saith nothing of him but well; & others there were before, who gathered much better of him then so, euen on the same place also, especially the middlemost of these, whose iudgements was, that all this time he did maruellous wel, & afterward also, in some respect. By the speciall commandement of God was this expedition that next ensueth against the *Amalekites*: in which hee so offendeth the Lord againe, that now againe the losse of his kingdome is denounced vnto him, and much more grieuously then before. So are we in this to see, first what it was wherein he offended: then, what was denounced vnto him for the same. To finde out his offense, we are first to consider of the charge that was giuen him: then, how farre hee did discharge himselfe therein. In the charge that was giuen him we are first occasioned to consider of the person by whom the message was brought vnto him: then, to come to the message it selfe. The person by whom the message was brought him, was but a man no more then himselfe: but yet knowne to be the seruant of God; and sent before to annoynt him King. As he therefore doth first require obedience of him, euen so are we to gather, that how meane soeuer the messenger be: yet if wee finde hee doth require but as the word of God doth direct him, we are to take heede, that we slip no part of the charge to vs committed. In the message it selfe, least the execution hee was to doe, might seeme vnto him to be somewhat too bloody, he first doth tell him the reason of it: then, what must be the execution. The reason of it was, that the Elders of the *Amalekites* (more than foure hundred yeeres before) had molested the *Israelites* the people of God, when being come out of *Egypt*, they were newly entered into the wilderness. So grieuous a thing is it with God, if his people be by him molested; and though he beare with it long, yet is it one time or other remembred: this example insinuating besides, that, as it is with vs, the higher we lift our hand to strike, the longer it is before it giueth the stroke it selfe, but striketh more surely when once it commeth; euen so, for the most part it is with God too, that the longer it is before that hee doe shew his displeasure against our sinne, the greater it is when once it falleth. The execution must be, to goe and destroy all that whole people, man, woman, and child, together with their Cattle great and small: and to haue no compassion on them. A wonderfull sentence to proceede from so mercifull and gracious a God: but thereby seruing so much the better, to shew that hee is seuerer likewise; and that he vseth his great seuerity against those that are grieuous vnto his people. How far *K. Saul* did now discharge himselfe therein, to the end that we may more certainly find, we must first make no question of it, but that he was defectiue in it: but then we are to marke withal, how neere he came to his dutie therein. He was defectiue in it because hee and the people spared *Agag* the King, and the likelyest and best of their Cattle, and of other things also as it seemeth. Neuerthelesse, hee

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may be accounted to come somewhat neere, first for that he dealt so well with the *Kenites* who dwelt among them: then also, for that he did to the *Amalekites*. The *Kenites* he gently willed first to depart, because they and their elders had bin friendly vnto the *Israelites*; whereas otherwise it might easily be, that some of the might fall by the sword among the rest: this also being the manner of God, neuer so to poure forth his wrath on the wicked, but that still first he setteth those in safety, whom of his fauour he meaneth to saue. That which he did to the *Amalekites* themselves, was, that he gathered conuenient forces, went against them, and destroyed all the people with the edge of the sword, even all the Countrey ouer as it seemeth: and all their Cattle and stuffe besides, that was of the meanest. For that shortly after we read of *Amalekites* yet remaining, in the spoyle of *Ziglag*, that may we rather take of those that by likely-hood fled out of the Countrey when the *Israelites* so farre preuailed, that they saw no hope to stande against them (as it is the manner of men in such case to do) than, as some doo take it, that *Saule* stroke but one battell with them, and that those they were, which were then gathered together, that he so slew: especially seeing the Text it selfe saith, that hee slew all the people, and by the description of the place, seemeth to take in the whole Region of them (for *Sur* was the vtmost from the land of *Israel*, and so by likelyhood he began with the neere; ) and when after he is reprov'd, there is no mention in that his reproofe of sparing, but onely of other thing, and not of men. Vnto that which was denounced vnto him for the same, there be some other factes appertaining: so that first wee are to consider of that which is to him denounced; then, of those factes that belong vnto it. In that which is to him denounced, because it came from the Lord, therefore are we first to see what ground-worke it is that the Lord thereof hath laide: then, how the Prophet frameth his dealing accordingly. The ground-worke that thereof the Lord laid, is that he giueth *Samuel* to vnderstand, that it repented him he had made *Saul* King (signifying thereby, that now he had greuously offended, and that his determinate purpose was now to remoue him: ) and the reason to be, for that heereby he had turned from him, and had not performed his commandements. The Prophet in framing his dealing accordingly, first bemoaneth the matter to God: then doth he goe and carry his heauie tidings to *Saul*. He bemoaneth the matter to God all that night, crying vnto the Lord about it. A notable token, that if *Samuel* were a good man himselfe, *Saule* was not so ill as many of vs take him, for that in such case *Samuel* would neuer haue lamented so much as he did, that God did so reiect him; and that his slippes were but such as God might finde in the best of vs all, if hee were disposed so to deale with vs: as also, his modesty in shunning the kingdom, his facility to forgiue those that were against him, his readinesse to make head against all their enemies, his speciall good regard that he had to military discipline, and to make much of such as were meete for seruice, were such things in him, as sildome were found in other Princes. Comming towards *Saul* with his heauy tidings, hee is for a while by *Saul* preuented, and held-off from doing his message: but by and by after, he doth readily discharge himselfe of it. He was held-off for a while, for that King *Saule* (hearing belike of the Prophets comming) came forth a little to meete him: and saluting him first when he came towards him, in very kinde and courteous manner, told him withal, that hee had thoroughly done as the Lorde had bad him. But when *Samuel* then asked, whence that bleating of Sheepe, and lowing of Oxen was, that he then heard, he readily answered, that they were of the goodes of the *Amalekites*, but that the company thought good to reserue of the best of their cattle, to offer in Sacrifice vnto the Lord, whom there he tearmed his God, meaning the Prophets (so insinuating that those were they that then they brought with them: ) and added withall, that all the rest they had destroyed. This being said, the Prophet then being to discharge himselfe of his message, desireth leaue of the King to tel him, what the Lord that night had said vnto him concerning that matter; and that being obtained, he did set in hand to it: first but deliuering the message it selfe; but then winning the King to grant himselfe guilty. While he doth but

Ibid. 6.

Ibid. 4, 5, 7, 9.

Ibid. 30. 1.

Trem. Iun.

1. Sam. 15: 7.

Chr: Adrich.

Ibid. 14.

1. Sam. 15:

10, 11.

Ibid.

1. Sam. 10: 12.

Ibid. 11: 13.

Ibid. 11: 7.

14: 47.

Ibid. 14: 44.

Ibid. 14: 52.

Ibid 25: 12-15.

Ibid. 16.



- Ibid.* 17, 19. but deliuer the message it selfe vnto the him, first hee putteth him in minde how God out of his meane estate before, had now aduanced him to the height; and hauing called him thereunto, had nowe sent him on that late voyage: then hee asketh him, how it came to passe, that he did not obey the voyce of the Lord, but turned to the prey, and did wickedly in the fight of the Lord. He wan the King to graunt himselfe guilty by the communication that went betwixt them in those matters: and so are wee to see, first, what communication passed betwixt them for those matters; then, how the King did thereupon yeelde himselfe guilty, or that hee had indeede offended. The communication that passed betwixt them for those matters, was some part of it the Kinges: and some the Prophets. The King sheweth, whereon he standeth, that in his iudgement he doth not deserue any such reproofe. First, for that himselfe had gone the way that the Lorde had sent him, and in token thereof, both had brought away the King himselfe, and had destroyed the rest of the people, and so, in his minde he had obeyed the voyce of the Lorde: then, for that it was but the people (not he) that tooke of the chiefe of those thinges that should haue been destroyed; and yet not they neyther, but to make Oblations thereof vnto the Lord, whom there againe hee tearmeth *Samuels* God. The Prophet sheweth him; first, how to finde his sinne: then also, his iudgement for it. His sinne hee sheweth him by comparison, giuing him to vnderstand, that praecisely to haue done as the Lorde had praescribed vnto him, had pleased the Lorde a great deale better, than all the sacrifices they could offer vnto him: and, on the other side, to doe otherwise than God had enioyned (though themselues had no other meaning in it, than as they alleaged) was as bad before him, as was eyther Witch-craft, or Idolatry. His iudgement therefore (euen for sparing those that they spared, and though but to that ende neyther) to be no lesse, than, because he thereby had cast away the word of the Lorde, therefore the Lord did now cast away him also, from beeing King. Whereuppon *Saul* finding his sinne, dooth now plainly acknowledge the same, and sheweth that hee did it for feare of the people, rather obeying them than God: and withall desireth *Samuell*, both to obtaine him pardon for it, and to come on forward with him to *Gilgal* where he was in hand now to worship. The actes that belonged heereunto, were some of them for this praesent: one, for a longer time ensuing. Those that were for this praesent, were some of them heere in the way as *Samuell* was coming to *Gilgal* to the King, but that the King came forth to meete him: others, at *Gilgal* it selfe. Such as were heere by the way, were betwixt *Samuell* and *Saul*: *Samuell* turning aside to leaue him, and giuing him some reason why so hee did: and *Saul* being so loath to part with him, that he tooke such hold on his Garment to stay him, that thereby he rent his garment, and so obtaining in the end, that the Prophet attended him to *Gilgal*, in the sight of the Elders and all the people. At *Gilgal* it selfe, one was done by *Saul* the King; another by *Samuell* the Prophet: both of them such, as might seeme rather to be wrong sorted. For one of them was the worshipping of God; and that had beene a seemely action for the Prophet: the other, the execution of *Agag*, which might haue becommend the King as well. But at this time it was the King, who worshipped: and the Prophet, who did the execution. In that the King worshipped, notwithstanding that he was so reprooued for that which he did, and had that sentence denounced against him, it is a very good token in him: whereas *Kaine*, on such occasion, turned a-side from the praesence of God; and fewe of the best of us, but in such case would haue beene so cleane ouerwhelmed with perturbation, that for a time the worshipping of God would haue been but little regarded. In that the Prophet did the execution, and with that seuerity that he did, hewing King *Agag* so in peeces before the Lorde, it is not onely a warning to Princes to doe their Office, or else that God will haue others that shall (and the same, none of the likeliest to such a purpose;) and to Tyrantes, to take heede, howe they deale ill with the people of God, when as not onely they stand in danger one time or other to find iust reuenge at the hands of Martiall or mercilesse men, but euen at the hands likewise of the simplest, mildest, and (all manner of waies) the vnlikeliest that are (wherein this King was farre deceiued: but may insinuate another mat-



ter also, as I do take it, and worth the noting, that seeing God had willed the Prophet to bring the tidings to *Saul* of his reiection, therupon it may be, that *Samuell* did will them to bring *Agag* to him, as fearing to vse *Saul* as Gods Iusticer now, & charging himselfe rather to doe it, seeing it was a thing to be done. Otherwise, it had beene the likeliest for *Samuell* not to haue medled with it himselfe: to haue set *Saul* vnto it, so to haue amended something now, wherein he had so far offended before. And then had we neede also to take heede (so farre as to vs appertaineth) how wee vse any such Officers as we may see to be reiectcd of GOD: yea, or to put them in place at the first, till we see they are chosen of God. That one that was for a longer time ensuing, was, that *Samuell* now gaue vp all attending of *Saul* (now that the Lord had reiectcd him) going home, and comming vnto him no more so long as he liued: but yet notwithstanding still mourned for him (a token stil, that he tooke him not to be so bad a man, as many of vs sticke not to file him) though God neuerthelessse still abroad resolute in his reiection.

Ibid. 34, 35.

A 3 When the good spirit of God was taken from him, and an euill spirit was sent to vex him, it was a pittifull course indeed, that thence-forward he held, euen to the end, closing vp his life also therein. So are we first to see, when that good spirit of God was taken from him, and an euill sent to vex him: and then, what was his waies after. The time we find to haue beene, after that *Dauid* was appointed to succeed: wherein God first vsed the Ministry of the Prophet; but then wrought by himselfe, by & by after. That which was done by the Ministry of the Prophet, was, that God first gaue order that so it should bee; then, that *Samuell* accordingly performed it vnto him. When God gaue order for that matter, he first reprobued *Samuell* for mourning so long for *Saul*, seeing he had cast him from regning ouer *Israell*: then he directeth him what to do for another. In that hee doth reprove him not simply for mourning for him, but that he mourned for him so long, and when he hath reiectcd him, it may wel teach vs, first that in such case we are allowed to mourne or sorrow: but then we are plainly taught withal, that finding it once to be the lords doing, that ought to stay our affections therein; at least in some reasonable time. The direction that hee gaue him for the other, was of two principal parts: first, for the substance of it; then for the manner of it. For the substance of it, he was to take an horne of oyle with him, and at *Bethlehem* to annoint him one of the Sons of *Isay* to succeed in the Kingdome. For the manner of it, there was no quæstion but for one point in it, which was for his safety in such an action: whereat when *Samuell* made some quæstion, God doth then direct him to make another arrant withall, vnder which that other businesse also may bee done without suspicion. In the performance of it some little difficulties went before: and then was the matter soone effected. Those difficulties were but onely the doubt of the Inhabitants conceiued of *Samuels* comming among them: & that *Isay* being to bring all his Sonnes before the Prophet, hee brought but the likeliest in his mind, vntill he was farther vrge vnto it. The doubt of his comming was soone cleared, after that he told them he was come to sacrifice there: but therein may we note, that euen the sight of such as are of speciall note among vs, the neerer they drawe in such sort towards vs, as if they were to haue some dealing with vs, vpon the sense of our owne guiltinesse, the more doe wee begin to startle. In that *Isay* so rested on the likeliest, so did the Prophet himselfe likewise, till God kept him in suspense yet for another: and that is the manner of vs all, so to esteeme of the likeliest in our minde, that oft-times wee cleane set by such as God himselfe hath chosen or most esteemeth. These difficulties beeing past, the party that should bee, was at length brought in, and then God telling *Samuell* that that was he, he did then annoint him accordingly: and so returned homeward againe. The worke that was done by God himselfe by and by after, was, that the good Spirit of God that departed from *Saul*, now came vpon *Dauid*, and from that day forward continued with him. What the wayes of *Saul* from this time were, for the most part we finde in the time of his life: but partly also euen in his death. Dealing but with the time of his life, the Story sheweth vs, that for a time he imploied himselfe reasonable wel in such thinges as to him appertained: but after, that he took a worse course, and held on that euen to his end.

1. Sam. 16: 14.

Ibid. 1.

Ibid.

Ibid. 2, 3.

Ibid. 4, 5.

Ibid. 6-12.

Ibid. 12, 13.

Ibid. 13, 14.



Ibid. 15-23.

Ibid. 17: 1-3.

Ibid. 15.

Ibid. 1.

Ibid. 4.

Ibid. 1.

Adricham.

Ibid 4-11, 24.

Ibid. 33.

Ibid. 15, 17, 30

Ibid. 17-24.

Ibid. 26-28.

He imployed himselfe reasonable well, both about his owne infirmity: and on behalfe of the people also. In that which he did for his owne infirmity, we may see, that God had another purpose also: & so it shal be good to consider on it, first, but as the king had no farther regard but to ease himselfe thereby; then, as God had therein another meaning. As the King had no farther regard but to ease himselfe thereby, it was no more but this, that his seruants espying him now to be diuers times wrong, or out of tune by passionate fits, as they did periwade him, so did he readily yeeld to take *Dauid* vnto him, as one that was skilfull to handle an Instrument, so to ease him in those his passions: leauing behind them a much better course, both himselfe in not seeking to haue vsed it first, and his Seruantes that they did not mooue him first of all to haue sought vnto God, and to haue humbled himselfe vnto him; and then to haue vsed such ordinary meanes as God had ordained, eyther this, or any other whatsoever. As God had therein another meaning, it seemeth to bee, to make this a meane to bring *Dauid* to farther knowledge among them, and to make the king himselfe beholding vnto him. In that which he did on behalfe of the people, wee are likewise to consider of it, first as but that thing was intended by him: but then, as God had a farther meaning in it. As but that thing was intended by him, according as the *Philistims* presumed to come into the Land in hostile manner: so he went downe with his forces too, to make resistance, and to stop their passage. As God had a further meaning in it, it was to bring *Dauid* (who hauing attended *Saule* for a time, was nowe gone home, and there againe kept his Fathers Sheepe) both to the knowledge of the whole Land, and to make them all beholding vnto him: that as hee had already ordained him to such a purpose, so now would he (but as it were by degrees) bring him forth towards it, or to bee in a readinesse for it. But this Story would bee a little more specially considered, both for the matter that now we are in: and for another C hereunto appertaining. For the matter that now we are in, that wee may the better see howe farre it pleased God to aduance *Dauids* credite thereby, it is needfull more specially to marke what was the distresse that the King and the people at that time were in: then what was the helpe, that it pleased God by *Dauid* to giue them. Their distresse was, not so much the Army or maine force of the *Philistims* at this time: as the feare that they were in, and the reproach they were put vnto, by the defiance and challenge of *Goliath* their Champion, none of them daring to vndertake him, he was in reason so great an ouer-match for any of them. For with their Army they made but little entrance into the Land: and, as it seemeth, had no other meaning (to speake of) but to man out that Champion of theirs, or to maintaine that his challenge against the *Israelites*. For he was of *Gath*, one of the Citties of the *Philistims*: and the place where they pitched their Army, was neere vnto it. But their Champion, being a man of out-growne stature, and of strength (as by his furniture it appeareth) correspondent thereunto, & envred to the wars, euen from his youth, did so offer the challenge vnto them, with so great brags, and with wordes of despight, that both the King himselfe, and the stoutest Captaines and Souldiers of all his Army besides, were afraid of him, and were so farre from vndertaking to cumbate with him, that they durst not abide the sight of him: and yet had the King (as it seemeth, by report of diuers of the Army) made offer before, of gear rewards, and his Daughter in marriage, to him that should kill him; and to make that whole Family of his, free in *Israell*, from such tribute or impositions as were layde vpon others. In the help that it pleased God by *Dauid* to giue them, it shal bee good to consider of it, first generally: then, of some particulars besides. Generally, it was, that *Dauid* being sent to see his Bretheren, who were there in the Army vnder *Saule*, his Spirite so rose against the Champion of the *Philistims*, to heare his proude and despightfull speeches, that he could not abide them; without any Warre-like Weapon encountered with him; cleane beyonde the expectation of all, prauailed against him: and got the whole Army a faire day against all the rest of the *Philistims*. The particulars were, some before the Cumbate: and some, after. Before the Cumbate, *Dauid* coulede no sooner talke of vndertaking it, in the hearing of his elder Brother *Eliab*, but that *Eliab* did rate him for it, & condemned him of insolent pride therein:



**D** as none of vs also can at any time set in hand with any speciall seruice of God, that any way transcendeth the course of the Worlde, but that wee are like to be in such sort censured, euen by our elder Bretheren also. When *Saule* saw the readinesse of *Dauid*, first hee discouraged him, at all to meddle with that interprize: but then, when he saw him resolute in it, hee endeouored to set him forth, or helpe him forward accordingly. When hee did discourage him to meddle with it in respect of the oddes that was betwixt them in ordinary account, *Dauid* then calling to minde *Ibid. 33-37.* that the Lord had already wrought extraordinarily by him twice, once against a Lyon, another time against a Beare, hee gathered thereby, that so the Lorde will assist him now also against that our-growne Champion of theirs: and so should we of former fauours, in diuers cases raise vp our selues to conceiue good hope (in the way of our calling) of Gods ready help, though otherwise it be some difficult seruice. When he endeauored to set him forth, or to helpe him forward accordingly, it was with his Armor; but when *Dauid* assayed how he could go therewith, he found it too cumbersome for him, and therefore put it off againe, and betooke himselfe to his sling: and so may wee see that it is not oft-times the power of Princes whereby the Gospell is most aduanced; but euen that weaker instrument of the word, God working there-with by his mighty power. After the cumbat, we find that *Saule* had cleane forgotten him: but *Jonathan* was otherwise affected towards him. In that *Saul* had so cleane forgotten him, hauing beene in his seruice before, so neere about his person, and to his good liking then, it may well bee a token of the brittlenesse of the fauour of the greater sort towards the meaner. But some heereuppon haue *Tremel. Iun.* thought, that this cumbayting with *Goliath*, was before his attendaunce on the King with his Instrument: not considering, as it seemeth, that after this, hee was not suffered to returne againe, but imployed in seruice against the Enemy; nor, that *Ibid. 18. 215.* it had been much absurder that *Dauid* should haue beene forgotten after this publike seruice in the field, than in that his private seruice to the King in his Chamber, or that after this, he euer returned to keepe his Fathers sheepe againe. The affection of *Jonathan* towards him was such, that he loued him as himselfe, became a sworne Brother vnto him, and by and by put off his own best raiment and furniture, and bestowed the same on *Dauid*: God giuing him now a faithfull friende euen in the House of *Saule* himselfe, whence ere long much affliction was to arise vnto him. That other matter heereunto appertaining, is that this Story may be (for diuers thinges in it) a Figure of Christ; namely, that as it was with the *Israelites*, that they had not one Man in all the Army, able to encounter *Goliath*, that by him they might bee all acquitted, till God to that purpose did send in *Dauid*: euen so was it with vs also, that albeit God himselfe were willing, that if wee had any one among vs, that could answer the Iustice of God for vs, then should we by him bee discharged, yet had wee none, neyther could wee make one among vs all, till himselfe sent in his onely begotten Sonne among vs, for vs to satisfie his æternall Iustice, and so to worke redemption for vs. *Ibid. 16: 19, 17: 15. Ibid. 18: 1, 3, 4.*

**A** 4 The worse course that after hee tooke, and held on the same, euen to the end, was, that now he bent himselfe against *Dauid*, and did his endeuour to ouer-lay him the best that he could. Concerning which, we are first to see, what may seeme to be the occasion of it: then, in what manner it was performed. The occasion thereof may seeme to be the present disposition of King *Saul*: and, some outward thinges besides. The present disposition of King *Saul*, ill enough in it selfe by the common corruption of all, was now so much the worse, by that ill Spirite sent of the Lorde, *Ibid. 16: 14.* that so often vexed him now. Those outward thinges besides, were, that it pleased GOD, especiallie to preserue and prosper *Dauid* in all his wayes; and, that the people thereuppon had him in such reckoning as they had: as namely, in the vanquishing of *Goliath*, that as it pleased GOD to vouchsafe him that fauour; *Ibi 17: 49-51. Ibid. 18: 6-9.* so the people thereuppon ascribed more a great deale to *Dauid*, than they did vnto *Saule*, whereat the King euen at that present shewed himselfe to bee much *Ibid. 16, 19, 30.* offended, and to haue an especiall Eye to him so much the more afterward also.



- The manner wherein he did performe it, was first more secret ; but then , more open.
- Ibid. 10, 11. At such time as it was more secret, he would first haue slaine him by his owne hands twice : then , by the enemy, and therefore gaue him charge of a thousand men ; and
- Ibid. 12-16. *Michal* his yonger daughter in marriage, for an hundred foreskins of the *Philistims*.
- Ibid. 17-30. When such close dealing would not serue, then he fell to doe it openly, and so eagerly withal, that he chased him out of the Land thrice : in the two former of which *David* returned soone into the Land againe ; but not the last of them, tel *Saul* was slaine. In the former therefore of the first two of them we are to consider, first of that which *Saul* did against him, then , how *David* for a time went out of the Land to saue himselfe. That which *Saul* did against him, was, that he bare himselfe very hard, not only against him : but against one other also of speciall reckoning for his sake. Hee bare himselfe so very hard against him , that first hee set on others to kill him : then, when that fayled, he would afterward himselfe haue done it. Those others that hee sent to kill him were his sonne, and all his seruants : but *Jonathan* , first admonishing *David* of it, and willing him to take good heede to himselfe , then so dealt with his father on *Dauids* behalfe, that *Saul* was then pacified, forethought himselfe of his bad meaning towards him, by plaine oath put his sonne out of ieaousie that he would not doe it, and for a certaine time after did accordingly vse himselfe towards him. He would afterward himselfe haue done it twice : once, vpon good successe that *David* had against the enemies ; an other time, by opportunity of a feast. The good successe that *David* had against the enemies, was, that he gaue the *Philistims* a very great ouerthrow : whereupon *Saul* (the euill spirit then being vpon him) was on a time secretly minded to slay *David*, as hee was handling his Instrument before him, but that he warily auoyded the same, presently gat home , and went thence likewise vnto some place of better safety ; and when hee saw that *David* had so escaped, hee sent presently after, had good hope for a time to haue sped , but by the helpe of *Michal* his daughter *Dauids* wife, was againe defeated, both at *Dauids* house, and at *Ramah* to when himselfe went thither. The opportunity hee conceived he might haue at a feast, soone after ensuing, was, when by course, *David* was to sit with the King at the table : but *David* foreseeing that likewise, by the meanes and helpe of *Jonathan* escaped that also. That one other of speciall reckoning against whom he bare himselfe so hard for his sake, was *Jonathan* his son : with whom he was so far offended, only for excusing *Dauids* absence, that presently hee did reuile him sharply for it ; and tolde him that hee should neuer haue the kingdome in quietnesse , so long as *David* liued ; but then, when *Jonathan* did farther plead the innocency of *David*, he tooke it so impatiently that he should so doe, that he cast his speare at him, and so it seemeth, in that his perturbation, he would haue slaine him. But *David* hauing escaped the danger so narrowly as he had, thought not good now to abide in the Land , and so departed : in which part of his Story , there is one thing so mistaken by some , that it had neede to bee more specially considered on : and so are wee fast to consider of the maine Story, therein ; then , of that particular that is so mistaken by others. The maine Story for this matter is no more but this , that *David* to auoyde the handes of *Saul* did flee vnto *Achish* one of the Kings of the *Philistims* : yet not to himselfe as it seemeth by the Story , because the King had him first brought vnto him by his seruants , but hoping belike by some meanes that hee had , to liue vnespyed there. But when he perceiued that certaine of them knew him, then he fained to be as a man distracted , or out of his wits, and so escaping that danger, returned into *Iurie* againe. The particular that was heerein mistaken, is therefore the rather to be considered, for that certaine of the enemies of the Gospell since haue thence taken one of their arguments for that late deuise of theirs of Transubstantiation. For whereas *Augustine* red, that *David* at this time was carryed in his owne hands towards the King , he inferreth thereon, that that could not be true in *David* himselfe : but that, whereas *David* was a figure of Christ, in him it was fulfilled at his last Supper, himselfe giuing his body and blood to his Disciples, and so then made with his owne handes deliury of himselfe vnto them. But now the truth is, both that the Father was deceaued in the Text it selfe (as also the vulgar Translation is , that hee sunke downe or fell in their hands)



handes); and himselfe dooth shortly after qualifie the hardnesse of his speech that it was (not simply) but after a sort, that Christ did so deliuer himselfe vnto his disciples. In the latter likewise, we are first to consider of his Story in the Land, being now returned: then, of his departure againe. His Story in the Land at this time is but sinall, being no more but this, that being now returned, and for his strength betaking himselfe to a Cave at *Adullam*, there repayed diuers vnto him, to the number of foure hundred in all: part, of his kindred and fathers house; the residue, such as were in trouble or debt, or some way or other discontented. A right patterne of the Congregation or militant Church of Christ heere: neuer being any other, but eyther such as are of his of-spring by regeneration, or that high Linage from aboue: or such as are in danger of Law, or ouerwhelmed with debt, or some way or other distressed heere. But as now at the first *David* had but these few, and those of such quality, as in good respect he myght well be ashamed of many of them, to haue any such in his retinue; yet after he came to enioy the whole Kingdom, & to be attended by al the greatest & most honorable personages: so haue we partly scene, and are to wayt for a farther accomplishment of it, in Christ himselfe, that though his retinue consisted but of mean thinges at the first, yet since haue many of greatest reckoning submitted both themselves and theirs vnto his Scepter, and is likewise to haue al powers in heauen and earth subiect vnto him. When now he fled out of the Land againe, we haue not set downe by what occasion it was in particular: but the whole Story doth lead vs to gather, that it was for his safety; and at this time it was to the Land of *Mobab*, whereunto he for his safety repayed. Where also we haue no more but this, that for a time he betooke himselfe to a strong hold there, and obtayned of the King, that his father and mother might be in those parts also (to auoyde the danger of *Saul*) till he might see what the Lord would doe for him: but then being warned by the Prophet *Gad*, not to abyde there, but to returne into *Iurie* againe, though this were but a matter of pollicy, he readily obeyed the Prophet, and came home to his own country.

**A** 5 When after he left his Countrey agayne, and neuer returned so long as *Saul* liued, wee are in like manner as afore to see, first what was his Story in the Lande: then, in what sort hee left it agayne. His Story in the Lande at this time was much: partly while *Saul* vnderstanding he was now in the Land, neuerthelessse could not yet tell where he might haue him; but most of all so oft as hee could get more speciall intelligence where hee was to bee had. When *Saul* did now vnderstand that hee was in the Land, but yet knew not where to haue him, one Story wee haue that sheweth how eagerly *Saul* was bent against him: another, how *David* notwithstanding did not keepe himselfe so close, but that he was ready ynough to come forth to the ayde of such as we re distressed. That which sheweth how eagerly *Saul* was bent agaynst hym, is partly in wordes: but cheifly in deedes. In wordes hee made a set complaynt to all his attendants about him, that hys Sonne *Jonathan* had made a couenant with *David*, and had stirred hym vp agaynst him: and that none of them were sorry for him, but kept their counsell, as if they looked for speciall preferment at the handes of *David*, and so in effect conspyred agaynst him. His deedes that followed, proceeded of a speciall information then made vnto him; so first of that speciall information; then of those his needs ensuing. That information was made by *Doeg* an *Edomite*, against *Abimelek* the High Priest, and it was no more but truth as it seemeth: but yet so framed as might seeme to import very treasonable meaning in him. His deedes that followed heereupon, were so very tart and bitter, that they giue vs iust occasion to looke farther into that matter, than this present Story deliuereth vnto vs: so that first we are to consider of it, so far as this Story doth lead vs; and then to see, what we are farther to think of this matter. Going but so far as this Story doth leade vs, we finde the occasion was but small: but his displeasure very great. The occasion was, that *David* coming to *Abimelek* in some want, hee not knowing, that now he was in the displeasure, did something supply the wants that he had. The occasion of *Dauids* coming vnto him now, was, that *Jonathan* according to his promise and couenant before, made true and faithfull relation to *David*, how deeply his father was offended with him, so that indeede hee meant to slay him:

Ibid. 21:1,2.

Ibid. 3-5.

Ibid. 6-8.

Ibid. 9,10.

Ibid. 34-43.



him: and so shewing himselfe desirous, that the couenant they had made betwixt them might ever stand, he dismissed him now, and wished him to shift for himselfe so well as he could. So the want that *David* was in, when he came to *Abimelek*, was, that by the reason of this his sodaine departure, he and his smal company came without vi-  
 ctuals, and himselfe without weapon also. In *Abimeleks* supplying these wants of *David*, we are first to consider, what it was that so he did: and then, of another mat-  
 ter implied therein. That which so he did, was most of it about the releeuing of him in his hunger: but part of it also, in that he did furnish him with a Weapon. To releue his hunger when *David* desired some sustenance for him and his, the Priest hauing nothing else at that present, gaue them of the Shewe-Bread which was not  
 lawfull for any to eate, but onely for the Priestes. Whereuppon, when by occa-  
 sion Christ doth afterward alleage this Fact of *David*, though most men take it (so farre as yet I haue founde) as in defence of his Disciples, by that Facte of *David* before, as making no quæstion but that that Fact of *David* was lawfull, and so his Disciples then not to bee reprooueable neyther: yet euen the Text it selfe seemeth to me, to point vs rather to another meaning, namely, that hee did it but to stop the  
 mouthes of those wrangling Iewes, not as approouing that fact of *David* (for him-  
 selfe saith, it was not lawful) but shewing vnto them, of how bad a temper they were towards him and his, who could so readily iustify *David* in that his doing, and yet be so carping at his Disciples in that matter then, a great deale more iustifiable than *Dauids* before. That other that is but implied therein, is, that there was in those  
 dayes but small regard vnto the Ministry, when as this *Abimelek* the High-Priest, and so in chiefe place of all the Ministry, was so little provided for, that now hee was not able to giue *David* and his smal company, some reasonable entertainment for one meale: none of the least blemishes in that his gouernment, that vnder him the Ministry was so much neglected; and a right good token indeed, that the good  
 Spirite of God was taken from him, and an euill spirite sent vnto him. To furnish him with a Weapon, he let him haue the Sword of *Goliath* being laide vp there, the Priest himselfe hauing none other, and *David* making speciall reckoning of it, so  
 soone as he heard that there he might haue it. Which fact of theirs may be (and is) diuersly taken. For by the place whence this Sword was taken, it may seeme, that it was dedicated to the Lord before: and so doe some take it. But because *Abi-  
 melek* was so ready to yeeld it, and *David* to take it, which by the Law they might not doe, therefore is it thought by others, that it was not consecrated or dedicated vnto the Lord, but onely laide vp there for memory: as indeed, seeing *David* made no conscience to take it vnto prophane vse againe, and accounted none other so fit for his purpose as that (belike to nourish his hope towards God in that his distresse then, by the deliuerance that God had vouchsafed vnto him before) there is that like-  
 lyhood, that it was not. For meaner than *David* haue beene loath in their necessity to meddle with that, which they vnderstand to be consecrated before: and it is repor-  
 ted of *Cesar*, that on a time finding in one of their Temple in *France* a certain sword hung vp and dedicated, as in the fildes won from himselfe (which himselfe did not acknowledge to bee so indeede) when some of his company would haue gone and taken it away, as hanging there to his dishonor and falsly too, he neuerthelesse would  
 not suffer them, euen onely for that it was thus consecrated there, howsoeuer. But if we marke what followed very soone after, vnto *Abimelek* and all his company of Priestes there, and to the whole Cittie besides, wee may very well doubt, that it was  
 a greater matter with God than themselues did take it, or others since haue thought it to bee, that *Abimelek* was so ready to impart the Shewe-Bread to *David* and his  
 company, and now to yeelde this Sword vnto him, though in this place the Text doe not so charge them: especially, seeing that first vnder the Law such thinges were so  
 strictly forbidden, and one of the kindes so seuerely punished in *Achan*; then, vnder the Gospell Christ himselfe saith, for the former of them, that it was not lawfull for  
 them so to haue doone. In the displeasure that *Saule* conceiued against *Abimelek*  
 and others for this, wee are to note; first, how easily hee did conceiue it: then, howe  
 sore and gricuous it was. Hee conceiued it by *Doeg*, one of his owne Seruants,  
 and

Ibid. 21: 3, 8.

Mat. 12: 4.

Lyr. in 1. Sam.

21. in lit. Pet. h.

Con. Pel. Ibid.

Fr. Vatab. Ibid.

Cūman. Flinch-

pa. geneal. 6.

pag. 38.

1. Sa. 21: 8, 9.

Pet. Mar.

Con. Pel.

Leu. 27: 28, 26.

Lyr. in 1. Sam.

21. in lit. g.

Plutark.

1. Sam. 22:

9-19.

Exod. 29: 33.

Lev. 24: 5-9.

Ios. 7: 1, 10-26.

Mat. 12: 4.



and therefore likely enough to bee partiall on his Maisters behalfe; and the same an *Edomite*, and therefore in that respect as likely to doe it of some stomacke, they beeing auncient Enemies to the *Israelites*: and, but for releuing and helping of one, who was but a little before in speciall fauour with the King, and in great imployments by his appointment; and, by all likelihood, not knowne as yet to be any thing at all in the Kings displeasure, but still to bee in his wonted fauour. Both which notwithstanding, the King tooke this so maruellous ill at the hands of *Abimelek* the High-Priest, that he did not onely put him to death, but for his sake fourescore and foure Priestes moe, together with the residue (one onely excepted that made an escape) of all their Family, Man, Woman, and Childe, with all their Cattle great and small: his rage being so great therein, that euen his owne Seruants would not be executioners thereof, though he had giuen it in charge vnto them; sauing that *Doeg* the Accuser himselfe, did as barbarously performe the execution, as the King had in the depth of rigour giuen it in charge. That which wee haue farther to thinke of this matter, is partly a farther charge laid to *Abimelek* than yet we read of: but most of it as touching the seueritie of this his heauy iudgement against him and the rest of his Family. That farther charge that was laid to *Abimelek*, was, that hee asked counsell of the Lord for *David*: a thing that *Doeg* laid to his charge, and *Abimelek* himselfe did not deny. A good token (if it were so indeed) first, on *Dauids* part, both that in his trouble he sought to the Lorde, and that hee had no ill heart to the King, when he was but of such intention as wherein hee sought to haue his direction from God: then, on *Sauls*, that eyther he needed not to be offended with *David* for this, or else that now himselfe had no good heart towards God, when he could not take it well, that his aduise should be taken therein. As touching the seuerity of this heauy iudgement against him and the rest of his Family, it shall bee good for vs to note two things therin: one, that such things were before denounced; the other, whereupon it was that God did take occasion so to deale. In that they were before denounced, and now since (as we see) in such sort accomplished, it teacheth vs to take heede of all such things, as it pleaseth God at any time to warne vs of: otherwise to make no quæstion, but that such things are like indeede to befall vs. Whereupon it was that God tooke occasion so to deale, is likewise before set downe, namely, for that *Elie* the High-Priest an Ancestor of theirs before, great Grand-Father to *Abimelek* that now we speake of, did not more seuerely reſtraine the loosenesse of his two sons, being so offensiue as they were to they people of God: & it doth in like sort teach vs, that heauy iudgements are due in the iustice of God to all those of speciall place, who suffer such as are vnder their charge, so to followe their owne vnbridled wayes, that thereby they occasion the people to take any loathing with the worship and seruice of God; as among vs there not a few, that, in ouer great measure, so haue done. How *David* notwithstanding did not keep himselfe so close, but that hee was ready enough to come forth to the ayde of such as were distressed, the Storie of of *Keilah* is witnesse sufficient. But therein we haue not onely that Story it selfe: but another accident withall to that place belonging. In that Story it selfe, wee haue, not onely how ready *David* was to help them: but withall, how little help he might look for at their hands. He was so ready to help the, that so soon as he heard they were distressed (which was, for that the *Philistims* did besiedge them, and had them, it seemeth, at the aduantage, because God himselfe doth tearm that his helping of the to be the sauing of that Citty) he but inquired of the Lord (first for his own resolution, & then again for the better resolution of his company, because some of them made some doubt of it) & then went against them, made a great slaughter of them, & brought away much Cattle with them. In that he might look for little help at their hands againe, it shall be good for vs to consider, not only how the same appeareth: but also whereupon it may seeme to be grounded. It plainly appeareth in that when *Saul* heard he was there, and being a glad man of it, that hee had him (as hee tooke it) inclosed vp in a Citty to his best aduantage, came to surprise him, and *David* inquiring of the Lorde, whether *Saul* would indeede come downe against him, and if hee did, whether the Gouvernors of the Citty would deliuer him into his hands. The Lord did plainly answer,

1. Sam. 21: 7.

22: 9.

Ibi. 22: 14, 15.

Ibid. 16-20.

Ibid. 10.

Ibid. 15.

1. Sam. 2: 27-

36 3: 11-14.

Ibi. 22: 16-19.

Ibid. 2: 19-3:

13.

Cū man. Flinch

pa. Gen. 6. pag.

38.

1. Sam. 23: 5.

Ibid. 2.

Ibid. 7-12.

Ibid.

Ibid.



swore, that *Saul* would come downe against him, and that the *Gouernors* would deliuer him into his hands. So the *Seruants* of *God* must be content to do good vnto others, though there be no meaning in those others againe to requite it. That they would not stand to him against their King, it may very well be without any vnthankfulness in them, both for that in duty they might not, and in power they were not able to stand against him: & so, if they had made that attempt, they could not but haue wrapped themselues and *Dauid* withall into ineuitable destruction, and the same very iustly deserued. A place so much the meeter to bee noted, for that it is the manner of most men, when they haue made others beholding vnto them, then to looke that for it they should stand with them, farther than in duty they ought, or on behalfe of them and theirs it were meete that they should: or otherwise to thinke very hardly of them, and to account them very vnthankfull; as there be that thought these to be, and *Dauid* himselfe to be so perswaded also. At this time *Saul* began to vnderstand where *Dauid* was to bee had, and so did hee diuers times after: but whereats now he was almost intrapped in a walled Citty, we doe not afterward find, but that euer he kept more at large, in the Deserts or open Countrey, in the Woods, Rockes and Caues thereof. First, therefore at this time hearing that hee was now at *Keilah*, hee gathered his forces together, and hastned thither-ward, vpon great hope to surprize him there: but *Dauid* inquiring of the Lord, vnderstood what danger was towardes him, and so by flight in time escaped (his company being then increased two hundred mo, and so now six hundred in all) of whose flight from thence when *Saul* was aduertised, he also then gaue ouer that iourney. Where *Dauid* was after, and how busily *Saul* imployed himselfe to get him; we haue first set downe generally: and more specially after. Generally, it is saide that *Dauid* thence-forward shifted for himselfe and his company, now in one place, now in another, so well as he could; and that *Saul* did seeke him euery day: but that *God* did not deliuer him into his handes. More specially wee finde, that *Dauid* was three seuerall times discouered to *Saul*, in those by-places of woodes and Waits wherein he walked and hid himselfe; and that *Saul*, euer as he got intelligence of him, tooke the aduantage of it so well as he could, and endeaoured to get him: yet that successe or issue of his desires was no better than this, for the first time hee did but faile of his purpose, but did not bring himselfe in daunger withall; the other two he brought his owne person into speciall daunger thereby. In the first of those when himselfe as yet came in no daunger, *Dauid* first had one speciall comfort: and then was exercised with harde and bad dealing. The speciall comfort that first he had, was that *Jonathan Saules* eldest Son did yet abide so fast vnto *Dauid*, notwithstanding his father was so grievous vnto him, that he came secretly where *Dauid* was, bad him bee of good comfort, and renewed the couenant with him. The hard and bad dealing wherewithall he was exercised immediately after, was first the vnkindnesse of the *Ziphims*, who also were of the Tribe of *Iudah*, and so of one and the selfe-same Tribe with *Dauid*, and yet notwithstanding not onely tolde him where he was, but offered also to deliuer him into his hands (a reasonable good patterne how vntrusty the best that are may sometimes finde their owne Kindred to be:) then, that hot pursute of *Saul* thereupon against him, hauing but the edge of an hill betwixt them, and so cagerly following vpon him, that in the meane season he suffered the *Philistims* to breake in vpon them, by whom notwithstanding he was soone after withdrawne (full sore belike against his will) when hee had almost compassed *Dauid* and his men cleane about, & so shent them vp in the iawes of death. In those other two, wherein he brought his owne person in daunger, we haue some other story enterlaced, appertaining as it seemeth vnto the meane time betwixt them; & yet are so noted by the circumstance of the time, that they seeme rather to hang as appendants vnto the former, than to haue any relation at all to the latter: and so are wee first to consider, of the former of these; then, of those Storyes that ensue there-vpon. The former of these, was at *Engeddie*, in the East side of *Iudah*, neere vnto the Dead sea, at which time when *Saul* perceiued how daungerously hee had falne into the hands of *Dauid*, and that *Dauid* neuerthelesse had spared him, he was in-

wardly



wardly so touched with it, that he condemned himself therein, and sought to haue a league of *David*. So are we first to consider of that his pursuite in hostile manner: then, of that his relenting after. His pursuite in hostile manner we find, was such, that so soone as he heard where he was, hee got three thousand chosen men out of all his people, and went with those to seeke out *David*: and so busily employed himselfe therein, that he spared not the hard rocks, where the wild Goats did vse. A patterne plaine enough in it selfe (considering how afterward *David* dealt with him) how eagerly the children of the world doo very often pursue after those that meane no hurt at all vnto them. Vnto his relenting after it doth appertain, first to see how *David* dealt with him: then, how he relented thereon. To find in what sort *David* dealt with him, we are likewise first to see, how he fell into *Dauids* curtesie: and then, when *David* had him within his danger, how he demeaned himselfe towards him. *David* and his men to escape the eye of *Saul*, had entered into a great Caue, and were in the inmost parts of it: at which time *Saule* comming that way, and turned into the mouth of that Caue to doo his easement: and so fell into the hands of *David*, hee and his men espying him there. In the demeanor of *David* towards him, wee are first to consider what it was: then how he acquainted *Saule* himselfe with it. His demeanor towards him was at the first indeede somewhat doubtfull: but afterward very good. When it was but doubtfull, because it was by the solicitation or aduise of others, therefore are wee first to see what aduise it was that others did giue him: then, how farre-forth *David* did put it in practise. The aduice that others did him, was in effect, that the Lorde had now brought him within his daunger: and therefore that hee was to take the aduantage of it. So diuers account, that the Lord oft-times doth bring thinges to their hands for them to take the opportunity of them, when as indeede it is but onely for their tryall. How farre *David* did put it in practise, wee cannot certainly tell, because we know not with what minde hee went vnto him. But sure it is, that thereupon he drew towards him, though in the end he did no more but onely cut off the lap of his garment that belike he had laide by, and quickly repented him of that also: as indeede it was not to bee iustified, whensoever it should bee rightly examined. And so the children of God carry that reuerence and true allegiance to their Superiors, that though by infirmity sometime they slip: yet otherwise do they make more conscience at a lap of their garment, than manie of those that God hath placed in great authority, euen at the heart-bloud of those their faithful and loyal subiectes; especially in the cause of Religion. That part of it which was very good, was, that when he returned to his men againe, both he was himselfe very resolute, that in no wise he might lay his hands on the Lords annointed: and dissuaded them also for attempting any such matter against him. To acquaint *Saule* with it also, he went forth of the Caue immediately after *Saul*, called vpon him, did his obeysance, and then opened his minde vnto him: the effect of which was, that now he might haue good testimony, that he was not so ill minded towards him as others bare him in hand that hee was, when as hauing him in the Caue he laid no hands in him, but onely cut off the lap of his garment, to be a witnesse, what he might haue done to him then, if he had beene so disposed; and withall, to shew him the vnseemlineffe of that his pursute, that the King of *Israel* in that great power of his, should bend himselfe against him in that weakenes that then he was in. In that relenting of *Saule* after his minde was so changed now (a good experiment, what dutifull and gentle dealing may do, euen with those, that most of all others are out of temper) that yeelding himselfe faulty, hee iustified *David*, and sought to haue a league of him (which also he had) as making no doubt by this good dealing, but that he should come to the kingdome indeede: al which notwithstanding, when *Saule* departed, *David* yet still stood on his guard. The Stories ensuing are of two sorts; one, concerning all the whole people generally; the others, concerning *David* more specially. That which concerneth all the whole people generally, is, that now it pleased God to take away from them by naturall death the Prophet *Samuell*: for whom all *Israel* assembled together and mourned,



- ned, and then buried him in his owne possession in *Ramah*; but *David* thereupon withdrew himselfe farther out of the way; to the Wildernesse of *Paran*, on the South end of *Judah*. Those that concerne *David* more specially, are, one of them about his releefe: others, about his Wedlocke. In that same which was for his releefe it so fell out, that his dealing was with one *Nabal*, one of the same Tribe, and of the linage of *Caleb*, but a Man of so peruerse or crooked Nature, that thereby he had welny wrought the destruction of him and his: So are we first to see, how he brought himselfe in danger: then, how he escaped the perill of it. He brought himselfe in danger by giuing so churlish an answer vnto *Dauids* Messengers as hee did: and so are we first to see, in what sort *David* sent vnto him; then, what was the answer he gaue them. *David* beeing in those parts not farre off from him, and vnderstanding that then he had a Sheepe-shearing, and conceiuing thereon, that as hee was a great wealthy man, so he would haue good store of prouision against that time (as it seemeth the manner was) sent vnto him in very good and curteous manner, to spare vnto him and his company some part of his prouision, such as himselfe should thinke good to bestow vpon them: putting him in minde withall, how little he was endamaged by any of his company, when they lay where his goods were; as hoping, that their good dealing with him then, would be so much better requited now. In the answer that was giuen, wee are to consider, what the answer it selfe was: and, in what sort *David* did take it. The answer it selfe that *Nabal* gaue, was very bad: both contemptuous to the person of *David*; and vtterly denying him to haue any thing thence. *David* also tooke it so very ill, that presently hee armed foure hundred of his men, and was fully purposed, that night vtterly to destroy both him & his: a speciall example, both that a churlish vnthankfulnesse woundeth sore; and that *David* was a man much subiect vnto his infirmity, who would haue beene so grievously auenged on so priuate an iniury as that. In that *Nabal* escaped the perrill of it, it was but with men, as it seemeth: and not so with God. A thing to bee noted of vs also, that we may oft-times escape the handes of men: and yet may not therefore hope to be freed from the iudgements of God. With men he escaped it, in that presently after there was such course taken, as whereby *David* was pacified: and so are we to see what course it was that now was taken; then, how *David* was pacified with it. The course that now was taken to that purpose, was by *Abigail*, *Nabals* Wife, vpon the intelligence that shee had by one of her Seruants. For one of the Seruants tolde her, not onely howe vncurtiously *Nabal* his Maister had vsed *Dauids* Messengers; & how good cause there was to haue them vsed otherwise: but also aduised her to bethink herselfe how to help it, as making no quæstion, but that otherwise it would bee auenged; and their Mayster was so vntractable, that there was no dealing with him. Heereupon *Abigail*, beeing a rare Woman, both for other ornaments of Nature, and for wisdom too, made hast to make vp that default of her Husbands the best that she could: both by sending a liberall present before her, and then, following herselfe immediatly after, by her own demeanour towards *David*, & by the wise course of her speech, that she had with him. Wherein one thing especially is worthy the marking, how wisely she comendeth vnto him, the keeping of his conscience cleane frõ sin now, against the time that afterward he should sit on the Thron of his Kingdome. In which likewise she vseth one speciall phrase not to be omitted: namely, that it wil be no grief to him afterward to remember, that he did not preserue himself, or as *David* by & by after vseth the like, that his own hand did not saue him: a phrase, or a kind of speech that affordeth much good matter, to al those, that so litle rest on the prouidence of God, that in all such matters they euer chuse rather to be theyr owne Caruers. *David* also was so pacified therewith, that he prayesed God, & thanked hir that had mollified his minde in that matter: and now altogether remitted vnto her, the rigour of that his intended purpose. That hee did not escape it with God, may partly appeare the next morning: but especially a few dayes after. The next morning it did partly appeare, for that he was stricken with so great a feare so soone as he vnderstood by his Wife, in what danger he was the night before, both he and all his to haue beene slaughtered: though yet at that present hee were passing merry.



merry. The feare of which danger the lesse that now hee was able to beare, the more may it bee a good document to vs, that whereas there is an hard heart voide of compassion towards those that neede, or but so vnthankfull towards those that haue deserued well, there is no little sound comfort towards God, that it is lesse maruell if such things do strike them with so speciall a feare. Those few daies after were but ten, at which time the Lord so stroke him, that then he died: a smaller time to enioy *Ibid. 38.* those things, whereof he was so loath to part with any portion to *Dauid*, than he was aware of; but yet a meete pattern of that skantling of time that God in his iustice now and then apportioneth to those that are so vnseasonably so very straight laced. Concerning his wedlocke, whereas heere in this place we haue mention of diuers Wiues of his at once, we are first to consider of them all generally: then of the Story of euerie one more specially. Of them all generally no more but this, that *Dauid* was not so well aduised of the institution or ordinance of Wedlocke, neither yet of his duty therein, but that fowly he steined himselfe with that one point of corruption of those daies: so dangerous is any kind of corruption (whereunto we incline by course of nature) when once it hath taken roote in many. More specially the Story goeth, first of such as he enioyed: then, of one that was taken from him. Those that he enioyed, were two: this *Abigaell* that now wee speake of; and *Abinoam*. As touching *Abigaill*, we haue something to note on *Dauids* part: and something on hers. On *Dauids* part, that hauing seene her person before, and hauing had experience of her wisedome then, hee reioyceth now that his hand was not against her husband, and withall doth take her to be his wife: on her part, that though she were very wise, and did much abase her selfe vnto him, yet she yeelded to bee a wife vnto him, whom belike she knew to haue another before. Of *Abinoam* we haue no more in effect, but that *Abigail* and shee together were Wiues vnto *Dauid*. She that was taken from him was *Micol* the Daughter of *Saul*, whom *Saul*, in this his displeasure against *Dauid*, tooke away from him, and bestowed on another, one *Phaltiy*. In which case, though *Saul* be not of that reckoning with vs (especially after the good Spirit of God was taken from him, and an ill spirit sent to vex him) that any will thinke his example warrantable: yet it may be that some may conceiue so of *Dauids*, that as when his Wife was giuen to another, he tooke a supplie, so might they thinke it lawfull for them to do; which notwithstanding they can neuer find to be of any vndoubted warrant vnto them. The latter of them was in the Wildernesse of *Ziph*, where againe he was so ouertaken, that againe hee iustifieth *Dauid*, and condemneth himselfe to haue done maruelous ill: protesting withall, that thenceforward he would neuer doe so againe. So that in this also we are to see, first how hee pursued vpon him in hostile manner: then how he came to a better mind after. That now he pursued him againe in hostile manner, we haue first set downe, who set him on: then, in what sort he did it. Those that set him on were the *Ziphims* his old friendes, of the same Tribe as I said, but false vnto him, once before, and now againe: these came vnto *Saul*, and let him vnderstand where *Dauid* was. Whereupon *Saul*, notwithstanding that hee seemed to haue reconciled himselfe to *Dauid* before: yet now hoping to haue the aduantage against him, hee maketh towards him apace with his three thousand choyce men, to see if yet he may surprise him. Hee came to a better mind notwithstanding when he saw that againe he was at vnwares fallen into the hands of *Dauid*: *Ibid. 42-44.* and that he neuertheless againe had spared him. He fell into his handes againe in his owne Camp, himselfe and his company being so fast a sleepe, that *Dauid*, and one other with him came in among them, euen to the place where the King himselfe lay: and though they might easily haue slaine him, and the other would haue done it, yet *Dauid* would in no wise suffer it, but onely tooke such tokens with them as might sufficiently witnesse they had beene there, and then, both reprobued his chiefe Captaine for keeping his watch so ill as he did, and acquainted the King himselfe with the danger hee had beene in, himselfe crauing no better at the hands of God, than heerein *Saul* had found at his. *Saul* therefore perceiuing this to be so indeede, againe acknowledged his owne bad dealing against him, and that *Dauid* should vndoubtedly prosper, and so departed. *Ibid. 39, 40.* *Ibid. 41, 42.* *Ibid. 43.* *Ibid. 44.* *I. Sam. 26: 1.* *Ibid. 2, 3.* *Ibid. 4-16, 17, 18-20, 22-24.* *Ibid. 17, 21, 25.*



6 But now the time being come that *David* left the land againe, & neuer returned so long as *Saul* liued, we are first to see, by what occasion he left the land now: and then, what was his story vntill the time hee returned againe. The occasion of his departing now, was his owne doubtfulnesse, that some time or other he should fall into the hands of *Saul*; and therefore that it was best for him to depart: as indeede in all reason it was, seeing he was better disposed than to take the aduantage of him when it was in his hands to do it; & it seemeth, by that which after followed, that God had another purpose therein also. So he departeth, he & his 600. men with him: and they went vnto *Achis* k. of *Gath*, one of the Princes of the *Philistims*. As touching his Story vntill the time hee returned againe, because his returne was not, till (after the death of *Saul*) he did returne vnto the kingdome, at which time the maine Story must go on him as King, whereas yet it goeth onely on *Saule*, and so must do vntill his death; we are now to consider, but of so much of the Storie of *David*, as commeth within the life of *Saule*, being all that time among the *Philistims*, and vnder *Achis* aforesaid, first, for a while, he and his company being in the selfe-same Citty where the King himselfe resided; but shortly after, in another which the King bestowed vpon him. While he was in the Citty where the King himselfe resided, we haue little other story of him, but only in what sort they were there: and how he obtained another place for him and his company, so to auoid the immoderate pestering of the Citty where the King himselfe remained. They were there, euery man himselfe and his family; and so, *David* himselfe, he and his two wiues with him. In the obtaining of that other place for him and his, first we haue his motion for that matter: then, how the same was graunted vnto him. His motion was, that so he and his might be lesse troublesome to the King in that principall Citty of his: but by that which followeth it is not vnlikely, but that it was some part of his meaning to haue some farther liberty also, than so neere to the King, he might safely vse. That which he obtained thereby, was *Ziklag*, a Citty in the heart of the Tribe of *Simeon*, *Gath* being in the vttermost corner from it of the Tribe of *Dan*, and so indeede, so farre distant from it, that by the distance it shoulde rather seeme to belong to some other Citties of the *Philistims* that were much neerer, than vnto it. When he had this bestowed vpon him, then haue we likewise more story of him: and first one thing that belongeth to the whole time of his being among the *Philistims*; then, diuers others appertaining to the time of his being at *Ziklag*. That which belongeth to the whole time of his being among the *Philistims*, is no more but onely the account of the time of his being there, which was foure months, and certaine dayes: the consideration whereof is noted to be (among others) a good helpe to vnderstand, how those two yeares of the raigne of *Saul* are to be taken, that are spoken of before. Those others that appertaine to the time of his being at *Ziklag*, are of such nature, that it seemeth to mee, C that first God left him much to himselfe: but afterward, that hee would haue the gouernment of him. He seemeth to be left much to himselfe, for that he yeilded himselfe so seruiceable to *Achis* as he did, first in seeming or making a show, that he went against the *Israelites*: then in yeelding to do it indeed. He seemed to do it, in going against those other peoples thereby, spoyling and destroying them so as he did to bring in the booty to *Achis*: and to the end that *Achis* might bee so perswaded of him, both he left none (so neere as he could) to tell Tales of him, a very odious thing in it selfe; and himselfe being demaunded by the king whence he had gotten all that spoile, he brought the King in minde, it was from the *Israelites*, and so abused his credit also with him. He did yeeld to do it indeed, when he was content to go with the *Philistims* to the battell against the *Israelites*, and assured the King that he would do his best endeouour against them. Both which doo shew, what the best of al are, when God doth leaue vs vnto our selues. It seemeth likewise, that God would now haue the gouernment of him, in all the rest: first, to keepe him from a foule reproachfull sinne, whereunto himselfe had yeilded; and then to giue him (as it seemeth) chastisement also, for that he was so ready vnto it. That foule and reproachfull sinne, whereunto *David* had yeilded, but that God kept



kept him from it was (as wee heard) to ioyne with the Enemy against his owne Countrey and Soueraigne Lorde: and, that the other Princes of the *Philistines* refused to haue him in their company, when *Abu* made that reckoning of him, that was a speciall fauour of GOD towards him, that would not suffer him to be stained. The chastisement that it seemeth God would giue him for that his readinesse, was not such, but that hee mingled fauour withall: and so are we more specially to marke, wherein it may seeme, that hee was chasticed: and, wherein againe there was fauour vsed. Chasticed hee seemeth to bee, first, in the Hoast: then, in *Ziklag*. In the Hoast, for that hee was scot away in dishonour: as, likely to be false vnto them, though neuer so much hee pretended other-wise then. In *Ziklag*, his owne Citty nowe, that it was spoyled and burnt; and all taken quite away (theyr Wiues, Children, Goods and all) at the selfe-same time when hee was gone thence, to haue gone against his Countrey and Prince: and that his company were so grieued thereat, that they were of purpose to stone him for it. That fauour was mingled with this chastisement, dooth plainly enough appeare; first, D in the Hoast: then, heere at home also. In the Hoast, that seeing *Israell* was then to be put to the worke, and both the King and his Sonnes were to bee slaine (among whom his deare friend *Jonathan* was one) hee should not bee that day in the fildes against them. Heere at home, first, that GOD gaue him an heart, in that his distresse to seeke vnto him: then, that he gaue him so speciall comfort, as then hee did. In that hee gaue him an heart to seeke vnto him, as then hee did by *Abiathar* the Priest, it was a great fauour in it selfe, and a token of more ensuing. The comfort that then hee gaue him besides, was first but in hope onely, by the assurance that then was giuen him: but shortly after, in the fruition of the thing it selfe. The comfort that was giuen him in hope, was, that by the Lord hee was allowed to follow on them, that had doone him this displeasure: and was assured withall, that he should ouer-take them, and recouer all againe. In that that *Dauid* was to come to the fruition of the thing it selfe, there be other things concurring withall: so that first wee are to consider of the thing it selfe, or that which respecteth the substance of it; and then to come to those other things that concur there-with. The thing it selfe, or that which respecteth the substance of it, is, that whereas the *Amalekites*, in that absence of *Dauid*, had inuaded and burnt the Citty, and had taken away all with them: he soone recouerred all againe, so that nothing at all was wanting to any of them. Of those other things that concur there-with, one of them is of the selfe-same time with the main businesse it selfe: but the others varry. That which is of the selfe-same time with the maine businesse it selfe, is, that whereas the *Amalekites* had spoyled many other places besides *Ziklag*, and had gotten a great booty together, *Dauid* now did not only recouer all his owne and his mens, but withall, whatsoever they had gotten from all other places besides, and brought it away with them (together with their owne) vnder the name of *Dauids* prey. Of those that varry, one goeth before: others follow. That which goeth before, is, that although *Dauid* had a sayre promise of God for the matter, yet was he so far from neglecting the ordinary meanes that might lead or help thereunto, that finding by the way a young man that was but seruant to one of the *Amalekites*, whom his Maister left sick behind, now almost affamished also, and hoping to learne something by him, hee did so well vse him, that by his meanes he was readily brought vnto them. Those which follow are two: one, as touching certain of *Dauids* company, that by occasion tarried behind; the other, the opportunity of *Dauids* booty. Those of his company that by occasion tarried behind, were a third part of the whole: and they staid because they were so weary, that they were not able to go any farther; and so by that occasion, the residue left there at such things as they might spare, and those to keep the til they returned. Concerning whom when certain ill-minded-men of those four hundred who went thorough with *Dauid*, would haue denied those two hundred, that for wearines tarried behind, to haue any part of the prey, but onely euery of them his owne: he thereupon took order, both for that present, & for the time to come, that such as did abide by the stuffe, should haue as good part of the prey, as those that went downe to the battle. The Ministry in-



deede is not so meet, either for the Bench or for the field, the greatest employments that civilly we haue of the higher sort: but is altogether to as good vse, as the tarying of these behind to keep the staffe, in any State whatsoever; and that is so cleere, that in no wise it can be denied. But where haue we that equity of *Dauid*, that alloweth them altogether as good part for their labour, as any of the other whatsoever? In the opportunity of *Dauid*'s booty we are to note, not onely how fitly it came; but how fitly also it was employed: yet both these, vnwitting to him. For now was he soone to come to the kingdom, and whereas he had diuers secret friends before, who some way or other were helping vnto him in his aduersity, and while he wandred among them within the land, & should need them now also when he was to come to the Crowne, both God brought it in fitly against that time, and withall gaue him an hart so to imploy it, as in likelihood might make very well to that purpose. For hee forthwith sent presents thereof in very kind and thankfull manner, among those that were his friends, at least to thirteene seuerall places by name, and to diuers others besides. Now whether the case were such, or not, that restitution to the former owners had beene more honourable to *Dauid*, and more agreeable to the rule of equity, I cannot determine: but in my mind, whereas the Text doth plainly say, that the prey was taken out of the Land of the *Philistims*, and out of the Land of *Iudah*, what by his new duty that he ought to the *Philistims* now, for his entertainment among them, and what by his old duty that hee ought to his Countrey people the Inhabitantes of *Iudah*, for his byrth and bringing vp there, it may seeme, it had been more honorable to haue possessed those of their own again so far as he could, for his part at least; especially when as yet he did not know, that otherwise he had so special vse of it as soone after he had. But whether it had bin more honourable or not, we finde no such thing here to be done: and this haue I noted, that whereas five of those places that heere are named, doe indeede appertaine to *Iudah* (and those submitted themselues soone vnto *Dauid*, so soone as euer he began his Kingdome (and three of them are neither of them both, at least vncertaine; sixe of them belong to *Israel*, and so had they the most; but yet did they all refuse him and set vp another. So that although hee had a thankfull remembrance of many of them, yet was it lost to this purpose, and to that end had no blessing at all of God vppon it: some peece of coniecture, such as it is, that their partes were not so well to such purpose bestowed on them, as they might haue bin restored to those, from whom they were but a little before so vniustly taken.

Ex textu, Adrie  
Tremel et Iudith

2. Sam. 2: 4.  
Ibid. 8, 9.

1. Sam. 27: 4.

Ibid. 28: 4, 5.

Ibid. 4.

7 Hitherto of the life of *Saul*: now come we to the Story of his death; yet not to begin at that very instant, but some conuenient space before. Which I thinke we best may take, from the time that *Dauid* now this last time had left the land, and made his aboad among the *Philistims*: after which time we haue in effect no Story of him, but that still he drew neerer and neerer, ineuitably vnto his death. Which compasse if we take, therein it shall be good to note, how the iudgementes of God began to light on him: and how they proceeded euen to the end. They began to light on him, as it hath been often in many: that when men haue gone so farre as they can in sinning, then doth God begin to punish. For so was it with *Saul*. He had persecuted *Dauid*, a long time, with all the skill and force that hee had: but hearing now, that hee was in *Gath* among the *Philistims*, he left of seeking, and so did follow no more vpon him. Hee hauing done, and yet not otherwise (wofull man that hee is) but because he can goe no farther, now God beginneth to let goe his hand, and to cut him downe by the roote. They proceeded against him euen to the end, in that he was so deeply distressed in the meane season: and soone after came to a pittifull ende. Deepely distressed he was, first by the Enemy: but then specially, for that, when hee sought it, he could obtaine no help of God. The distresse that he was in by the Enemy, was no more yet but feare, and an hartly astonishment that now they so brake in vppon him with so great forces as then they had, and euen into the heart of the Countrey. For they came first to *Shunem*, in the South-side of the Tribe of *Issachar*. And yet was not *Saul* so fearefull of them, but that hee and his forces came



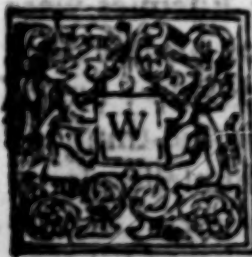
to the Mountaines of *Galboa*, ouer against them, and there lay to stop their passage:  
**B** and when the Army of the *Philistines* retyred to *Aphek*, a little backward (by what *ibid. 19:1.* occasion, or to what purpose, I finde not noted) hee also drewe neerer vnto them, and camped neere the Fountaine of *Izreel*, as neere vnto them as conueniently hee might. But then, at their first entrance, asking counsell of the Lorde, and hee no *ibid. 28:6.* way giuing him aunswere, that went so neere vnto him, that thereupon he turned to such bad members as God had willed to bee destroyed, and himselfe had endeou- *ibid. 28:17-14.* red before to abolish out of the Land: and so hee did not then more earnestly seeke vnto the Lord, and depend vpon him till it should please him to haue mercy on him; but turned to such as dealt by ill meanes, Witches, Sorcerers, and such like, such as himselfe knew to be abhorred, and had a little before condemned. Howbeit con- sidering what hauock he had made, on so small occasion, of the Lords Priests before; hee was but iustly requited, that the Lord would not aunswere him now: and it may be a faire Lesson to many of vs (all Christendome ouer) that if wee so proceede to destroy the Ministry, as of long wee haue done, by with-drawing their needefull maintenance from them, wee also may haue the selfesame iudgement laid vpon vs. His pittifull ende, for the most part, wee haue described heere: but part of it in ano- ther place ensing. So farre as it is described heere, the Issue of this conflict did not onely fall on the persons of those that had the woorse: but on many of theyr Cittyes besides. As touching that which befell theyr persons, whereas when these battels ioyned, hee and his were slaine in the fielde, seeing the Enemies were not content with his death, but wreaked theyr anger further on some of their dead bodyes besides, wee also are not onely to consider of his fall in the Fielde: but of that which befell him afterward also. In that his fall in the fielde, some-thing we finde common to himselfe and others: and some-thing proper to himselfe alone. Common to himselfe and others it was, that the *Israelites* had the worse, *Saule*, *ibid. 31:1-3.* his three Sonnes, and all his Familie (to speake off) and many of the people were slaine: and, as it seemeth by the order of the Text (speaking of the flight of all, be- fore that it speaketh of the fall of any) and by the circumstance of the place (be- cause their fall was in Mount *Gilboa*, from which they were before descended) they were all slaine, not in the face of the Enemye, but first turned to flight. Proper vnto *Saule* it was, that beeing wounded, hee would haue had his Armour-Bear- *ibid. 4-6.* er to haue slaine him out-right, which when hee refused, hee did endeauour him- *1. Sam. 1:6-10.* selfe to doe it, and when that fayled likewise then (as the party himselfe confessed) hee desired another (who by occasion came by) to dispatch him out-right, so to rid him out of his paine: and that his Armour-Bearer, seeing his Lord and Mayster so to dye, made away himselfe likewise, so to dye with him. In that which after befell him, when the Enemy had wreaked his mallice vpon him, it pleased GOD so to touch the hearts of some, that they had some speciall regard vnto him. The *ibid. 8-10.* Enemy to wreak his mallice vpon him (when the next day, going to spoyle those that were slaine, they found the bodyes of *Saule* and his Sonnes among the rest) both stript of his Armour, and cut off his head, and sent them home in token of *1. Chr. 10:10.* the victory, and gaue commaundement withall that it should bee published in the Temples of their Gods, and to the people: but their bodies they did hang in despight on the wals of *Bethsan* (hauing belike pursued them so farre the day before) a Cittie of that halfe of the Tribe of *Manasses* that lay on the West side of *Iordan*, in the *chr. Adricom:* North-east corner of it, at the South end of the Lake of *Genasereth*. Those that were touched with some speciall regard vnto him, were the Inhabitants of *Iabesh- 1. Sam. 31: Gilead*, situate neere to that Lake also, but on the East-side of it, and higher *11-13.* into the Land from it: who before hauing beene deliuered from the tyrannie of *Nabash* King of the *Ammonites* (as before was declared) by the helpe of King *Saule*, at his first enteraunce into his Kingdome, remembering it nowe, went by night (a number of the most valiaunt of them) tooke downe theyr bo- dyes, had them away, and so bestowed such Funerall solemnity on them, as the man- ner then was among them. A good example of thankfull remembrance. As tou- ching that which fell to many of their Citties, it is likewise set down, that many of the



**Ibid. 7.** people of *Israel* in the Valleyes neere vnto *Gilbon*, and on the other side of *Jordan*, when they heard of this ouerthrowe, left their Cities and fled: and that the *Philistines* came, and dwelt in them: That part of his pittifull end, which is set downe in another place ensuing, and not alleaged in the Story heere, is, whereuppon it was, that the Lord was thus farre offended with him: and there, besides that former disobedience of his, for which it was denounced vnto him, that hee was reiected, it is added withall, that (partly) it was or that he asked counsell of a familiar Spirite, and asked not of the Lord: whereas it is certaine, hee first sought vnto the Lorde, and did not seeke to the other, till he found that the Lord would giue him no aunswere. **1. Chro. 10: 13, 14.** Out of which (laying one place vnto the other) wee are belike to gather, that although we seeke to the Lord first, yet is it not reckoned for seeking to him, vnlesse still we depend vpon him euen to the end; and neuer seeke to any other.

**1. Sam. 28: 6, 7.**

### CHAP. 13.



**W**HEN they began to diuide themselves, neuerthelesse it pleased God A otherwise in those dayes so to blesse them, that in that age was the Church or people of God farther enriched with godly knowledge, than they were before: and so are we first to see the Stories of those that to this time appertaine; then, what farther knowledge in their age redounded vnto the Church or people of GOD. As touching their Story, the diuision that wee speake of, was first in the dayes of him that next succeeded; though soone after made vp againe: but then, not long after that, many of them est-soones doing it; and neuer after returning againe. He that next succeeded was *David*, for the most part of whose time: & for all the time of him that next did follow, they continued one people: but then diuided themselves for euer. The diuision likewise that in his time they beganne to make, was but in the first part of his raigne: and so are we to see, first what this diuision was; then, how they were againe ynitd. To finde out what this diuision was, seeing it was in his time, wee are first to see, how himselfe did come to the Kingdome: then, how it was, that certaine of them did diuide themselves from the rest. Vnto his coming to the Kingdome, it dooth appertaine, first to consider in what sort hee vnderstood that it was fallen vnto him: then, how hee addressed himselfe to enter into the possession of it. Hee vnderstood that it was fallen vnto him, by one that was fled out of the battle, who himselfe (by his owne confession) had helpt to dispatch *Saule* (but at his owne request) and brought the Crowne that was on his head away for a token, together with some other Ornamentes besides, as now by right appertaining to *David*. Hee did so addressse himselfe to enter into the possession of it, that his doing therein did argue great moderation in him: first in some things he did before; then when he set in hand with that thing it selfe. Those that hee did before were of two sortes: some of them appertaining to the present case as then it stood; one other, a prouision for the time ensuing. Appertaining to the present case as then it stood, were two: one, his lamentation for the losse afore-sayde: the other, the execution of the Messenger. As touching his lamentation, first, it is set downe but breesely: but then, more at large. Breesely it is sayde, that hee and his men rent their cloathes, and mourned, wept, and fasted till euen, for the King and his Sonne, and for the people that so were lost. More at large wee haue afterward set downe the forme and manner of that his lamentation, composed as (it seemeth) by *David* himselfe on that occasion. In the execution of the Messenger he gaue a good Testimony that he was innocent of the death of *Saul*, though a Mortall Enemy to him; and it behooued him as the case stood then, that the people should be so perswaded of

**1. Sa. 1: 1-10.**

**Ibid. 11, 12.**

**Ibi. 17, 19-26.**

**Ibid. 13-16.**



of him: but as yet he was not established in the Kingdome (for it is after, that he inquired of the Lord, whether now he should take the Kingdome or not;) and it may wel be, that the party had no murderous intent, but only yeelded to rid him out of his paine; & that at his owne request, it may be also with an heavier hart to do it, than the other did desire it. That which was but a prouision for the time ensuing, is that same that heere is mentioned of him, of teaching others how to handle their Bow aright: and it may be, as warned by the Issue of that last battle, for that *Saul* by that kinde of weapon was so much distressed. When he set in hand with the thing it selfe, he would not bee his owne Caruer therein, but first enquired of the Lord twice: and then did as he was directed. He asked of the Lord first, whether now he should go into *Israel* (there to enter into the Kingdome:) and then, when it was graunted vnto him, whether it was that first he should goe. Whereunto when he was answered, that now he might go, and that he should go to *Hebron*, thither he went, he & al his company with him, themselves and their Households: himselfe and his Family dwelling in *Hebron* it selfe; and the rest of his company in the Citties thereto appertaining. And according as he then yeelded himselfe to doe as God should direct him, so found hee the Issue aunswerable vnto it: his owne Tribe (that is, the Tribe of *Judah*) readily coming in, and anointing him to be their King; but as yet none other, but only that one Tribe coming in and yeelding their alleageance vnto him. Howe it was that certaine of them diuided themselves, wee are to know, that it was but for a time; and that then they grew together one people again: and so we are first to consider of that time; then, of their vniting againe. Considering but of that time, it seemeth that *David* perceiued such a thing towards, and that he did seeke to prazuent it: but yet that his endeour sorted to no effect therein. It seemeth that he did see such a thing towards, & that he did seeke to prazuent it, in that by occasion hearing how the Inhabitants of *Iabesh-Gilead* had so well remembered their duty to *Saul*, he sent vnto them to thank them for it, and to let them vnderstand it should bee remembered: and by that occasion, he giueth them to vnderstand withall, that the house of *Judah* had made him K. ouer them, and thence seemeth to raise some comfort vnto them, though their former Master, the late King, was now gone. Whether he had any such meaning therein or not, we cannot tell; knowing notwithstanding that in such case our common infirmity is ready enough to yeelde such fruits: but whether he did meane it or not, sure we are, it did him no good; & God doth often withhold such earthly helps from those that are his, to teach them, euer, and in all thinges, so depend vpon him. The better to see, how that his endeour (if so it were) sorted it selfe to no effect, wee need but to mark the diuision it selfe: concerning which we haue something said only of that part of the people, who diuided themselves from the rest; and somewhat againe that concerneth them both. Of that part of the people that diuided it selfe from the rest, it is saide, that *Abner*, the Generall or chiefe Captaine of *Saul* did set vp *Ishbafeth* one of *Saul*'s Sonne, to be King ouer all the rest of the people: and that he reigned ouer those, seauen yeares and sixe months. Which fact of his now (which it may be, was no more, but to keep his owne place still, which hee was not so like to doe vnder another) may well be a great part of the occasion of that long and perperuall diuision that afterward followed, in that he thus opened this gap first: and then God knoweth, for what dissention, disorder, wrath, and bloud (which afterward by that occasion fell out among them) he may be made answerable for it, in the iudgements of God. That which concerneth them both, is first but one particular: then, a relation of them both generally. The particular is, that *Abner* coming with the forces of *Ishbafeth* to the poole of *Gibeon*, & there meeting certain of the forces of *David* also vnder the hand of *Joab*, glorying belike in his greater forces, vrged *Joab* to let some of his company to come and buckle with some of his, & to make prooue of their valour, and so to make some pastime to sit downe and behold the combate. Which when *Joab* accepted, it proceeded not only to the slaughter of the first combaters, but to become an exceeding sore battle betwixt all their forces, & that *Abner* the beginner of it and his men were so beaten, that himselfe was faine to intreat *Joab* to pursue them no farther: at which time, though neither party gained (and no maruell seeing they



Ibid. 3: 1.

81. bid.

3: 12. ma 2

3: 12. ma 2

3: 12. ma 2

3: 12. ma 2

Ibid. 7.

Ibid. 11.

Ibid. 8-10.

Ibid. 12.

Ibid. 13.

they would haue so needlesse a combat, and so bloody pastime) yet *Abner* lost three hundred and threescore of his company, for nineteene and one speciall man of the others. The relation that wee haue of both the peoples generally, is, that there was long warre betwixt *David* and the house of *Saul*: but that the house of *David* waxed stronger, and contrarywise, that the house of *Saul* did euer waxe weaker. In which Story of theirs, first standing so long out against the kingdome of *David*, and yet coming in in the end, we haue a good patterne how people in all ages yeelde vnto Christ, or to the Gospell, the Scepter of his kingdome among vs: Namely, that first such do come vnto him (with the Tribe of *Judah*, and readily they) as are touched inwardly with the selfe-same Spirit, and so of Kin to Christ himselfe: then, that others also do come in at length, but themselues weakned first, and by other experiments finding, that will they nill they, he is to preuaile. Comming to the time when they were vnited, and so became one people againe, wee are first to see, in what sort they now came in vnto *David* their lawfull King: then, what was the estate or manner of his gouernment ouer them all, after that so they were vnited together. In what sort all the rest now came in, is so much the rather to be marked, for that it carrieth needful instruction with it: and so are we first to consider of the Story; then, of the instruction that it yeeldeth vnto vs. In the Story we may see, that first it was somewhat attempted, but not so obtained: then, that it came in, immediately after, euen of it selfe. Attempted it was (besides that of *Dauids* before in his message to them of *Iabesh-Gilead*, wherein it seemeth, as before is noted, that he was not without some such meaning) both by *Abner*, and *David* together: but *Abner* making that offer vnto him; and *David* going no farther therein, but onely yeelding his acceptance of it, or at least giving no nay or refusall vnto it. In the offer that *Abner* made vnto *David* for that matter, because the occasion whereon he did it is also noted, we are first to note what occasion hee tooke vnto it: then, in what sort he wrought vpon it. The occasion that he tooke vnto it, was, that *Ishboseth*, his Lord and Maister (forso had he made him) found fault with him (whether truly or not, we haue not declared) for abusing of *Rizpah* his Fathers Concubine: and yet might he see, when he tooke it so ill as he did, that *Ishboseth* his Lord was affraid to say any more vnto him, or to vrge him any farther therein. So dangerous a thing it is to reprove great men of their finnes, or but vniustly to charge them with odious things, that euen Princes themselues may bring their own estate in the Kingdome into present perill thereby; and a iust iudgement it is of God besides, that such as vniustly step vp to Soueraigne place, by the power of such as are factious, should afterward also stand at their curtisie, whether they should continue still, or be remoued. How he wrought vpon this occasion we may better perceiue, if first we marke how he resolved at that present then how hee did performe it after. He tooke that his reproofe so ill, that presently he resolved, told *Ishboseth* to his face, and bound it with a greeuous Oath, that as God had appointed *David* to raigne (which hitherto notwithstanding he had neglected, but now can be content to make it a ground-woke for the execution of his owne grieffe and rancour against his Lord:) so would he now go about to performe, and not rest vntill hee had done it indeed. To performe it after, first he sent to *David* about it: and then went himselfe also. When he sent about it, we are not onely to consider what his message was: but also, in what sort it was entertained of *David*. His message was, that *David* of right was to haue the whole kingdome: and that he, if *David* would enter into couenant with him (belike to forgiue him that which was past, & thenceforward to esteeme of him as he should now shew himselfe towards him) would now doo his faithfull endeavour to turne the whole people vnto him, and had no doubt but soone to performe it. As this message was entertained of *David*, he did not onely respect the offer that now was made to him, but another matter besides. As touching the offer that now was made vnto him, he promisseth to do as *Abner* had moued. The other matter besides, is a matter of speciall note, as it may bee to diuers applied: and so are we to see, first what the matter it selfe is; then, howe it may be applied to others. In the matter it selfe we likewise haue deliuered vn-

to



to vs, first what it was that *David* required: then, howe it was yeelded vnto him. That which hee desired was to haue his Wife *Michal* againe: to which ende both hee gaue a speciall charge to *Abner*, not to come to him without her; and sent Messengers to *Ishbosheth* besides to send her vnto him. His demand was so readily yeelded vnto him, that *Ishbosheth* sent and tooke her away from the party to whom *Saul* had giuen her, in despite of *David* to whom hee had giuen her before: and when *Abner* came vnto *David*, he brought her with him. Wherein whatsoeuer it was that *David* respected, whether by taking againe the Daughter of *Saul* to be more gracious to all that party, or that being before married vnto her he would not now breake Wedlocke with her or both together: that *Ishbosheth* did so readily yeeld vnto it, though it may bee hee thought it no wisdome to keepe her, least *David* should make it an occasion against him; yet may it likewise be, that he had that regard to equity, that albeit *David* was his enemy, he would notwithstanding affoord him his right. That which others may doe well to apply to themselues, is, partly out of *Ishbosheth*: but most out of *David*. Of *Ishbosheth* they may doe well to learne, to haue none so mortall an enemy vnto them, no not in the case of a Kingdome, but that euer they affoord them that which is right. Of *David* a couple: one, as she was the Daughter of *Saul*; the other as she was married to him before. As she was *Sauls* Daughter, it was likely to make the party of *Saul* more to affect him: and then, though God had made him great promises, yet in him may wee see, that it is not good to neglect such good and lawfull meanes, if God doe at any time giue them vnto vs. As shee was his wife before, though another had had her since, yet *David* gaue not such place to his ieaousie, that therefore hee would now break of wedlocke with her: much lesse was of mind, that now he might haue no fellowship with her, but that therein he should sinne, because she was by another polluted. A needfull lesson too, both for such as are more iresull and reuenging in such case among vs: and for such as are so nicely conceited. When hee went himselfe about it, wee haue declared what course hee tooke: and to what effect it came in the end. The course that he tooke, was, that first he dealt with the *Israelites* at home: and then went to *David* himselfe. As touching the *Israelites* hee did not onely deale with them all generally, but with the Tribe of *Beniamin* more specially, because they by *Saul* and *Ishbosheth* were yet possessed of the Crowne, and so did most concerne them: and his dealing with them all was, to induce them to make *David* their King, wherein it seemeth he much prauailed. Comming then to *David*, hee found him likewise so ready in that case to receiue him to fauour, and to giue him and his such entertainment, as that the matter (it seemeth) was to both their likings quickly agreed vpon: inso much that *Abner* soone returned againe to goe and effect it, as they had agreed. The effect whereunto it came in the end was such, that it may make their agreement and purpose suspected; and yet notwithstanding there might bee other cause of it too: but whatsoeuer was the cause of it, it was grieuous to *David* that so it failed. So are we first to consider of that failing of it: then, of *David*s sorrow thereon. In that failing of it likewise, it shall be good to see, how farre it failed: and, what may seeme to be the occasion of it. It fayled so farre, that it was altogether broken or defeated cleane: *Abner* neuer reaching home to contriue it, whatsoever in particular it was. For being peaceably dismissed by *David*, and with speciall fauour, it seemeth *Isab*, new come home and hearing of it, told the King he had done very ill to send him away, sent for him againe, and (by the helpe of *Abisbay* his Brother) treacherously slew him. The occasion of it, so farre as is set downe vnto vs, was for that *Abner* had before slayne *Husael* another of his bretheren: but that was in the field in open hostility. And so it may bee, that *Abner* had some meaning now to deliuet the Kingdome to *David* by some ill dealing with *Ishbosheth* his Maister (neither was there any likelihood, that he could otherwise doe it) such as whereby God did not like to bring *David* vnto the Kingdome, and therefore would not prosper them in it. The sorrowe of *David* was such, that himselfe mourned for him, and made his seruants do so likewise, as for a Prince of speciall worth vnto him: and gaue so good testimony, that hee did it vnfeinedly indeed, that all the people were resolued, that



that he was no way guilty of it, but had an hearty detestation of it. How it came in immediately after (even by it selfe) being now to bee scene, the Story sheweth, that one speciall let was first remoued: then, the thing it selfe fully effected. The speciall let which was first remoued, was *Ishbosheth*, the sonne of *Saul*, yet reigning over them as King: but now already in great perplexity by the death of *Abner*, and shortly after treacherously murdered of his owne people. In that hee was in such perplexity by the death of *Abner*, it seemeth that now he had lesse heart to contend with *David* about the Kingdome: and yet seeing his vsurped estate to decay or to be declining, hee hadde not the Grace to surrender it vpp into the handes of *David* the right Heyre; and therefore was cleane taken away soone after. In that he was so treacherously murdered by some of his owne, wee are first to consider of the thinge it selfe: then of certaine Circumstances thereunto appertaining. In the thinge it selfe, somewhat of their so treacherous dealing: then how they were rewarded for it. In that they dealt so Treacherously with him, though on their parts it were exceeding great Villanie so to deale: yet on his part it was but the iust iudgment of God, to be so treacherously oppressed by those, whom before he did so iniuriously oppose against so great and sacred a right; being (as they were) not onely his people by vsurpation, but also two of his Captaines by his own speciall appointment. The reward they had for it, was nothing neere to their expectation; but yet notwithstanding such as was more due vnto them: iustly executed by death of him, for whose sake so treacherously they slew their owne Lord and Maister. The circumstances are two: one, of the time; another, of the person. That which is of the time, is of the Raigne of him that now for the time had beene in place, who is saide to haue raigned but two yeares, and yet that *David* was kept from that part of the Kingdome seauen yeares and six months. Whereof, although there be diuers other opinions, yet it seemeth most likely, that *Ishbosheth* was not at the first set vppe to raigne, but some reasonable time after; and that the rest of the people came not in immediatly after the slaughter of *Ishbosheth* neither. That *Ishbosheth* was set vp soone after that *David* began to sollicite (as it seemed) the Inhabitants of *Iabesh-Gilead* (as before we heard) to draw them vnto him, seemeth to bee very agreeable vnto the Text: but then it seemeth withall, that it was some good time after, that *David* came to *Hebron* first, and there by them was annointed King; as if *David* expected them some good time (or at least had no dealing with them) but afterward by that occasion sent vnto them. So likewise it may probably bee, that the residue of the people came not in to *David* immediatly after that *Ishbosheth* was taken away, but that then or shortly after, some of them began to be dropping vnto him, and so increased, till at length they came al, yet not but in some good processe of time. Both which coniectures seeme to be grouded in this, that *Ishbosheth* reigned but two yeares, and yet that *David* was not made King ouer them all, vntill that he after the death of *Saul* had raigned in *Hebron* seauen yeares and better. That other circumstance which is of the person, is, that *Mephibosheth* the sonne of *Jonathan*, was then also remaining, of the direct line of *Saul*, by whom they might feare to haue the bloud of *Ishbosheth* auenged: but because hee was but yong, and lame withall, therefore it may be they had lesse regard of him? yet (God be thanked for it) although they founde no such Iustice there, as their fact deserved, where it was most to be feared: yet neuertheless they got it, where (it is most likely) they thought it farthest from them, and conceived great hope of some speciall fauour besides. Howe the thinge it selfe was fully effected, that we may the better perceiue; wee are to note, whoe they were that now came in; and in what manner they did it. They that now came in, were all the residue, even al the Tribes of *Israell* generally: and though it bee more specially attributed vnto the Elders of them, and else-where but to a certaine number of euery Tribe; yet, seeing it is ascribed to them all too, and where but certaine Numbers are noted that came, there it is saide, that all the rest of *Israell* were of accord with them therein, therefore it may be put cleere out of question, that all of them in a manner came now in, and submitted themselves and theyr Allegiance vnto him. Vnto the manner of dooing it, it dooeth appertaine, whereuppon it was that they didde it, and

Ibid. 4: 1-8.

Ibid. 1.

Ibid. 9-12

Ibid. 4.

Ibid. 11-13.

1 Chr. 11: 1-3.

12: 23-40.

Ibid. 12: 38.



and how far themselves did yeeld vnto that good motion in them. That which moued them thereunto, was partly but beneath: but partly from aboue. Beneath it was, that they accounted themselves his own people, & nere vnto him: and that when *Sam* was their King, yet hee for the most was their Leader. It was from aboue, that (as now they acknowledge) the Lord himselfe had appointed him to haue the gouernment of them. Theirselues so yeelded to this good motion, that we may plainely note in them, both a speciall readinesse in that their duty: and some warinesse or wisdom ioynd therewith. Readinesse of duty, in that they came all with one accord, made prouision for three dayes to tarry and to make merry with him, and that there was a generall and common reioycing among them: warinesse withall, that they made a Couenant with him, and that before the Lord; whereby as it seemeth, they did not onely submit themselves vnto him, but required withall, that they might be gouerned in such sort as they ought to be, according to the Law of God. The instruction that this Story of their comming in yeeldeth vnto vs, is no more but that which experience in these daies doth teach vs: namely, that we may not looke, that all shall come in at once to the profession of the Gospell of Christe, neyther vnto sound obedience of the truth of it now; but that in time such as now are Enemies vnto it, may afterward be maruellous dutifull thereunto, and of a singular zeale besides, and so in patience to be expected.

**A** 2. What was the estate or manner of his gouernment ouer them all, after that so they were vnited together, beeing now to bee scene, whosoever marketh, it will soone appeare, that the first part of his raigne was very comfortable to all his people, altogether vnder the good fauour and blessing of God: but the latter part of it, very troublesome. The fore-part of it was so farre vnder the good fauour and blessing of God, that it was victorious against the Enemy abroad, and comfortable as wee saide to his owne people at home: whereof they had a tast now at this present; and more plentifull experience after. At this present, when now they were so generally gathered together to make him King ouer them all, they went from *Hebron*, where yet he was, vnto *Hiernusalem* (some-what more towards the heart of the Land) to cleere it of the *Iebusites* that yet dwelt therein, and to make it the seate of his kingdom. At which time albeit the *Iebusites* made such reckoning of the safety and strength of the peece or Fort that they kept, that they thought it impregnable both for *David* and all his company: yet they quickly got it; thence-forward held the possession of it, & being called *Zion* before, termed it now the Citty of *David*. But two particulars there are therein, which are more specially to bee considered: one, of the confidence of the *Iebusites*; the other, of the praferment of *Joab*. The confidence of the *Iebusites*, was so great in the strength of the place, that whereas *David* belike had vpbraided them before with their Idols, that they were but blinde and Lame Gods; now doe they confidently tell him, that he might neuer come there, til he had taken those away: as if they were sufficient to defend it against him. For so it seemeth the rather to bee taken, than as others doe of blind and lame men, as sufficient to keepe the Fort against those forces, seeing it is plainely sayde in the Text, that *David* in his heart did hate those Blind and Lame that there are spoken off, which is not so likely to be vnderstood of such impotent persons whom he was more likely to pity, than to hate, as of their Idoll Gods: and others there be that so doe take it. As touching the praferment of *Joab*, hee seemeth he was *David's* Captaine before, because hee was the Leader of *David's* forces, both in that combate with *Ishbosheth* partakers, which grew to a plaine battell ere they had done: and when having beene in some peece of seruice (for they brought a great prey with them) they returned with him, or vnder his gouernment rather, to *Hebron* againe, what time as *David* had newly dismissed *Abner* from him. But as yet it seemeth, it was but meere arbitrarie, albeit hee was neere of Kin to *David* being his Sisters Son; but now (from this time) he had it by a speciall graunt from the King vpon a peece of seruice that now he did; and so kept that place still so long as *David* liued. Whereas therefore *David* did some-thing complaine on him and his Brother before, that they were to

/ hard



Ibid. 24, 25. hard for him, and afterward found *Joab* specially too bold or maisterfull for him to  
 19: 5-7. deale withall, insomuch that on his death-bed he thought it needfull to give *Salomon*  
 1. King. 2: 5, 6. a speciall charge to put him to death (as also he did) for the cruell and Treacherous  
 slaughter of two speciall men deare vnto *David*: hence may both a warning bee ta-  
 ken, how readily a man may ouer-shoote himselfe by his word to his owne disaduan-  
 tage if he take not heede, as it seemeth that *David* now had, or else that he would not  
 haue borne with him so much as he did; and a good lesson withall, that so far as well  
 we may, we should euer performe that which we premise, though *David* (it seemeth)  
 dealt more remissly with *Joab* than he should, in sparing him so much as in those mur-  
 ders hee did. In that more plentifull experience thereof which after they had, by  
 course of the Story we find, that for a time he imployed himselfe as the present occa-  
 sion required, and himselfe thought good: but afterwards as his function or calling  
 was, and God appointed. He imployed himselfe as the present occasion required  
 and himselfe thought good, first against the enemy: then, about Religion. The e-  
 nemy at that time was the *Philistims*: who twice came in against *David*; and were by  
 him twice ouerthrowne. But the effect of this ouerthrow did not rest or die onely  
 with them: but did reach to others also. So that first we are to consider of it, as it  
 did but rest with them: and then as it did reach vnto others. As it did but rest with  
 them, yet as they made two inuasions, and so were twice ouerthrowne: so are wee,  
 seuerally to consider of either of them. In the former of them, wee haue not onely  
 that Story it selfe: but also another besides, that seemeth to belong thereunto. The  
 Story it selfe is, first of the *Philistims* comming in: then, of their ouerthrow there. That  
 which is of their comming in, is first of the occasion of it: then how they tooke the  
 occasion offered. The occasion of it was, for that they heard that *David* was now  
 2. Sam. 5: 17. annoynted King of all *Israell*: not much regarding them all belike, so long as they  
 1. Chro. 14: 8. stood diuided; nor *Dauids* valour neither, so long as hee was but a petit King, ouer  
 the Tribe of *Iudab* onely. But now that the whole people of *Israell* grew together  
 in one, and that vnder the gouernment of *David*, they might well conceiue, that they  
 had neede to see vnto it, if they could finde that they were able, yet to crop them at  
 their pleasure. And so the enemies of the Gospell, though they seeme for a time not  
 to regard the forces that are for it, so long as they are diuided or weake: yet if at a-  
 ny time they grow vnited, and so to be stronger, then haue they a mind if ability faile  
 not, to fall a cropping, and to take them short betime. The better to take to their  
 best aduantage, the occasion offered, all the *Philistims* came downe together: being  
 otherwise fise Princes of them, and fise seuerall Segnories; but now vniting them-  
 selues all together, against those two Kingdomes of the people of God, newly vni-  
 ted. They came also with such confidence, that both they would seeke out *David*  
 Ibid. (whom neuerthelesse they found soone enough to their purpose) & did spread them-  
 2. Sam. 5: 18. selues all ouer a valley there. As touching their ouerthrow, it seemeth that first *Da-*  
 1. Chr. 14: 9. uid had a care of the safety of his owne person: but then, it is plaine, that he bent him-  
 selfe against them, and preuailed. Hee seemed to haue a care of his owne person,  
 2. Sam. 5: 17. in that so soone as he heard of their comming in, he went into a Fort or hould. He  
 1. Chr. 11: 15. bent himselfe notwithstanding against them, first by his seeking vnto God: then, by  
 2. Sam. 5: 19. dealing with the enemy himselfe. His seeking to God was, whether he should goe  
 1. Chr. 14: 10. and giue them battell: and whether God would so deliuer them into his handes.  
 Whereunto hauing answer that hee should go, and that God would certainly deli-  
 Ibid. 20, 21. uer them into his handes, he accordingly went and preuailed against them, so plaine-  
 21, 22. ly and so thoroughly withall, that he thought it conuenient to leaue the place a name  
 correspondent to the glory of him that so brake his enemies there: and whereas they  
 had brought their Gods or Images with them, and left them there, those also hee  
 burnt in the fire. In that other Story besides that seemeth to belong vnto this, wee  
 are first to consider of the Story it selfe: then how it seemeth to bee as a member ap-  
 1. Chro. 11: pertaining to this. The Story it selfe is, that *David* thirsting and wishing for a lit-  
 19-19. tle water of the Well at *Bethlehem*, three of his company thereupon went thither, not-  
 withstanding the *Philistims* then lay there, & venturing their liues, as it were a thou-  
 sand to one, brought him water from thence: which notwithstanding he could not  
 find



find in his hart to drink when he had it, because it was gotten with so great hazard of their lives that did fetch it. A speciall good warning to many of vs, that make no conscience to feed and cloath our selues with that, which we haue not but by the bloud of others. That this story appertaineth vnto the other, & is as it were a member of it may sufficiently appear by the description of the place & time, where & when it was done: *David* being in the fort of *Adullam* (the same place whereunto he went first for his safety) and the *Philistines* camping the selfesame time at *Betlehem* also. In the latter of them we haue no speciall matter to speake of, but that *David* asking counsell againe of the Lord, was more specially instructed, in what sort hee was to set on them now: and so againe gaue them a great ouerthrow. As the effect of these ouerthrowes did not rest onely with them, but reached to others, it is plainly set downe, that heereupon the same of *David*, did spread forth it selfe to all the Countries thereabout, and that the Lorde did strike the feare of him into the hearts of all those peoples. When hee employed himselfe about Religion, it was for the aduancement of it: wherein notwithstanding as there was something which he was allowed to do; so was there something againe, which was plainly forbidden vnto him. That also which he was allowed to do, was not (by a default therein) at the first receiued: but (the default being once amended) after it was. That which he was allowed to do, though it were not at the first receiued, was the bringing of the Arke vnto *Ierusalem*: and so haue we therein to consider, first howe it was attempted and defeated; then, how it was againe attempted and performed. When it was first attempted, but not performed, we are to consider in what sort it was attempted: and how it came to passe it was not performed. Vnto the manner of attempting of it, there be two principall points appertaining: one, what consultation was vsed before; the other, how they did set in hand with their businesse after. The consultation was such, as was likely enough to haue sped well, for that in one place we finde, that thirty thousand of the choise or chiefe of all *Israel*, were gathered together about it: in another, that *David*ooke counsell therein with his Captains and all the Gouvernors, to send for the rest of the people, & for the priests and the Leuites (for so is it interpreted by some of good reckoning, though others there be that go not so fully vnto it, and the Originall it selfe be not so verie plaine therein, to ioyne together in that peece of seruice: that they all liked well of it; & that so it was accordingly done. A likely assembly to haue had it among them, how in all points they ought to haue dealt in that peece of seruice. Neuerthelesse when they did set in hand with that businesse after, though they did it with great alacrity and ioy among themselues: yet otherwise they missed so farre, that al came to nothing in the end. They did it with great alacrity and ioy among themselues, for that generally they went so readily about it, and so furnished out the solemnitie with Instruments of Musicke of so many kinds, ioyning their own reioycing withall. In that neuerthelesse they missed so farre, that all came to nothing in the end, we are to see, what it was wherein they missed: and how the whole solemnity was interrupted thereby. That wherein they missed, was, by all the company, one: and, by one seuerall person another. That which was missed by all the company, was, that they laid the Arke in a new Cart or cariage, so to be conuayed home: whereas otherwise by the Law of God it ought to haue bin carried on mens shoulders. That which was missed by one seuerall person, was by *Uzza*, one of the Leuites that did attend it: and it was no more, but that he put vp his hand and stayed the Arke, when as by the vneuenesse of the way it walttered or iogged in the carriage; whereas none by the Law might touch it but onely the Priestes when they lapped it vp, and none of the Leuites, and *Uzza* was no more but a Leuite. A speciall good warning to vs, how rude the people of God in short time may growe to be, and not onely the meaner, but the better sort of them also, euen the Leuites and Priestes themselues. How it came to passe, that this their attempt was not performed, leadeth vs to the consideration of these two things: one, that God did shew himselfe to be offended with them; the other, that *David* did so take it, and so left off for that time. As God did shew himselfe offended with them, wee are to

Ibid. 15, 16.

2 Sa. 5: 23-25.

1. Chro. 14:

13-16.

1. Chr. 14: 17.

2. Sam. 6: 1.

1. Chr. 13: 1-9.

Vulg. edit.

Conrad. Pell.

Tremel. et Lam.

Bibl. Angl.

Fr. Vatab.

Ari. Montan.

3. Sam. 6: 2, 3.

1. Chr. 13: 6-8.

1. Sam. 6: 1.

1. Chro. 13: 7.

2. Sam. 6: 6.

1. Chr. 13: 9.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

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Ibid.

Ibid.

Ibid.

note



note both his mercy and severity too. His mercy appeareth, in that when all had offended generally, yet layeth he his hand, but onely on that one man that did offend more specially: his severity likewise, in that he spared not that one in his transgression, though therein he had no ill meaning with him, but onely did it to good purpose as he thought, and yet neuertheless was for it stricken downe with suddaine death. A sufficient testimony, how little defence we may looke to haue in any good intent or meaning of ours, in any such matters as wherein God hath plainly told vs what it is he would haue vs to do: and well, if we scape when he hath not told vs, vnlesse then also we be carefull to search and to learne it out if we can. In that *David* did so take it, and so left off for that time, he did not onely wisely on his owne behalfe, so to stay when he saw that God was offended, least he incurred some heauier displeasure: but withall he hath giuen a good example to others, not to run on in any rash or vnadvised attempts of theirs, if at any time they be so crossed therein, as that well they may doubt (and that may they do, when their businesse is not of any sufficient warrant) that God is against them therein. When this businesse was againe attempted, and performed, we are in like sort to mark, how it was now attempted by them: and how it was withall performed. Attempted it was in better manner now then before: & yet notwithstanding one good part of the action could not auoyd, but that needs it must be called in question. It was attempted in better manner now than before, because *David* did now first learne what was to be done, before he set in hand to doe it. For now in the meane season he had learned, that none but the *Leuites* were to carry the Arke of God. And when he did set in hand with it afresh, we read of some preparation for it before: then that they set in hand with the businesse it selfe. The preparation for it before, was the place that *David* prouided, and the Tent that he pitched for it. When hee set in hand with the businesse it selfe, first, we haue noted, what was the occasion of it: then in what manner he did it. The occasion of it was, that word was brought vnto *David*, that the Lord had blessed *Obed-Edom*, and all that he had, since the time that the Arke had bene with him: which notwithstanding was but three monethes in all. A comfortable token, if not an vndoubted assurance, that whosoever could rightly entertain the Gospell of Iesus Christ (the Arke of his testimony) in such sort as he ought, he also and his should be blessed therby. His manner of doing it, was according as now he had learned, and much more carefull than before: both of bringing it into Ierusalem; and in that which he did thereabout, when hee had it there. To bring it to Ierusalem, he gathered all Israell together againe: and by the way, both offered sacrifice, and vsed such tokens of speciall reioicing as before; especially *David* himselfe, euer now and then, leaping and dauncing forioy, euen into the Citty, and to that part of it where the Arke it selfe was to be placed. When he had it there, he did not onely for that present offer great Sacrifices, and distributed liberall portions to euery one of the people: but also for the time to come thence forward, he tooke very good order, to haue the Arke by the Priests and *Leuites* euer attended. That part of the action that could not auoyd but that needs it must be called in question, was, that speciall reioicing of *David*: but yet notwithstanding by himselfe defended. It was called in question, and very hardlie (euen scornfully) censured by *Michal* his wife, the daughter of *Saul*: who not conceiuing, how a rare and extraordinary zeale might make strange motions in a man, and yet of no base quality withall, could take it none otherwise, but that he in lightnesse and vanity of mind, did that, which pure zeale, it seemeth rather, had wrought forth in him, and had made him so far to forget, to sustaine or beare vp a Princelike Maiestie among his people. For such a thing we finde in Christ himselfe, when he draue out the buyers and sellers out of the Temple: his Disciples maruelling (as it seemeth) that therein he grew so very hot, till they remembered such a place of the *Psalmes*, as put them in mind, that an extraordinary and speciall zeale, might readily put a man out of the wonted tenor or course of his wayes. The defence that *David* vsed therein, was much confirmed by God himselfe: and so are we first to note, what was the defence that therein he vsed: then, how we may find it confirmed by God. The defence that therein he vsed, tendeth not only to iustifie that which he had don, because God

had



had giuen him great cause so to reioyce, and therein to abase himselfe much more than yet he had done, and so he would: but something also to touch her, in that her Father and all his House was reiected, and hee placed there in his steede. Confirmed it was by God, in that she was made barren for it. For though the Originall do import no more, but only that she was barren (sauiug that being remembered there, and immediatly vpon the other, it may seeme to be remembered as a punishment of it) at least, as it is by one (of speciall reckoning therein) interpreted: yet is it so interpreted by others generally, of speciall good reckoning also, as if that were the very cause, why she had that chastisement cast vpon her, as not meete to haue any Children, that could haue so base a conceit of that Seruant of God, in that his extraordinary ioy in God, and not lightly going without some profane or base account of the worship of God withall. Forbidden vnto him it was, that shortly after hee would haue built a Temple to God: a purpose (to see too) so good in it selfe, and so commendable generally withall men, that therein it shall be good more specially to consider, how likely it was, that his would haue beene accepted; and in what sort it was refused. Likely it was, that his purpose would haue beene accepted, first in it selfe: then as it had other faire and likely commendation besides. In it selfe, the purpose was likely to be well accepted, as a token that he was desirous that God should dwell among them: and whereas he had but a Tent before, while the people were in theyr trauaile, and the people had houses now, who likewise had but Tentes before, it was in reason seemely and meete, that hee also now had an house among them. Those other faire and likely commendations it had besides, were two: one, arising from *David* himselfe; the other, from the Prophet *Nathan*. That which arose from *David* himselfe, was, that he had a good mind in it, as appeareth by the words that hee vttered thereon: shewing thereby, that he had respect to the glory of God; and that in the way of thankfulness also, for that God had giuen him so conuenient a dwelling, and such as the Arke it selfe had not yet. That which arose from the Prophet *Nathan*, was, that he did like well of his purpose, and bad him do all that was in his hart, for that God was with him. It was not therefore simply refused as a thing euill in it selfe, but in such sort as that *David* counted, that the Lord dealt very graciously with him. First therefore of the refusall: then how well *David* himselfe did take it. The refusal of it was not grieuous it selfe: and mingled besides with special comfort. It was not grieuous it self either in the matter: or in the maner of deliery. In the matter it was not, for that God did not refuse it, on his part, but as neuer vsing any such before, and not so much as hauing at any time spoken of it; otherwise liking it well, that he had that purpose with him: on *Dauids*, for that he was a man of war, and had shed blood, Which refusal may teach vs also, that whatsoever God himselfe doth not require, that is no matter for any of his people, to trouble their heads about: & that, as such as haue shed blood, are not meete men to build an house vnto the Lord; so if they be but men of war, that businesse were meet first to be finished, before the other might well be dealt in. In the manner of deliery, it was not grieuous neither, because it was refused the next day, before that *David* had any time to set in hand with it, or much to settle himselfe vnto it: and because the message was sent him by the Prophet a man of sufficient credit vnto him. That speciall comfort where-with it was mingled besides, was the signification of so speciall fauours of God, which was then imparted vnto him: both for himselfe; and for his posterity. For himselfe, that as God had bin fauourable vnto him already, bringing him to the estate wherein he was, and hauing brought downe his enemies: so would he proceed in like fauours towards him still. For his posterity, both that a Son of his should builde him an house: and that if that line of his offended, he would but chastice them, and not reiect them as he had done with *Saul* before: a notable figure of Christ in both; as of neither wee haue the full accomplishment but onely in him. *David* therefore tooke this refusall (mingled with so comfortable signification of such fauours towards him and his) so very well, that he went in before the Lord, and both gaue hartty thanks for all those his fauours bestowed on him: and humbly besought him for the continuance of it.

Ibid. 13.

Ari. Montan.

Pulg. Con. 11.

Fran. Vatabl.

Pet. Martyr.

Tremel. 1. 10.

Bibl. Angl.

1594.

2. Sam. 7:1, 2.

1. Chr. 17:1.

2. Sam. 7:3.

1. Chr. 17:12.

2. Sa. 7:6, 7.

1. Chr. 17:15, 16.

2. Chr. 6:8.

2. Chr. 18:3.

2. Sam. 7:4, 5.

1. Chr. 17:3, 4.

2. Sa. 7:8-12.

1. Chr. 17:

7-10.

2. Sa. 7:12-17.

1. Chro. 17:

11-15.

2. Sa. 7:18-24.

1. Chro. 17:

16-12.

2. Sa. 7:25-29.

1. Chro. 17:

23-27.



3 How afterward hee imployed himselfe as his calling was and God appointed, A  
 that we may the better see, we are first to consider what his function and calling was,  
 and how it may appeare, that God appointed him thereunto: then, how himselfe was  
 employed therein. To finde what his function or calling was, wee neede goe no  
 farther, but onely to marke how it pleased God himselfe to put him in mind thereof,  
 when now he would needs haue builded a Temple to him: namely, that hee had al-  
 ready taken him to be King ouer his people *Israel*; and he would (by him) so order  
 the matter for the time ensuing, that wicked people should no more vex the *Israelites*  
 as before they had done, but that he would giue them rest from them, and beat down  
 all his Enemies. Where, if we marke, God hath laid forth what his imployments  
 must be, both towards his owne people, and towards the enemy: towards his owne B  
 people, to be their King and gouernor; and towards the enemy, euer to be working  
 vpon him, at home and abroad, vntill he be cleane subdued. Of which two, as the  
 former is alwaies needfull: so is the other as needfull also, before the building of any  
 Temple should be medled with. And so were these the things that he should imploy  
 himselfe in: and these were thus appointed vnto him by God himselfe. *David* hauing  
 his businesse in this sort set forth vnto him, did set in hand accordingly with it: first,  
 with his enemies; then, with his peaceable estate at home. Against his Enemies he so  
 prouailed, and the Lord did so prosper him therein, that hee subdued the *Philistines*,  
*Mouabites*, *Idumeans*, and *Syrians*: and extended the bounds of his dominions to the  
 Riuer *Euphrates*, as God before had promised so farre to enlarge them. Ais peace-  
 able estate is first set downe but very briefly: but some thinges thereof, a little after,  
 some-thing more largely. Briefely it is saide, that hee reigned ouer all *Israel*, and  
 did execute iudgement and Iustice, to all his people. Those things that are set downe  
 more largely, are two, and both of them works of thankfulness, vnto certaine friends  
 of his deceased: one, to *Jonathan* the Son of *Saul*, but a very faithfull friend to him;  
 the other, to *Nabash* the late K. of the *Ammonites*. To *Jonathan* he bare so thankfull  
 an hart, that he enquired for some of *Sauls* line, to whom he might shew some special  
 fauour for *Jonathan*s sake: and when by a speciall seruant of *Saul*, he had come to the  
 knowledge of *Miphibosheth* the son of *Jonathan*, he both restored him to the lands of  
*Saul*; and though he were but a lame man of both his feet, and so not so meete for a  
 Princes Table, yet he allowed him at his owne boord for all his life long. And Chri-  
 stian Princes haue found that friendship in Iesus Christ, and daily yet doe, that they  
 ought to haue a speciall regard vnto the Ministry he hath left behinde him; and not  
 to omit for some infirmity in them, at least to restore them to their ancient right, such  
 as their Prædecessors iustly enioyed before; and not to abhor their company neither.  
*Miphibosheth* also, though hee were but a Cripple, yet was he a better Ornament at  
*Dauids* Table, than many other more personable men were able to bee, considering  
 whereuppon it was that *David* had him there: and the matter is plaine enough in it  
 selfe, how it might be to that other applied. That which he did for *Nabash* his sake,  
 the late King of the *Ammonites*, was not so well taken, as it was meant by him, and C  
 so bred much businesse after: but such notwithstanding, as many of vs may fitly ap-  
 ply to our selues. So are wee first to consider of the Story it selfe: and then to see  
 how it may be to vs applyed. In the Story it selfe we are likewise to see, first, what it  
 was that *David* did: then, what businesse thereon ensued. That which *David* did, was,  
 that in friendship he would send Ambassadors to the new King *Hannun*, to comfort  
 him for the death of his Father. The businesse that ensued thereon, was, that they  
 dealt very badly with *David* againe: and that they were sharply punished for it.  
 Those that dealt so badly with him, were, first, the Princes of the *Ammonites*: then,  
*Hannun* the King himselfe. The Princes of the *Ammonites* put into the care of the  
 young King, that *David* did not maane that friendship that he pretended: but vnder  
 pretense of sending in the way of friendship, did but meane to spy out where the Ci-  
 ty was weakest, so to surprize it at some aduantage. The King vpon this their bad  
 suggestion, giuing credite vnto them, did put them to a shamefull and vile disgrace,  
 passing all humanity therein: cutting off halfe their Beards on the one side of them,  
 and

2. Sam. 7: 8.

10, 11.

1. Chr. 17: 9,

9, 10.

2. Sa. 8: 1-14.

1. Chro. 18:

1-13.

2. Sam. 8: 15.

1. Chr. 18: 14.

2. Sa. 9: 1-13.

2. Sa. 10: 1, 2.

1. Chr. 19: 1, 2.

2. Sam. 10: 3.

1. Chr. 19: 3.

2. Sam. 10: 4.

1. Chr. 19: 4.



and curtayling their Garmentes by the middle, euen to their secrets; and so sending them away in a scorne. The punishment that for this they had, was like to bee great; for that *David* himselfe tooke so ill with it, that he also (it seemeth) was ashamed they should returne till their Beards were growne againe, and so willed them to stay till then; and for that the *Ammonites* perceiued, that they had made themselues thereby exceeding odious vnto *David*: and so was indeede, partly at that present; but especially the next yeare after. At that present, or immediatly vpon that occasion giuen, though the *Ammonites* put themselues to the charge of a thousand Talents of Silver to hire Souldiers to helpe them, and so got vnto them (one way, or other) very great forces; yet were they cleane ouerthrowne, and many destroyed: and when those forces of theirs renewed themselues againe, and would wil maintaine their former quarrell, they were againe so cleane ouerthrowne, that so many as remained, yeelded themselues now vnto *David*, and would help the *Ammonites* no more. The next yeare after, *David* sent in his forces againe, to be farther auenged for the reproach and dishonor done to those his Ambassadors, who destroyed the Countrey and people, so that they came to *Rabbath* their chiefe Citty: which when *Joab* had streightned so, that it was not able long to hold out, he sent vnto *David* to come and take the honour of the victory, who thereupon comming, not onely tooke that Citty (and the Crowne from the Kings head, being all of Gold and precious stones, & weighing about halfe an hundred weight) but prosecuting the victory, tooke the residue of their Citties also, & the spoile of them all, and by many sundry and grieuous torments destroyed the people to them appertaining. How it may be to vs applyed, may soone be seene, first for the offence: then also, for the punishment of it. The offence with vs, is, that when Iesus Christ doth send vnto vs Ambassadors, in very peaceable and louing manner, especially now in these daies of the Gospell, wee already haue dealt much like with them, and dayly yet deale, as the *Ammonites* then did with those of *Dauids*: abasing theyr persons to the scornefull attempt of others, and controlling their iust and needfull liuings; and that so farre, that shame it is to see, to what pouerty and nakednesse many of them are thereby brought. And as with them, it was first begunne by the Princes, and after prosecuted by the King: so it is to bee doubted, that there were of our great men also, that could so ill abide, that those Seruants of GOD were so well provided for as before they were, and yet no better than of right they ought (for of others wee speake not) that they were a great part of the cause, that they haue beene so abased and fleeced, as since they haue beene. But then our Princes may well bee discharged, that they haue not doone it in hatred of him that dooth send them: though for those also, it may bee doubted, that for theyr benefite they haue suffered themselues sometimes to be ouer-ruled therein; at least for the benefite of diuers of those that did attend them, or any way were in fauour with them. As for the punishment (God be thanked for it) we haue yet escaped reasonably well: a day being already appointed, in which he will iudge the World by Fire. But well may wee doubt, that the Sonne of *David*, Iesus Christ, may well haue some straine of his Father therein; detesting sinne, and giuen to Iustice, incomparably more than *David* was: and then, without question it will bee hard to answer it there. That many great houses also are since ouerthrowne, and none of that Line to inherit the Crowne, though there may bee other causes besides, yet may it prooue hard, to find any greater in eyther of them. There were good thinges in him (euen before God) who was first induced so to deale with his Cleargy here: and God likewise did vouchsafe him this fauour, that all his Children successively came to the Crowne. The like course hath beene continued since, vnder both those that were of iounder profession: and, as it were, without intermission, but only in the daies of the middle-most of them, who though otherwise shee was not of so sound a profession, as either her Brother before, or her Sister after, yet may it seeme, that shee was as farre before them in speciall regard not to diminish the maintenance of Religion generally: as they were before her in the more speciall profession of it. Howsoeuer it were, they all offended, eyther in the one, or in the other: and as two of them tarried but a short time among vs; so the other left no



Issue behinde to inherit. A blessing that God is wont to giue vnto those that truly seeke the aduancement of his glory heere: and oft-times to deny it to those, that seeme to haue that care also, but yet giue it the slip some way or other.

4. As touching the latter part of *Dauid's* raigne, which, as I sayd, was very A troublesome, it is to bee knowne, that although the most part of it were so troublesome indeed: yet had he a little calme to close it vp in the end. So are we first to consider of that part of it that was so troublesome: then, of that little calme in the end. The troubles hee had were all in a manner by his owne demerites, and so as himselfe was the occasion of them: but one little businesse there was, which was occasioned by another. Of those that were occasioned by himselfe, he gaue the occasion so grossely in the one, that no body could but see him to be very faulty therein: in others his offence was not so apparant, but that in the iudgement of men, it were likely enough to haue gone vntouched. In that wherein hee offended so grossely, as that it was apparant to all, we are first to consider wherein hee did offend: then, what trouble befall him for it. His offence was, the fault that he made with *Uriah's* Wife, ioyning Adultery and Murther together: in both which, considering of cyther of them a-part by themselves, we haue in particular diuers thinges worthy the marking. In his Adultery, first, how hee fell into it: then, how foule the fault was, by some other circumstances thereunto appertaining. It is plaine, that he fell into it, by want of good gouernment in himselfe: and first, as it seemeth, for that hee left ouer-much liberty and roome to the passion of lust to spring vp in him; then for that hee yeilded so much vnto it when it was sprung vp. It seemeth he left ouer- B much liberty to the passion of lust to spring vp in him, by sequestering himselfe from all good employments so farre, that in the after-noone hee could take his bed, and rest him there: his forces being then against the *Ammonites*, and he remaining at *Jerusalem*. It may be indeede, hee had iust occasion so to doe; and that hee did it but moderately: but because such euill did followe on it, it may rather bee doubted, that himselfe was faulty therein. In that he yeilded so much to his passion when it was sprung vp, we haue noted vnto vs, first how it sprang vp: then, how he did yeeld vnto it. It sprang vp in him, partly by the vnaduised or inconsiderate doing of another: and partly, by his owne folly concurring therewith. That inconsiderate doing of another, was, that *Uriah's* Wife so washed or bathed her selfe, though (belike) but in her owne priuate, yet not so warily, but that *Dauid* from the rooofe of his house, did espy her so washing. His owne follie concurring with that fact of hers, was, that she sed his eyes with the view of her nakednesse and beauty, and so kindled such a lust in him, that he inquired of her, sent for her vnto him, and had the vnlawfull vse of her body. The circumstances that made this fact of his the fouler, are two: one, the consideration of the partie to whom this wrong was done; the other, that hee did it not so secretly, but that he made certaine of his owne, halfe-priuy vnto it. The party was an *Hittite*, one of the former people of the Land; but his Subiect nowe, occupied in his Warres abroad; and, as it seemeth, and as he is accounted by others, the same that was one of his speciall Captaines. As hee was an *Hittite*, hee might the more easily be offended: as hee was his Subiect, and so well imployed on his behalfe nowe, hee should haue beene, if neede had required, a protection vnto him against others, and not haue done him that wrong himselfe. Those that were sent for her, in reason might very wel suspect what was the matter; and so far by himselfe were made priuy vnto it: who likewise might bee offended at it, finding thereby, that hee was another manner of man, than they had otherwise thought him to haue beene. In the murther that he committed because it was done (and yet but in vaine) to hide his other sinne of Adultery, therefore haue wee set downe vnto vs, C first, how he laboured otherwise to hide it: then, when otherwise he could not, how he attempted that way to doe it. When he attempted otherwise to doe it, first, wee haue the occasion noted: then, in what manner hee did it. The occasion was, that *Bethsabe* sent him word, that she had conceiued; so that now the matter was like to come forth, if some remedy were not prouided: wherein if she had any ill meaning against

2. Sa. 11: 1, 2.

Ibid, 2, 3.

Ibid, 3, 4.

Ibid, 3, 11, 13.

2. Sam. 23: 39.

Lyr. Ib. in lit. 1.

Conr. Pell. Ibid.

in vers. 2.

Pet Martyr,

Ibid. in vers. 4.

2. Sam. 11: 5.



against her Husband, it is betwixt God and her; but sure it is, that such as are false to their Husbands, oft-times haue, and so might she haue also in this. The manner wherein he would haue done it, was to deuise, how it might be repured her husbands: but because he failed therein, we are more specially to consider, first, how he attempted it; then, how neuerthelesse he failed in it. He attempted it, by sending for her Ibid. 11: 6. Husband home from the Campe, as if he would vnderstand of him how things went there: and hauing talked with him (for a shew) a while of those matters, hee dismissed him home, and bad him rest and refresh himselfe there for the time; and when he perceiued that he went not home then, against the next night he vsed an inordinate meane to bring him vnto it. He failed in it, by a rare and straunge perswasion that *Uriah* had, God (as it seemeth) purposely crossing *David* thereby: namely, that seeing the Arke of the Lorde was but in a Tent, and that *Ioab* the Generall, and all the Hoast lay in the fieldes, hee would not goe to his owne house to refresh himselfe there, but take such part as the others did. A rare example, and sildome practised, much lesse matched, by those that professe themselves to bee Souldiors, vnder the standard of Iesus Christ: as if *Ioab* therein should be much more happy then Christ himselfe; he hauing of his small Companies one, and Christ of many multitudes none. When this way would not serue the turne, then he resolved on the other, pitifully destroying a rare honest man, to hide his foule and loathsome sinne; Ibid. 14-25. and that in such sort (ouershaddowing all with colours) as if there were no God in Heauen to discipher it out: and yet notwithstanding had so little hold of himselfe in that his impotent and vnbrideled lust, that the daies of her mourning for her husband were no sooner past, but that he sent for her, and made her his wife: and so made it reasonable plaine, what was the body of all his other shaddowes before.

**D** A notable patterne, to how great iniquity men may fall, if they take not heed: and how obdurate they may bee therein, so long as GOD doth not vouchsafe them some speciall feeling. The trouble that befell him for this, is, first but denounced vnto him: but afterward executed on him. Why it was but denounced vnto him; first, there is as it were a way made thereunto: and then are those iudgements themselves denounced. The way that is made thereunto, is, by charging him with his sinne, or conuincing him of it: at which time, because it was acknowledged by *David*, therefore are wee first to see, howe hee was conuincd of it; then, how it was acknowledged by him. Hee was conuincd of it, by the parable that *Nathan* the Prophet (beeing sent of the Lord, being now offended with him for this his sin) did put vnto him: a parable of great force, to conuince vs also, in most of the thinges wherein wee offend. The parable was of a rich and poore man dwelling together, the rich man hauing great plenty of Cattle, both great and small, the poore man hauing but one poore Lambe, bought with his Mony, and nourished vp in his house: neuerthelesse, that the rich man hauing occasion to giue entertainment to a stranger that came vnto him, could not finde in his heart to take any of his owne, but tooke that poore mans sheep and dressed it to entertain his Guest withall. As also it is the manner of vs, not to hold our selues contented with the plenty that God hath giuen vs, but still to extend our desires farther, and sometimes to the poore store of those that are in meanest estate of all: as in those liuings that of right belong to the Cleargy, we haue a cleere and plaine example, very often invaded by others, and for the most part, by those that otherwise are best provided; and lightly vnder this pretence, that otherwise they cannot keepe house. It was acknowledged by *David*, first in this figure that was propounded: then shortly after, in the thinge it selfe. So was hee by degrees induced vnto it: and so must wee, otherwise likely neuer to yeeld, be we neuer so plainly conuincd. The iudgements that were denounced against him, as at this time they were but denounced: so were they afterward executed also. As now they were but only denounced, they were mitigated or alayed with mercy: and so are wee seuerally to consider of both. In the denunciation of the Iudgements likewise, wee haue the Iudgements themselves, and the reasons thereof giuen. The Iudgements themselves, were some of them threatened vnto him before hee professed any Repentaunce: and one of them



- after. Those that were threatned vnto him before he professed any repentance, are two: one, that the sword should neuer depart from his house, all the daies of his life: the other, that GOD would raise euill vnto him out of his owne House; and one branch of it to be, an open & shamelesse abuse of his wiues. And though these would bee heauy enough in themselues, going no farther but onely vnto the substance of them; yet is there such a manner of executing of them threatned withall, as dooth make them much more heauy: namely, that they should be openly done, a thing not onely irksome in it selfe to any offender, but so much the more grievous to him, because he was so careful as hee was, to haue kept his dooings from other mens eies. That other of them that was denounced vnto him after that he did professe repentance, was that ouer and besides the others, the Childe whom so hee had gotten of *Uriahs* Wife, should certainly dye. The reasons giuen of those his iudgements, are two, namely, that so dooing hee despised the LORD, and made the enemies to blaspheme: accounting (belike) that to bee despising of him, when that which GOD had giuen him, would not content him, but that hee would transgresse his worde for more; and that therefore the Enemies were made to blaspheme, because in that peece of seruice (the *Ammonites*, it seemeth, are meant, who then had hostility with them) they had by his so ordering the matter, prauailed against them. In that these his iudgments were mitigated or alayed with mercy, wee haue specially noted, whereupon he was assured of any such fauour: and, what was the mercy or fauour assured vnto him. It was vpon the acknowledging of his sinne: and so are we, first to find that we do acknowledge our sinnes, before we make bold to looke for any such fauour towards vs. The mercy or fauour assured vnto him, was, that the Lord likewise had pardoned that sinne vnto him, so that hee should not dye for it, or that he would not cast him off therefore: but yet directing him withal to gather, his offence to be such, as that those iudgements were so needfull chasticements for him, as that he was not to looke to escape them. Out of which our selues had neede to gather, that though we be neuer so much the Children of God, yet if wee offend we may not look to escape chastisement here: and withall that God may and dooth fully forgiue the sinnes of those that are his, as touching æternall wrath in the World to come; and yet in this World chastice them too, as to his wisdom from time to time, shall seeine most meet. When those iudgements came to be executed on him, we find that which was last denounced; first to be executed: and the carriage of *David* to be such therein, as giueth good instruction to all. The execution of it was, that *Nathan* being departed, the Lord stricke the Child that *Uriahs* Wife had borne him, so that it sickned, and a sennight after died. At which time the carriage of *David* was such, that while the Child was sicke, *David* gaue himselfe to fasting and Prayer: earnestly sorrowing for the Childe; and desiring God to giue it recovery, if so it might stand with his good pleasure. But when the Childe was dead (contrary to the expectation of his attendants) he then gaue ouer, and cheered himselfe; called for meate, and fell vnto it. A very good patterne, both to conuince of disorderly dealing to the contrary vsage: and to teach others, how to carry themselues in all such cases. As touching the others, namely, that the Sword should not depart from his house, and that, of his owne, trouble should arise vnto him, and both these not in secret manner, but in the open light of the Sun, we finde the same accomplished indeede by two of his Sons: *Ammon* the one; and *Absolom* the other. For *Ammon* fell into a vile and vnnaturall loue towards one of his own Sisters, by subtilty got her within his danger, by force tooke his beastly pleasure of her, and hating her extreemly after, sent her away with great despight, euen forcibly thrusting her out of his presence. But so requited he his Fathers Adultery in another mans house, with abominable Incest in his owne. The Story of *Absolom* is much the larger, being as he was more styrting of Nature, euer opposing himselfe against some: first, indeede, but against his æquals onely; but then against his Father and Soueraigne. His æquals we may account to be, his Brother *Ammon*: and his Fathers Generall of all his Army, or chiefe Captaine, *Ioab*. His Brother *Ammon*, as we heard, had defloured by force his Sister *Thamar*, but halfe-Sister to him, and whole Sister to *Absolom*.

*Absolom*



*Absolom* therefore hating his Brother extreamely for it, but yet dissembling till hee could get some fit opportunity, in the end, inviting him to a Feast, treacherously and cruelly slew him; and himselfe for a time fled thereupon: leauing not onely sorrow to his Father for the losse of his Sonne; but a good patterne withal, how inordinate-ly priuate men will oft-times auenge out-raies committed, when Princes or Magistrates (on some priuate respect) forbear to do it, by orderly Iustice. And if such a slip in *David* (when also it was his owne Son, on whom Iustice was to be done) was thus corrected, it may be a good warning to others, to stand so much the cleerer in al such cases. That which hee did against *Ioab* was nothing so grieuous; but yet notwithstanding much more, than he had deserued at his hands: and yet withall, both a reasonable good prooffe of his bad and dangerous Nature; and a iust requitall to *Ioab*, who had endeauoured (not seeing his misdemeanor punished first) to reconcile so vngracious an Imp to his Father againe. First therefore, how *Ioab* laboured his reconciliation: then, how he was requited for it. When he laboured it, he first had noted *David* himselfe to be inclinable thereunto: & thereupon began to set in hand with it. In that *David* was so inclinable thereunto, it is an example of the loue of Parents towards their Children, though they bee euill, or haue prouoked them much: and a good argument of the loue of God to bee much greater towards vs, though we our selues be very much offense to him. Though thereupon he had good heart to set in hand with it, yet hee vseth the best meanes hee can, both in deuising what course should be held therein: and prouiding a fit Instrument to bee Actor in it. The course he deuised, was, to haue such a like thing to bee propounded vnto the King, wherennto he was like more readily to giue his consent: and that his consent, so giuen in that, he might the rather be concluded in the other. So the deuiſe was, that a Woman should come vnto him, feigning her selfe to be a Widow, to haue left by her Husband two Sonnes onely, that falling out, the one of them slewe the other, that he that remained, was now earnestly required to be deliuered, to be put to death for slaying his Brother, that so shee should bee destitute of them both, and that her Husbands stocke should be extinct among the people, he leauing no other Issue behinde him: therefore, that it would please the King, to vouchsafe his protection vnto that Sonne of hers that remained, as not slaying his Brother, but in such case as wherein by the Lawe of God it was not necessary that hee must dye; and therefore that the King might pardon it vnto him. *Ioab* therefore prouiding a Woman fit for such purpose, and so instructing her before, and she handling the matter accordingly, it fell out as he desired: *David* yelding himselfe now to be reconciled to *Absolom*. H again, though he suspected it to be the deuiſe of *Ioab*, and afterward found it was indeede; and so allowing him to returne, euen to Hierusalem, but not to come in his sight as yet. How *Ioab* was for this requited, it followeth soone after. For the aspyring and restless nature of *Absolom* could not there stay, but needes must hee be receiued into farther fauour: for the which cause sending for *Ioab* twice, and hee not comming thereon vnto him, hee sendeth his Seruants to burne vp a fiede of Corne that there he had neere vnto him. Whereupon *Ioab* comming vnto him, and vnderstanding his desire, he set in hand to obtaine that also, and did obtaine it; so that *Absolom* now was restored to his former fauour with his Father againe.

A 5 How hee bent himselfe against his Father and Soueraigne, is a matter of greater importance, wherein, after a sort, hee passed himselfe. For the businesse and trouble that he made his Father in his vngracious life, endured somewhat longer than himselfe, and was not extinct till after his death: and so may we account that which remained, to bee as it were an appurtenance vnto his owne Pageants going before. So to speake of his owne doinges first, they were of such Nature, that it pleased GOD notably to exercise and chasten his Father there-with: but yet hee praserued him in the meane season; and fully acquitted him thereof in the ende. Beeing of such Nature as might prooue so good and speciall an exercise and Chastisement to his Father, howsoeuer it was hee wrought against him, hee must needes bee a bad and a gracelesse Childe: a matter to bee so much the



- bid. 25-27. the more regarded, for that otherwise he is noted to be so goodly a man for person & beauty, and to haue had comfortable Issue besides. But so it is diuers times scene, that very much euill is found in the goodliest persons that are : and that although the regard of their Issue should in such things bee a bridle vnto them, yet doth it little prauaile with many. The working he had against his Father, was first but in secret : but afterward very open and plaine. While it was but in secret, he tooke vpon him more than any of the sonnes either of *Saul* or of *David* (that we reade of) had done before, and busily sought to creepe into credit with the people. He tooke vpon him more than others, in that hee got him Chariots and Horses, and a Gard of fifty men to run before him. Hee sought to creepe into credit with the people, by behauing himselfe popularly, prætending a speciall care of all their affaires, and imparting curtuious salutations to all. When hee meant to breake forth into open Rebellion, and to shew himselfe in his coulours, he thought good to get him out of *Ierusalem* where his being then was, and to be somewhat farther from his Father and from the Court : and then set in hand with his businesse. So vnder prætense of going to performe a vow he had made when he was in banishment, hee got without suspicion to *Hebron* : and by the same prætense got many thither besides, such as he hoped would conceiue well of the course he had in hand. Being gotten thither, first he began his businesse there : then, forthwith he went to *Ierusalem*, there to follow further vpon it, as already hee had begun it. At *Hebron* he so dealt with his confederates by priuy Messengers, that it then appeared to be a strong packe that he had made : himselfe then making open claime to the Kingdome ; and the people repairing fast vnto him. Among whom some there were whom he specially invited thither vnto that prætended feast of his : two hundred of the inhabitants of *Ierusalem* ; and *Achitophel*, one of *Dauids* Counsellors. Those of *Ierusalem* hee called with him, belike but as it were for a stale : that being once noyed, that so many of *Ierusalem* were with him, others might be the readier to come in too. For the Text doth beare them witnesse that they knew not of it before. *Achitophel* likewise it seemeth he was desirous to haue, for the great opinion that was conceiued of the sharpnesse and depth of his iudgement, in giuing aduise ; and so it was both with *David* before, and with *Abso- lom* after : who accordingly came, and ioyned with him. At *Ierusalem* (whither it seemeth, they presently sped themselues, to surprize the King ere he should be aware : for, hee being already fled, *Achitophel* would haue followed after, in hope to haue gotten him the selfe same might) laying their heads together what was to be done, they resolued on the course they would hould, for two principall matters : one, that the people who tooke *Abso- loms* part neede not to doubt any reconciliation betwixt the Father and the Sonne, so to make them faster to *Abso- lom* ; the other, how they might best persue the King, being (as he was) fled from *Ierusalem* already, and they not knowing as yet where to haue him. For the former of these, the aduise of *Achi- tophe*l onely was taken : namely, that whereas *David* had left certaine Concubines of his to keepe his house in his absence, *Abso- lom* should go and take the vse of their bodies in so open and shamelesse manner, that the people might be out of doubt, that he had don his Father that vilany indeede ; and so not likely euer to be reconciled again. A very good patterne how naughty matters once taken in hand, must often haue very odious and vnnaturall villanies committed too, to helpe them forward, or to prop vp their proper bodies, least præsently they ruinate themselues or come to the ground. The latter of them came to further deliberation, *Achitophel* giuing aduise, præsently to follow vpon him ; and offering his owne seruice therein : which course had *Abso- lom* taken, it had beene very likely that *David* indeede had beene deuoured thereby. But then *Chusay* (being a secret friend vnto *David*) aduised them rather to take more time, shewing how so they might worke so surely, that hee could in no wise escape them : and that the other which *Achitophel* moued, stood ouermuch on doubt- full hazard. Which aduise was no sooner by him giuen, but that it was forthwith pre- ferred before that other of *Achitophels*, and receiued of all to be the course that they would follow : God so disposing, that they should refuse the better aduise of *Achito- phel* (better I meane, for the effecting of their bad purpose ; otherwise wicked before

God



God & the world, tending to so great a mischief as it did) & better like of that worse aduise of *Chusay*, who gaue the same on behalfe of *David*, that he in the mean season might get into safety, & might haue time for his people to bethinke themselves better, & to stand with him against his enemies, offering so vile dealing to him as now they did. But *Chusay* did not only thus stay a dangerous course against *David* there, but presently sent him word to get him away, so to prevent the danger of it that way also: and *Achitophel* on the other side, seeing now that the successe of these things was not like to be such as he desired, went home, set his house in order, and hanged himselfe; and so did a speciall pleasure to *David* also. But now hauing scene what was intended against him, we are likewise to see, howe it pleased God to preserve him: first, that he was not surprized in *Ierusalem*; then, that he was not that night ouertaken in the way as he fled. That hee was not surprized in *Ierusalem*, there were two meanes whereby it pleased God to preserve him: one, the intelligence that was brought him, when the conspiracy brake out at *Hebron*; the other, his present flight thereupon. In that he had so ready worde of it, when first it began, it is rather to be altogether and wholly imputed vnto the meere prouidence of God, than any thing at all to *Dauids* watchfulnesse, who was so affectionate vnto his son, that it is most likely, hee neuer suspected any such thing by him: and it sheweth withall, that *Absolom* was in this case nothing so wary, in such sort to haue kept the Citty, as that no word might haue been carried out of it to the hinderance of their businesse, as *Iehu* afterward in the like case was; though he had time to haue cast for it before, and *Iehu* did it euen then on the sudden. In his flight we are to consider that it pleased God that way to preserve him: and then, in what manner it was. That God woulde but that way preserve him, it is plaine, that God was disposed much to humble him thereby: all flight beeing in it selfe so dishonourable; but in this no lesse, than the King to flee from the face of his subiect, and the father from the face of his childe. As touching the manner of it, his flight was, so farre as belongeth to this part of the story, till hee was gotten ouer *Iordan*; so hauing two principall parts, first to *Bahurim*; then, ouer *Iordan*. *Bahurim* was a Towne, as it is described East from *Ierusalem*, beyond Mount *Oliuet* from it, and beyond *Bethania*, almost so farre beyond it, as it is distant from *Ierusalem*, and as it seemeth not past foure miles from *Ierusalem* it selfe. Vnto which place wee haue appertaining diuers particular stories; but none in his passage then ouer *Iordan*. As he went to *Bahurim*, besides the addressing himselfe to his iourney at *Ierusalem*, hee was most of all occupied in parting with friends till he came to the top of Mount *Oliuet*: but after that, he had certaine occurrents of another kind. Addressing himselfe to his way, he vsed speede (both he and the company he had about him) leauing the custody of his house to certaine women his Concubines, taking his way ouer *Kedron* vnto Mount *Oliuet*: the people weeping at his departure, he & his company weeping also, and himselfe bare-foot besides. Whether a figure heerein of Christ, or not I cannot say: but Christ followed the selfesame way in sorrow after, he and his Apostles together; that *David* and his company, weeping, and sorrowing, thus traced before. Of those friends that hee was to part withall, one there was that would in no wise leaue him: but others there were, that did. He that would in no wise leaue him was *Ittay* a stranger, hauing sixe hundred men vnder his charge: who, as it seemeth, came of good-will but a little before to see the King, and that therefore the King was sorry he should light on so troublesom a time, and thereupon desired him now to returne; which notwithstanding he constantly refused to doo.

A matter worth the marking also, that whereas his owne people, yea and his sonne whom himselfe did so dearly affect, so vnnaturally bent themselves against him, God gaue him so faithfull an heart in this stranger, that, to die for it, hee would not forsake him, nor by any entreaty of the King himselfe, leaue him in the case that now he was in. The Priests and *Chusay* were the others, that, beeing dismissed did accordingly take their leaues of him. In the dismissing of the Priests we haue one other little matter, that seemeth to appertaine to their story also. The Storie of their dismissing was no more but this, that whereas they and their company attended

Ibid. 15-21.

Ibid. 23.

Ibid. 15: 13.

2. King. 9: 15.

Christi. Adie  
in Benjamin.

2. Sam. 15:

14-18.

Ibid. 23-30.

Ibid. 19-22.

Ibid. 24-29.



ded him with the Arke of the Lord to haue carried the same with him, he would not haue the body of the people defrauded of that ordinary benefite of the Arke; and the Priestes residing among them, for that his owne priuate vse of them now: but yet directing them withall, how to vse their good-will and faithfulness towards him; namely, by intelligence, as occasion and need should require. That other particular that seemeth to belong to their Story also, is, that *David* was now aduertised (it is thought by one of these, and it may so be) of *Achitophels* ioyning with *Absolom* in this conspiracy: whereupon *David* turning to prayer, desired God to turne his counsell into foolishnesse. A good course for vs all to follow, when by the wilnesse and subtely of others, wee doe find our selues in danger: and a patterne that ministereth good hope withall, that if rightly we can so doe, as God did graunt vnto *David* the thing that he desired then, so would hee yet do for vs likewise. *Chusay* was one of the Counsellers before, and now it seemeth, he followed after: so that *David* now hauing gotten the top of the Hill, and turning (towards the Arke) to giue GOD thanks, as it seemeth did by that occasion so meete him there, and wished him likewise againe to returne; but yet did giue him direction withall, how to vse his good-will towards him, not onely as hee did to the others before, but further taught him to seeme to stand altogether with the new vsurping King, and yet to bee faithfull to him notwithstanding. Being now past the top of mount *Olinet*, wee are first to see what was done by the way: then, what was done at *Bahurim*, where he made some little aboad. By the way, he was haunted with two false Varlets, both appertaining before to the house of *Saul*: *Ziba*, and *Shimey*. *Ziba* it seemeth by that which followeth, did falsly accuse *Miphibosheth* his Maister, to reioyce at those troubles of *David*, as making a ready way to his owne aduancement: and so cunningly handled *David* withall, that giuing him credit, he now gaue all vnto him, that hee had giuen to his Maister before. An example of greater credulity without further tryall, than were to be wished in any so rare a man as he. *Shimey* sought for naught at his hands, but onely to disgorge, as it seemeth (hauing then gotten the aduantage of the place) his long hidden malice against him, and the vile conceit he had taken of him, as touching his comming vnto his Kingdome: railing vpon him about the same, exceeding fouly; and accompanying his wordes with actuall behauiour correspondent. In somuch that there were of *Dauids* company, that would gladly haue gone, to haue beene reuenged of him, but that *David* would not suffer them. Wherein wee haue, both a notable patterne of *Dauids* patience: and how easily the best of all are deeply oft-times condemned of others without any cause; especially, in the day of their affliction, as it was with *Iob*, euen by his friends. Being thus past the way to *Bahurim*, there they refreshed themselves, and rested awhile: but then vnderstanding of danger towards him if he continued there, he presently dislodged, trauelled all the night, and by the dawning of the day, got ouer *Jordan*, he, and all his companies.

6 How it pleased God, hauing præserved *David* hitherto fully to acquite him of this businesse in the end, that wee may the better find, wee are first to consider, to how strong an head it grew against him: then, how it pleased God, neuertheless to rid him of it. It grew to so strong an head against him, that when *David* had giuen place vnto them, not onely getting him ouer *Jordan*, but there also leauing them two partes of three, of that part of the Countrey that was on the other side: yet needes would they follow him, and by force ouerlay him there. In what number they came against him, it is not set downe particularly: but it is said generally, that all the men of *Israell* came with *Absolom* ouer *Jordan*, that hee made *Amasa* his Generall ouer his Army, & pitched in *Gilead*, South, as it seemeth, from the Citty *Manahim* where *David* was, in the most Northerly part of *Gilead*. At which time neyther can we tell what company had repaired to *David*. But first there were certaine principall men in those partes (one of the *Ammonites*, and two of the *Israelites*) that did helpe to maintaine him and his company there; and he had so many, that he made three battels of them, and stode in so little feare of the contrary part, that he would himselfe haue gone to the fildes with them, but that his people entreated him to stay, as also his



his forces themselves went forth to giue battaile vnto the others. And as in these comforts, in the meane season, it pleased God to giue him good hope of riddance now, so did hee a little after performe it: making a faire riddance of his enemies; and so framing the hearts of the people, that soone after they fought vnto him againe. In the overthrowe of his enemies, though God vouchsafed him speciall fauour: yet himselfe, by his immoderate affections, had almost missed of the benefit of it. The fauour that God did shew him therein, was both in the Captaine; and in the people. In the Captaine, that as he had giuen a strange example, an unworthy sonne so insolently to rise vp against his so worthy a Father and Soueraign; so should he be a patterne to others for the strangenesse of his death: an Oak taking him vp by the heire of the head (those lockes of his being euen the chiefe flower or pride of his person) and holding him vp to the eye of the world, till he might haue some farther iudgement so iustly deserued. In the people, that twenty thousand of them were likewise slaine: and whereas it is said, that the wood (which was neer to the battell, and whither it seemeth most of them fled when once they were broken) deuoured moe that day then the sword, though we may conceiue, that fleeing thither they were so entangled, that their enemies had the greater aduantage of them; yet if the residue of the trees and bushes in some strange manner, one way or other followed the example of that which dealt with *Abolom* first, then was the iudgement so much the stranger. For it seemeth to me, that it was not like to be so full of wilde Beasts and pits, as some do take it, because euen the same that were Authors of it, doo say likewise, that the *Ephraemites* vsed to feede their Cattle there. Those immoderate affections in *David* that we speake of, whereby hee had almost lost the benefit of this victory, were, of the loue that he had to his sonne: first charging them all to spare him if he came in their handes; then, so pittifully bewailing his death when he was slaine. For if he had been spared, it is not like, that so long as he had liued, *David* could haue beene quiet in his kingdome. And bewailing him so much as he did, he discouraged the hearts of all his good subiects: till admonished by *Ioab*, he moderated himselfe, and after a sort bound vp the woundes that before he had made. But in this immoderate loue of *David* towards so vngenerous a sonne of his, we may so much the more plainly see, what exceeding great loue we may expect at the hands of God: and not onely the better sort of vs, but euen the greatest sinners that are, after that once they can truely turne vnto him. For if there could bee such loue in *David*, much greater must that bee (beyond all comparison) that is in God. That God likewise framed the hearts of the people to seeke to him againe, the Text doth witnesse he did it so fully, that they so reasoned the matter out among themselves, that of necessity they must needs conclude, that they must againe submit themselves to his allegiance: and shortly after, accordingly they did it. The appurtenance that followed, after this Pageant of *Abolom* going before, was that other businesse that fell out immediately after, when much of the people reuolted afresh *David* againe. Concerning which, because it dependeth vpon some part of the Story of *Dauids* returne to *Ierusalem* again, therefore are we first to consider of that part of his returne: and then to take this other in the place where it selfe ariseth. *David* therefore now bethinking himself of his returne, and fearing that his owne Tribe (which was the Tribe of *Judah*) would come somewhat short, because of those aforesaide reasonings which he had hearde the *Israelites* had of him before, sent vnto *Zadok* and *Abiathar* the Priests, both to put the Tribe of *Judah*, that they were not slacke in that point of duty: and to assure *Amasa*, the late Generall of *Aboloms* forces, of speciall fauour at his handes also. Which dealing of his tooke such effect, that first the whole Tribe of *Judah* yeelded to receiue him againe, and sent him word to addresse himselfe homeward: *Amasa* also it seemeth, was thereby won vnto him, for that a little after we finde that hee was in speciall credit with *David*. Not much vnlike vnto it, it is, that in these daies of the Gospell, Christ doth admonish the people of Christendom (that are neere to him by profession) by the Ministry of his Priests, to take heede that they be not slacke, now to receiue him againe, comming (as he doth) in his worde vnto them,

least

Ibid. 18:9-15.

Ibid. 7, 8.

Lyr. Con. Pel.

Fr. Parab.

Tremel. lun.

Bibl. Angl.

Ibid. 18:5.

Ibid. 33.

Ibid. 19:2-4.

Ibid. 1, 5-8.

Ibid. 9, 10.

Ibid. 11-13.

Ibid. 14.

Ibid. 20:4, 5.



- least they bee prauented by others, which could not bee but vnto great dishonour to them. It may bee also, that hee hath some such speciall dealing with certaine principall Leaders of the *Turkes* and *Heathen*, as may bring in many of them and much people them in such sort, as that first wee may see them to bee in speciall place with him, before that euer wee heare of their comming in vnto him. By this meanes the Tribe of *Judah* (and some others with them) came so speedily in (God grant to these others such readinesse also) that they both came to the King before he came ouer *Jordan*, and prauented the *Israelites* therein: the most of them indeede to do this point of duty; but some of them hauing another errant besides.
- Ibi. 19:15, 17. Those that came to do this point of duty indeede, were the Tribe of *Judah*; specially D stirred vp therunto from the King himselfe, though but by the Ministry of the Priests:
- Ibid. 40. but yet accompanied with halfe of the children of *Israell* (such belike as had taken part with him against *Absolom*, and so were with the King before) one of their company being of speciall reckoning besides. Those that had some other errant were
- Ibid. 16, 17. *Shimey*, certainly for the one; and *Ziba*, it seemeth, for the other: the former of them bringing a thousand men with him, of his owne Tribe the Tribe of *Beniamin*:
- Ibid. 17. the other also something ruffling it, as it seemeth, with his fifteene Sons and twenty Seruants. For *Shimey* came to begge pardon for his life, for that hee had so rayled on the King before, which also he did and obtained: and *Ziba* it seemeth, with that officiousnesse of his, would retaine that fauour with the King, which before hee had naughtily gotten, by accusing his Maister falsely vnto him. That one man of the *Israelites*, which was of speciall reckoning besides, was *Barzillai*, one of the Tribe of *Gad*, who had done much for the King in this his distresse, and now with the rest attended him ouer *Jordan* also. Of this man wee haue two thinges specially noted: one, of his age; another of his good moderation. Of his age it is sayd, that he was a very old man, and yet but fourscore yeares old: whereby wee may see, that it is not so cleere (as wee are commonly perswaded) that in the former ages before vs, men liued longer than they do now generally: when as at that time fourscore yeares were counted so great an age. His moderation was such, that though hee had deserued very well of the King, and the King accordingly would haue had him to the Court, to requite his good-will with kindly cherishing of him there: yet beeing of those yeares he did wisely refuse it, as a thing more meete for him then, to learne to dye at home, than to begin at the Court so freshly (as it were) to liue againe. A iust and needfull reproofe vnto the dotage of many of vs, that haue so greene tops in so rotten stockes, as with vs oft-times it is seene. The King being thus brought ouer *Jordan*
- Ibid. 40. went thence to *Gilgal*: attended thither by the Tribe of *Judah*, and by halfe of the *Israelites* besides. At which time and place began the broyle that now wee speake off: concerning which we are to see, first how it was begun; then, how it was ended againe. It was begun, partly by all the whole company generally: then, by one of them more specially. Of all the whole company the *Israelites* first expostulated with
- Ibid. 41, 43. the King and their brethren of the Tribe of *Judah*, that they prauented them in bringing home the King, before they had made them priuy vnto it, that so they might haue done it with the generall consent of all, and none to haue beene more forward therein than their fellowes: especially they being the greater part, & so hauing more interest in the King than the others. The Tribe of *Judah* did stand vpon their nearer affinity, as well as they might: but then they added more fiercenesse of speach then they needed, or was wisdom for them to haue done; especially, hauing, as they had, the better end of the cause it selfe. That one man to whom the beginning of it may bee more specially imputed, was *Sheba*, of the Tribe of *Beniamin*, a man of speciall reckoning with the rest, as it seemeth, but factious withall: who blowing
- Ibid. 20:1, 2. the trumpet, and stirring vpp the people to renounce *David* and to depart to their tents againe, so prauailed he with all the whole multitude of the *Israelites*, that they all followed him, and left the Tribe of *Judah* onely remaining with *David*. So that now those also, it seemeth, that before tooke part with *David*, did cleane giue him ouer, and went with the rest: insomuch that now the *Beniamites* also (it seemeth) left him, who were wont to cleaue to the house of *David* before. For *Sheba* the Ring-leader



leader was of that Tribe, and so the likelier to draw them away: and the whole multitude of the *Israelites*, before accounting but of ten partes onely, doe in a manner plainly grant, that *Beniamin* was with *Judah* then. But now the Text saith (and so is the originall) that euery man of the house of *Israell* went from *David*, and followed *Sheba*: and his owne Tribe are likely enough for his sake to haue beene of the formost. So haue we heare a speciall example of the great brittlenesse and mutability that is in man: one sort of the reasoning a little before, that *David* ought to be their K. and so concluding against themselves, but vpon a trifling occasion forsaking him now; the residue of them venturing their liues with *David* before against all their Bretheren, and now reuolting with that one man onely (and he but a bad one) vpon no vrgent necessity at all. Neuerthelesse this great storme was reasonable easily ouer-blowne; and yet it shall be good to note the manner of it: the most of the Story thereunto appertaining, shewing but in what sort it was suppressed or quenched againe; but part of it deliuering another accident that fell out in the dooing of it. That part of the Storie that goeth no farther but onely to shew howe it was suppressed, dooth first shewe what time was taken vnto it: then, in what manner it was accomplished. The time was so taken, that neyther did *David* forthwith make after him at that present: neyther yet did hee put it off any long time after. If presently hee had doone it, it had not beene vnlike, but that much blood had beene shed about it, in that hot blood wherein they were then: and therefore wee read, that hee went to Hierusalem first, before hee did any thing against them; but by likely-hood hee sped himselfe thither without delay, as also the Text maketh no mention of any thing that fell out in the way. But comming to Hierusalem he did but first shut vpp those Concubines of his with whom *Absolom* had laine, so to continue to the day of theyr death (a matter of no long nor busie dispatch) but that presently he tooke order for the other: first willing *Amasa* (who in the businesse of *Absolom* was against him, and the Generall of all his forces) to assemble his Forces of the Tribe of *Judah* in three dayes, and himselfe then to repaire vnto him againe; then, when *Amasa* came not at the time appointed, and doubting least *Sheba* by drift of time should grow harder to be dealt withall, appointing *Abishay*, *Ioabs* Brother, to take such as were ready at hand, and to followe vpon that Rebelle to cut him off, before hee grewe to farther strength. So it seemeth, that *David* could so ill brooke *Ioab* now for *Absoloms* sake, that as yet hee could not commit the charge vnto him. So *Abishay* went for-ward, and with him all such (belike) as were then ready. For wee read, that both *Amasa*, and *Ioab* too, were in this expedition: but it seemeth, that *Amasa* came in with those that he had gotten somewhat after, and yet but a little; and that *Ioab* himselfe (for his companyes went with his Brother) went now as voluntary, eyther to helpe forward the seruice it selfe, or to recouer his fauour with *David* againe. Nowe *Sheba* whom they sought, was not found of them till they came to *Abell*, a Citty in the Tribe of *Neptbalim*, almost in the vtter-most part of the Land: vnto which place whether hee had fled at the first, or whether hee were now driuen thither by these Forces comming downe vpon him, it is not declared. But finding him there, they presently besieged the Citty, and in such sort fell to their businesse, that the Inhabitantes perceiued they might looke for no mercy nor fauour to themselves nor theyr Citty, vntill they tooke some order with them to theyr contentment. A certaine Woman therefore comming to the Walls, put *Ioab* in minde, with what moderation such as warred vpon any Citty should by the Lawe of GOD prosecute the same. For though *Abishay* were appointed by the King: yet *Ioab*, it seemeth, as he was indeed better knowne, and of greatest reckoning in Martiall affaires, so was hee most accounted of heere. Whereas now therefore they came in such heat against the Rebelle, that they besieged the Citty, and began to ruinate or ouer-throw the Wallles, before they had any way assayed, whether they would in peaceable manner yeelde their demaund: they amend that course now, and promise to proceede no farther in hostile manner against them, if they will deliuer the Rebelle vnto them. Whereupon the Woman going to the Citizens so perswaded with them, that they did soone

Ibid. 19:43

Ibid. 20:1.

Ari. Mentav.

Ibid. 19:9,10.

Ibid. 20:1.

Ibid. 3:

Ibid.

Ibid. 4,5.

Ibid. 6.

Ibid. 7.

Ibid. 14:

Chr. Adrich.  
in Neptab.

Ibid. 14, 15.

Ibid. 16-19.

Ibid. 20, 21.

Ibid. 22.



Ibid. 8-10.

cut off the head of *Sheba*, and cast it ouer the Wall to *Ioab*: and he likewise hauing so dispatched his businesse, blew the retrain, and so departed. That other accident that fell out in the doing of this, was, that by the way as they were going in this expedition, *Ioab*, perceiuing belike, that *Amasa* now was like to be in such place with *David*, as wherein he was before, treacherously slew him by the way. The subtilty whereby he sought to compassse it, was, as it seemeth, of purpose to haue such a weapon about him then, as easily would fall out of the Sheath, that so walking with *Amasa*, when his Weapon should seem by chance to fall out, he might take opportunity to speed *Amasa* with it before he was ware, as also hee did: whereas if he had at any time but offered to haue drawn it, as in such case men commonly do, it is not vnlikely but that *Amasa* thereupon would haue espyed it, and so haue stood to his own defence. But yet that this accident should not any thing hinder the seruice, by the peoples staying about that, hee did not forget euen then to take order: which also was accordingly obserued.

Ibid. 11-13.

7 Those others wherein *Dauids* offence was not so apparant, but that in the A Iudgement of men it were likely enough to haue gone vntouched, were two: one, a want of a peece of Iustice; another, a kinde of glorying in the multitude of his people. In the former of which wee are to consider, what fault it was that *David* made: and, how it pleased GOD to take it. To finde out the fault that hee made, we are first to consider what it was that he did: then, what respects or considerations B there were, that might seeme much to excuse him, or to lessen the fault vnto him.

Ibid. 21:1, 2.

That which hee did, was but of omission, or not doing a thing that was to be done: namely, that whereas *Saul* had destroyed certaine of the *Gibeonites*, on zeale to the people, or to please them; *David* yet (all the time of his raigne hitherto) had doone no Iustice for the punishment of it. Those considerations that might seeme to excuse *David*, or much to lessen the fault vnto him, were of two sorts: one of the time; others, of the thing it selfe. That one of the time, was, that it was done long before *Dauids* time: and then both he might bee ignorant of it; and, if he did know it, yet might he probably thinke, that he stood not charged with the punishment of it. Those others that are of the thing it selfe, are two; one, arising of the consideration of those that should be auenged; the other, of the consideration of those on whom they were to bee auenged. Those that were to bee auenged, were none of the people of *Israell* themselues, but onely a people that dwelt among them: such as by the generall direction that God had giuen his people before, should haue been cleane destroyed with the rest of the *Cannanites* (of which race they were) sauing that *Iosuah* and the rest of the Elders of *Israell* had long since made peace with them; yet not otherwise but as with Strangers, and circumuented by their subtile dissimulation. Those on whom they were to be auenged, were the Issue of *Saul*: on whom hee might not doe any Iustice, especially such as might tend to take away their liues, but that it might probably be thought, that he did but pick a quarrel against them, to make his own estate more sure, by taking the line of the other away. Neuerthelesse it pleased the lord in such sort to take it, that both he plagued the whol land with dearth three yeares together, and yet neuer told them all that while (that we read of) what the cause was why he was so offended with them: and when *David* at the length inquired of the Lord, what the cause should be (which also was not till the three yeares end: a good patterne, how long it is, in our distresse, before that euer we seek to the Lord; and if it were so long with *David*, then is it like to be longer with vs) he would not then with-draw his hand, vntill the fault were first amended. A good example to all to take heede both of dealing hardly with any, though they be not neere vnto C vs; or but to be of such an humour towards them, as that it pleaseth vs well when they are hardly dealt with: and of breaking faith with any of those to whom wee haue giuen it, though otherwise our selues may conceiue, that some way or other they are vnwoorthy. More specially also, a faire warning it is, to moderate those profane courses of many that in these dayes are ouer-much vsed, dayly more and more decaying the Ministry: a Function and people, that in many good respectes, ought to be of much better account with vs; than those *Gibeonites* needed to haue beene

Ibid. 2.

Ios. 10: 2.

Ios. 9: 3-25.

1. Sa. 31: 1-14.



beene with them. That which I noted to bee of glorying in the multitude of his people, hath another speciall Story appertaining: so that first wee are to consider of this his glorying; then, of that other that hangeth on it. In his glorying therefore wee are first to consider, what was the fault that now hee made: then, what was the displeasure of GOD against him for it. In the fault that hee made, wee haue first set downe the occasion of it: then, the fault it selfe. The occasion of it was, that the LORD was againe offended with *Israell*: whereby we may see, that the offences or slidings of Princes, are some-times occasioned by the sinne of the people. In the fault it selfe wee haue likewise set downe in this, how hee was inticed or tempted vnto it: then, how he did accordingly yeeld. He was tempted vnto it by *Sathan*: who oft-times vseth the euill that is in vs to our own ouerthrow; though wee also haue in our selues matter enough for all kinde of temptation, though hee neuer meddle to helpe vs forward. Vnto which temptation *David* did so fully yeeld, that he did not onely set *Ioab* and, the *Gouernours* of the people a worke, to goe forth-with and number the people throughout the whole Land: but also, when *Ioab* was afraid it would turne ill to the King, and therefore endeououred to dissuade him from it, was so very peremitory notwithstanding therein, that *Ioab* and the others (though full sore against their wils) were faine to doe it. At which time it was found, that they came to the summe of able men meete for the Warres (notwithstanding all the destructions were made of them when so oft they offended vnder the Iudges, *Samuell* and *Saul*, and those that were spent in the warres of *David* before: the Bush euer burning, but neuer consumed) fiftene hundred, threescore and ten thousand: besides many that they numbred not, because they had no list vnto it. And whereas else-where the number of them dooth not amount to so many, it is reconciled by others, shewing that there such as were in ordinary seruice before were now omitted, as not needing to be mentioned, being already sufficiently knowne: or els, that *Ioab* purposely broke off, and omitted many, because he would not giue vnto *David* so great matter of glorying as hee might haue done, as doubting that hee gloried therein so much already, that God would be offended with him. What was the displeasure of God against him for it, that we may the better find, we are to consider, that *David* was in such case then, as that we may easily conceiue, that God would not be offended with him, and yet that he was: then, how far the same proceeded against him. *David* was in such case then, as that wee might easily conceiue that God would not be offended with him, because himselfe was sorry for it immediatly after: & withall, both confessed it plainely; and did aske forgiuenesse of it. The course that neuerthelesse God tooke against him, was, that hee would in no wise altogether spare him for it; but yet gaue him his choyce, whether he should chastice him with the selfe same scourge that was then on the Land: or that hee would take his choice of a couple of others. The scourge that was then on the Land, was that famine wee heard off before: which now had been on the Land three yeares already, and a good pecce of the fourth, as it seemeth, for that iustice was not done to the *Gibeonites*. Whereunto now should be added for this, three yeares mo: so to make vp seauen in all. The other two whereof he might take his choyce likewise, were, cyther three monthes to fly before his enemies: or three daies Pestilence throughout the Land. Whereupon when *David* made choyce of the Pestilence rather, so to fall in the hands of God, rather than into the hands of men, there dyed thereof in three dayes, threescore and ten thousands throughout the land. That other Story that hangeth on this, is, how it was found, that *Ierusalem* was the place spoken of before, that the Lord would make choice of it, to put his name there, and whether his people had to bring their Oblations and sacrifices: the knowledge whereof seemeth to be farther imparted to *David*, than now we haue any Scripture for it. First therefore wee are to see, what wee haue extant to induce him vnto it: then, how hee, for that matter, resolueth. That which we finde extant now, which he had then to induce him vnto it, resteth in two principall pointes: one, the direction hee had from the Prophet; the other, the successe he had from God. In the direction hee had from the Prophet, wee haue deliuered vnto vs, first vppon what occasion it was: then, what was the direction

2 Sam. 24: 1.

Ibid. &amp;

1. Chr. 21: 1.

2. Sa. 24: 3, 4.

1. Chr. 21: 2, 4.

1. Chro. 21: 5.

Exod. 3: 2.

1. Chr. 21: 6.

27: 24.

2. Sa. 24: 9.

Lyr. in lit. b, i.

Conr. Pel.

Pet. Martyr.

Tremel. Ion.

2. Sa. 24: 10.

1. Chr. 21: 8.

2. Sa. 24: 11-13

1. Chro. 21:

7, 9-12.

2. Sam. 24,

14, 15

1. Chro. 21:

13, 14

Deut. 12: 5-7.



it selfe. The occasion was, that the Angell of Gods wrath, who had now already  
 2. Sam. 24: destroyed those threescore and tenthousand by the pestilence, among the people,  
 16, 17. was now sent by God himselfe to *Ierusalem* also, to make the like destruction there:  
 1. Chro. 21: yet that the Lord had compassion, and stayed him; when *David* acknowledged him-  
 15-17. selfe to be the offender, and desired God to spare them and lay it on him. The di-  
 2. Sa. 24: 18. rection it selfe that heereupon *Gad* the Prophet gaue vnto *David*; was, as the Angell  
 1. Chro. 21: bad him do in the name of the Lord: namely to go and erect an Alter vnto the Lord,  
 15, 18. in the threshing flower of *Araunab* or *Ornan* the *Iebusite*, where the Angel then was.  
 In the successe that *David* had from God, we are first to see, how he followed the  
 direction giuen him, wherein he had the successe we speake off: then, the successe he  
 had therein. His direction hee followed so well, that presently hee went about it:  
 2. Sam. 24: and although the *Iebusite* would freely haue giuen him the ground it selfe and Sacri-  
 19-25. fices too, yet *David* would not so, but would first giue him the valew threof, and so  
 1. Chro. 21: did; and then built his Alter there, and offered Sacrifices thereon. The successe  
 19-26. that he had therein, was, that the Lord did graciously accept of his offerings at that  
 1. Chr. 21: 26. present, sending fire from heauen to receiue them, as he did when the Tabernacle  
 Leuit 9: 24. was first erected: and was so appeased towards the whole Land, that thencefor-  
 2. Sa. 24: 25. ward the plague likewise ceased. The resolution of *David* heereupon was, that  
 1. Chr. 21: 27. that place was the house of the Lord, or the place where he would be worshipped,  
 1. Chr. 22: 1-4. or where the Temple was to bee builded: and so accordingly hee forthwith set in  
 hand to make prouision. That little businesse that was occasioned by another, was  
 1. King. 1: that *Adoniah*, one of *Dauids* Sonnes, and as it seemeth the eldest of them now (of  
 5-49. those that were left) with the aduise and helpe of *Ioab* *Dauids* chiefe Captaine, and  
*Abiathar* the Priestes, when *David* was laid and not like to continue, without the  
 consent or priuity of *David*, began to vsurpe the Kingdome vnto him: but when  
*David* heard of it, hee appointed *Salomon* to bee annoynted King forthwith; and so  
 did presently ouerthrow the vsurpation of the other. In which Story it is not amisse  
 more specially to note, first that *Adoniah* from his youth was so tenderly affected by  
 his Father, that he could neuer find in his heart to displease him; and therefore lesse  
 maruell, that now he could thus requite him againe: then, that there is so diuers a  
 placing of certaine persons in this action, as if it were according to their regard of  
 them, which is most like, thence also may we gather some peece of instruction. For  
 in *Adoniah*s vsurpation, and with *Adoniah* himselfe, *Ioab* hath the first place, before  
 1. Chr. 21: 27. *Abiathar* who ioyned with him also, and was then, as it is noted, the High-Priest:  
 1. Chr. 22: 1-4. and so it may become vsurpers well, to regard Captaines or Martiall men most;  
 which also is for the most part practised by all politician-worldlings besides. But  
 in the end it had the successe according. One the other side, when *David* would  
 more orderly place *Salomon* in the Kingdome, he first placeth both *Zadok* the Priest,  
 and *Nathan* the Prophet, before *Benaiah* then to be as in *Ioab*s roome: so placing  
 them both before the Captaine; and betwixt these two also, *Zadok*, though but  
 one of the ordinary Priests then, before *Nathan* a speciall Prophet. And though  
 1. Chr. 22: 1-4. *Benaiah* was of so speciall reckoning, that the Text it selfe doth set him elsewhere,  
 before the Prophet and others of speciall account: yet there also doth it place *Za-  
 dok* before him, though, *Abiathar* being the High Priest then, he could bee but of  
 the second ranke of the Priests.

8 These troubles of *David* being thus ouer-blowne, and God vouchsafing  
 him a little calme wherein to close vp his life in the end, we are now to see the Story  
 of it. But whereas it is the most vsuall manner of History, first to lay downe the  
 chiefe and principall matters thereof appertaining (and those according to the or-  
 der of Story, so neere as their owne iudgement doth serue them) and then to re-  
 member such others also, as might not so well come in before; seeing that heere we  
 haue, in diuers thinges, the like order obserued, it shall be good the same be accor-  
 dingly followed: and so, first to consider of such thinges as we haue in this part of  
 his Story, that belonged to a former time; then, of those that did appertaine to  
 that present. Of those that belonged to a former time, some of them were such as  
 did



did most concerne the whole estate: and some againe but particulars onely, at least in comparison of the others. Of those likewise that concerned the whole, some did most respect the Ciuill estate: others, the Ecclesiasticall rather. Those that did most respect the Ciuill estate, were some of them for times that were troublesome: others, for peaceable. For troublesome times hee had in a readinesse for euery month in the yeare, a feuerall Army of foure and twenty thousand men: and Captaines or Leaders for them of special reckoning to such a purpose. Concerning whom, whereas they are specially named, & the total sum of them so gathered in the end, that it is not so ready to be perceiued how the particulars and total agree, but that there be diuers opinions therof, it seemeth to mee we may best take them, as already some of good reckoning haue done: namely (but then is the comon translation sometimes to giue place) that he which is vouchsafed the first place (but in the vulgar translation is not named but onely described, but since is called *Adino* of *Esní*) must be the first, and *Eleazar* and *Shammah*, the residue of the first three, to whom the first place and greatest honour for worthinesse is ascribed; and, that these were those three, that had broken thorow the Hoast of the *Philistims*, and had brought Water from the Well of *Bethlem* for *Dauid* to drinke. Then, that *Abishay*, *Benaiah*, and *Asabell*, must be the next three, that are vouchsafed the second place for worthinesse and valour. After whom, seeing we haue thirty by name, and a knowne matter it was that *Ioab* was one, and the chiefe of them all (else-where also named to be the Leader, though hee bee omitted heere) if now we doe but bring him to his company, so haue wee iust thirty and seauen, the very totall that heere is named, which many haue much laboured to finde: *Ioab* to be the Generall ouer them all; those sixe worthies that first are named to be next vnder him, and euery of those sixe, hauing fise of those thirty (with their forces and officers) next vnder them. But now it shall not bee amisse to note some particulars heere: one, out of them all; others, out of certaine of them. Out of them all we may note thus much, both that *Dauid* hath giuen good example to cherish expert and valorous men, euen to the Sonne of *Achitophell* his Mortall Enemy, and to the Armour-Bearer of *Ioab* his Seruant: and that when God was purposed to make him victorious, and to enlarge the boundes of his Kingdome, he furnished him with such as were for his purpose. Such as wee gather of certaine of them doe all concerne *Dauid* one way or other: most of them indeede, to his commendation; but one of them, to his iust reproofe. To his commendation it was, that hee could moderate his affections so well as diuers of them doe witness hee did: first in the Story of the first three worthies; then, in the Story of some of the thirty. In the Story of the first three worthies, the same that is noted before, namely, that he would not drinke of any of that Water which so much he desired when hee vnderstood with what danger it was obtained for him: diuers of vs making no conscience at all, if in our owne mindes we be something scanted, and not a few that haue great plenty neuerthelesse to prey on the needfull maintenance of the Ministry, thereby straining the blood of our Bretheren, and those very many, thorough our greedy, cruell, and cursed teeth. In the Story of the thirty, that hee could vouchsafe that place of honour to one of the Seruants of *Ioab*, *Ioab* himselfe beeing but one of his Seruants, and the same so maisterfull as he was, as in the slaughter of *Abner* and *Amasa* it appeared, and *Dauid* himselfe in the former of them complained, and afterward remembred both vnto *Salomom*, and as some thinke, bewraying his secrets too in the cause of *Uriah*: and in like manner, that he could vouchsafe it vnto the Sonne of *Achitophell* (as there also wee read that hee did) if it were so that hee enioyed it after his Father had taken part with *Abfolom* against him. For, the conspiracy of *Abfolom* is taken to bee but a little before the last yeare of *Dauid*s raigne: and this relation of those his woorthies seemeth to bee of them as they stood a good while before, what time *Achitophel* himselfe, was in that neere and honourable place with *Dauid*. In which kinde of cases our distemperature is such, that as in pride wee disdain the meaner sorte though otherwise their deserts may be good: so doe we on stomacke stand off from those, whose neere friends haue beene against vs. That other of them which was to his iust reproofe, was, that hee so made away *Uriah*, being, as it seemeth, the

1 Chr. 27:

1-15.

2.Sa.23:8-39.

Tremel. Iun. in

2.Sam. 23:

24, 39.

2. Sa. 23: 8.

Fr. Arab.

Ari. Montan.

Bibl. Angl.

1594.

2. Sam. 23:

13-17.

Ibid. 18-24.

2. Sam. 8: 16.

20. 23.

1. Chr. 27: 24.

Tremel. Iun.

et supra.

2. Sa. 23: 34.

Ibid. 27.

Ibid. 16, 17.

Ibid. 3: 39.

1. King. 2: 5, 6.

Rab. Salin Lyr.

Ist. i. Com. Pal.

Pet. Mart. r.

2. Sa. 23: 34.

M. Broughtons.

Concens. in a.

1987.

1. Chro. 27:

33, 34.



2. Sa. 23:39. very same which is one of his worthies heere : a sufficient patterne to shew, how easily such perturbations in vs, may worke the ruine of those that haue no way deserued, and otherwise ought to be deare vnto vs. *David* now through vicious lust (and of pride detesting the shame of his owne waies) in bad manner contriuing the death of a notable Souldier and Captaine : and *Alexander* after, of insolent vanitie (but Cup-shot withall) with his owne handes slaying *Clitus* his dearest friend, and a notable Leader besides. For peaceable times he had Gouvernours besides throughout them all ; ouer euery Tribe one : and indeede such as are Martiall, are not lightly so meete for peaceable gouernment ; no more than such as meetest for peace, are but seldome meete for warres likewise. In those that respected the Ecclesiasticall estate rather, we are first to consider of the maine parts of the things themselues : and then of one particular thereunto appertaining. The maine partes of the things themselues were that whereas now he vnderstood, that shortly a Temple should bee builded, and the same in rare and sumptuous manner, and such as (for the beauty of it) should bee of speciall note to all the Countries round about : he did in like manner thinke it meete, that there should bee some such order taken for the Ministration or Seruice there to be done, as should be sutable to the excellencie of the place it selfe. For the substance of it, God had taken order before, at the first erecting of the Tabernacle in D the Wildernesse : but since that time one great part of the *Leuites* businesse became voyde, which was the carrying of the Tabernacle with them (too and fro as they had to iourney) and all the implements thereunto appertaining. For now they had rest, and did not trauell, but had a settled habitation : and so should the Temple bee fixed too. So that the *Leuites* were now deliuered from all those burthens : and therefore might be otherwise imployed, as the most honourable, and the best dispatch of the Seruice of God should then require. *David* therefore aduising himselfe of some conuenient order now, and conferring with the Prophets, *Gad* and *Nathan* therein, or those Prophets comming vnto him with such direction from the Lord (for afterward it is plainly said, that the order now taken, was of the Lord, and by the ministry of those two Prophets) gathering together the Princes of *Israell*, and the Priestes, he caused all the *Leuites* to be numbred from thirty yeare old and vpward : and finding the number of them to amount to thirte and eyght thousand, he appointed foure and twenty thousand of them, to the chiefe and principall seruice of the Temple that should be ; and of the other foureteene thousand remaining, foure thousand of them hee appointed to adorne and helpe forward that Seruice by Musicke, both by voyce and Instruments too, and other foure thousand to be Porters and Keepers, to see to the safty of them all, and of al things vnto the Temple belonging. And to the end that all these should performe their parts the better, euery one as his Lot should fall, or as otherwise hee should bee appointed, whereas yet there were of the whole summe fixe thousand remaining, those hee appointed to be ouer-seers, and to iudge and determine such matters as shoulde fall out among them. Hauing thus made a generall distribution of all, then come they to the seuerall braunches : and first to those that were to bee occupied in the Seruice within ; then, to those others that were to keepe their watch abroad. Those that were to bee occupied in the seruice within, were of two sorts : one company of them, as it were, about the substance of their businesse ; another, about the manner of doing. The substance of their businesse was, to make oblation and sacrifices, to burne Incense, and such like, E as by the Law was before appointed : withall which, by the nature of them, and with euery of them, there was to goe, eyther an acknowledging of their owne guiltynesse and Prayer thereon ; or the remembrance of some fauour of God, and thanksgiuing withall. But at this time it seemeth, it was farther appointed, that euery Morning and Euening there should be some set Thankesgiuing and praising of the Lord, and for all his fauours and mercies towards them. The manner of dooing these thinges afore-said, was to ioyne Musicke withall. Vnto the former of these were the Priestes appointed ; and the Singers vnto the other : but to cyther of them did appertaine other attendants ; especially vnto the Priestes, who could neuer performe their dutie but by the good help of those that did attend them, and often needed



ded very many. First therefore, as touching the Priests, whereas there were found of *Eleazar* and *Ithamar*, those two Sonnes of *Aaron* that remained, fixteene Families of the former, and eyght of the latter, and so foure and twenty in all: now he distributeth or diuideth them all into foure and twenty courses; and euery of them to take their place therein by Lot. So that, whereas they had twelue moneths in the yeare, and these were foure and twenty seuerall Families of the Priestes, none of them were eyther excluded from that dignity of seruing in the house of the Lord, or any thing at all burthened with it: coming to their course but twice in the yeare if they tooke but a fennight at once, and but once, if they tooke a fortnight. All which Families or courses, and euery of them, were to be in like place now vnder the High Priest for the time being, as *Eleazar* and *Ithamar* were vnder *Aaron* their Father for his time: and to their better helpe in that their function, they had the rest of their Bretheren thereunto appertaining sorted in vnto them. Then as touching the Singers, or those that had the charge to furnish out the Service with Instrument and voyce, as euer should be most seemely and meete, those also were diuided into foure and twenty courses or Families: a dozen of them, and their attendants, appertaining to euery course. For albeit, that twelue of euery course bee onely noted, and yet they were foure thousand in all, seeing that twelue times foure and twenty make but two hundred eighty and eyght, needes must there be many attendants besides, vnto euery of these appertaining. Those others that were to keepe watch abroad, were most of them imployed about the Gates or passages into the Temple: but some of them, about their Treasure also. In both which we finde but the chiefe or principal named, and not their companies that they had in their seruice attending. For these also were foure thousand; and yet haue wee no mention of the imployment but of certaine of them: but of foure and twenty courses, as the others before. But here it is needfull, that some-thing bee saide more specially of these, because the Text it selfe dooth not so plainly set downe the number of them as in the other: and those that doe (that yet I haue seene) agree not fully together. *Cornelius Bertramus*, and *Carolus Sigonius*, haue both written of this matter: the one 1574. the other, 1582. Both which agree, that there were foure and twenty courses of these also: but the particular summes of *Sigonius* are, seauen, eyght, fixe, & foure, which do exceed his owne number by one. The other espyed before, that by that reckoning there was one too many: and therefore putteth two of them in one, without any likely-hood of warrant that I doe finde, eyther in the Originall it selfe, or in any other thereon. To shew therefore how the reckoning may better bee gathered by the Text it selfe, we are to note, that for the first seauen, the Sonnes of *Meshelemiah* (whom *Sigonius*, without any warrant also that I doe finde, calleth *Selemia*) and of the last foure, the Sonnes of *Hofah*, there is no quæstion: the Text it selfe keeping account of them. So that all the quæstion lyeth betwixt the next eyght, the Sonnes of *Obed-Edom*, and the fixe that follow immediatly after, the Sonnes of *Shemaiah*, the eldest Sonne of *Obed-Edom*: the eyght beeing numbred by the Text likewise; but not the fixe. Now because the eyght are numbred, it is easily conceiued that they must all stand: and because the fixe are not, it seemeth that might be some part of the cause that *Bertram* made lesse conscience to put two of those in one. But if we looke well vnto it, we may soone perceiue, that *Shemaiah* is the Man (the eldest Son of *Obed-Edom*) that must in this reckoning be left out, all those his six Sons being taken in. Neyther may that be any derogation to him, when the leauing out of his owne person is so richly recompenced in fixe of his Sonnes taken in, in his roome: no more than *Ioseph* himselfe was iniured, when himselfe is neuer accounted one of twelue (in the recitall of the Tribes) when his two sons *Ephraim* & *Manasses* are taken in for him. So the seauen of *Meshelemiah*, the other seauen of *Obed-Edom*, the fixe of *Shemaiah*, and the foure of *Hofah*, as they do iustly make vp the number aforesaide: so are they the persons that by the warrant of the Text it selfe, and plaine demonstration are meetest for it. That one particular heereunto appertaining, is, whereas first it is said, that *David* to this end tooke the number of the *Leuites* from the age of thirty yeares & vpward; and afterward twice, that he tooke them at the age of twenty

Ibid. 4:1-19.

Tremellius, in. 1. Chr. 24:19.

1. Chro. 24: 20-31.

Ibid. 25:1-31.

Ibid. 9-31.

Ibid. 23:5.

Ibid. 26:1-19.

Ibid. 20-29.

Ibid. 23:5.

Corn. Bertr.

Carol. Sigon.

de repub. Hebr.

lib. 5. cap. 6.

par. 247.

de Polit. Iuda-

ica, cap. 15.

pag. 128.

Ibid.

1. Chr. 23:4-7.

1. Chr. 23:3.

Ibid. 24, 27.

ty



In 1. Chr. 23:  
26.

ty and aboue : as it is plaine, that both these waies hee tooke account of them, and that he had some speciall cause to moue him thereto ; so it seemeth to mee the reason is good that is conceiued thereof by *Iunius* himselfe, far better then, than when hee ioyned with *Tremellius* therein. For he conceiueth, that the *Leuites* especially were Catechized or taught euen from their yongth such thinges as belonged vnto the Ministry : but yet, that all that while they were accounted, but at vnder age, or children. But that from that time forward they were taken vnto the publique ministration : yet for the next five yeares but onely to the contemplation or behoulding of it, at five and twenty to some inferior seruice vnder others, and not to take farther vpon them till they were thirty.

2. Sam. 21:  
15-17

2. Sam. 21:  
18-22.

1. Chr. 20:4-8:

2. Sa. 22:1-51.

Psal. 18:1-50.

1. Chro. 27:  
25-34

2. Sam. 21:  
10-14.

1. King. 2:5,6

Pr. Vatab.  
Pot. Mart.  
Tremel. Iun.

9 Those that are but periculars onely, at least in comparison of these more A  
generall matters going before, did some of them concerne in a manner, them all : and  
some againe did most respect *David* himselfe. Those that concerned them all in a  
manner, are those battels that there are noted they had with the Giants : concerning  
which, seeing they are the last of this kind that we reade of, and wee haue set downe  
withall, that when God had deliuered him out of the handes of all his enemies, hee  
then gaue speciall thanks vnto God, it shall be good, when we haue considered of  
these battels ; then to consider somewhat of that same his thanksgiuing also. As  
touching the battels, one there is, wherein *David* himselfe was in person ; but we doe  
not reade that hee was in the others. In that wherein himselfe was in person, hee  
was also in great danger to haue bene slaine, by the Giant himselfe : but it pleased  
God to send him helpe by one of his Captaines, who stept in betwixt, and slue the  
Giant. Howbeit his people were so touched with that his danger, that then they  
tooke order, that himselfe should be no more in the field in his owne Person : as also  
it seemeth, that at that time his yeares were such, that according to the ordinary  
course of Souldiers he was to be priuiledged by them. In the others, three other Gi-  
ants were likewise slaine by *Dauids* men, in euery of them one, by a seuerall person :  
two of which battels were fought neere vnto *Gezer*, in the Southwest side of the  
Tribe of *Ephraim*, not farre from the *Philistims* Land ; and the other at *Gath*, in the  
land it selfe. As touching that thanksgiuing of his it is not onely notable in it selfe, B  
ascribing, it wholly to God that he was preserued from all those dangers, and that his  
enemies were so brought vnder on euery side : but also, he did commit it to writing,  
to remaine of record, to Godes glory in him, and to the instruction and comfort of  
Godes people in the ages ensuing ; God hauing giuen that successe vnto his godly care  
therein, that now we haue it in two seuerall places recorded, here first originally, then  
among his Psalms afterward also. Such as most respected *David* himselfe, were either  
of such as belonged vnto him : or, of some good examples that himselfe did giue.  
Such as belonged vnto him, were of two sorts : some that did attend his priuate ; o-  
thers that he had neerer vnto himselfe. Of those wherein himselfe gaue some good  
examples, one was in a thing done by himselfe : another, in some thinges to be done  
by *Salomon*. That which was done by himselfe, was, that by the regard that hee  
heard to be in *Rizpah* the Concubine of *Saul*, towards two of her Sons, and others  
of the line of *Saul*, he also, prouoked thereby, and as it seemeth, loath to bee ouer-  
come by any in gracious regard, did specially honour the memory of *Saule* and *Iona-  
than* : though but *Jonathan* onely were his friende, and *Saule* his Father his Mortall  
Enemy ; not disdainig in any good to follow so base a person as she. In that other,  
which was in some thinges to be done by *Salomon*, we are first to see, on what ground  
that part of the Story is now to bee taken in heere : then, wherein it was, that *David*  
gaue good example therein. The ground whereupon it is now to be taken heere,  
before that *Salomon* was yet appointed to be King, is this. *David*, we see, doth moue  
*Salomon* his sonne, to haue *Ioab* in mind and to cut him off. Whereunto that he may  
perswade him, he alleageth but old matters onely : the wilfull and Treacherous mur-  
ther of two Captaines and speciall men ; and, at the most, but some other displeasure  
besides done to himselfe, which he not particularly name, and so is it taken to be none  
other, but the murther of those two, and in that respect done vnto him, for that hee  
had



had taken them (in some good sence) into his protection. Which, if it had been after that *Salomon* had beene appointed King, had beene nothing so meet to haue beene remembred (nor any thing needfull) as that fresh fault that he made in being of Counsell with *Adoniah*, in vsurping the kingdome in *Dauids* time, and agaynst *Salomon* that was to succede. And it is plaine, that *Salomon* was not there-vnto actually appointed, but onely vpon that occasion of *Adoniah*, endeavouring to preuent him therein. So that although this Story of *Dauids* leaving that charge with *Salomon*, be placed immediately before *Dauids* death, and after that vsurpation of *Adoniah*, yet it seemeth heereby to haue beene before : neuerthelesse not denying but that for the freshnesse of it, it might bee, that it was not mentioned then; but rather making choise of the other, as the better ground to builde vpon. That wherein *David* gaue good example heerein, rested in two principall pointes : one, towards God, another among men ; but both of them mingled (as it seemeth) with the common infirmity of vs all. That which was commendable in him towards God, was, that he did so well exhort *Salomon* his sonne to cleave to the Lorde : in all his waies : though, making mention of establishing his owne estate thereby, it may be he had some respect to that also. That which may seeme to be of our common infirmity that mingled therewith, was, that hauing spared *Joab* all his time, he would now haue his son to remember him. Wherein though it may be, that he had but the care to haue Iustice executed ; yet it may be doubted withall, that he had some priuate respect therein. It may be he sought no more but to haue iustice done, because *Joab* indeede had very wickedly committed wilfull murther twice : and yet was he too strong, in the opinion of *David* himselfe, for him to deal with ; and both those murthers were such, as whetein he might seeme, to haue had some speciall care of *Dauids* estate. For they were of two such persons, as were professed and great enemies to *David* a little before ; albeit at that time *David* himselfe accepted of them, as vnfaignedly reconciled vnto him : and *Joab* himselfe was a dangerous man to be trusted now, hauing dealt so badly before ; and especially, to the estate of *Salomon*, being so priuy as he was (by the cause of *Uriah*) to the adultery of *Bethsabe* his mother. Doubted it may be, that he had some priuat respect therein, because it is not vnlikely, but that *Joab* had bewraied his secret in the cause of *Uriah* : & certain it is, that otherwise he had wounded his hart very sore. Vnlikely it is not, but that he bewraied *Dauids* offence in the cause of *Uriah*, not onely because *Rabby Salomon* was of that mind, as it is alleaged, and others thinke it likely enough (albeit some others there be, that reiect it as a fiction, & do somewhat help the Text with their *id est*, to that end also : ) but much rather, for that by *Nathans* speech vnto *David*, it seemeth it was then divulged or blowne abroad ; and most likely to be done by *Joab*.

D (for *David* was carefull enough to keepe it close) eyther to excuse himselfe to the other Captaines, for that so easily he lost *Uriah* before, or for the affection he bare vnto *Adoniah* against *Salomon* now : And the Originall it selfe doth rather lead vs to conceiue, that they should bee two seuerall matters that are spoken off (one against *David* himselfe, the other, the murther of those two Generals) than to make but one of them both ; as others also besides the Originall, by their distinction or manner of reading doe seeme to incline. If therefore *Joab* had so bewrayed *Dauids* secrets, lesse maruell then, if *David* yet kept memory of it : when as otherwise wee are giuen to vnderstand, that it is an offence of that nature, as is very hard to bee reconciled. That wherein it is certaine, that hee had wounded *Dauids* heart very sore, was in the slaughter of *Abfolom* his vngracious Sonne : of whom hee gaue so speciall a charge to all his Captaines. And not vnlikely, but that whereas *David* was of minde by and by after to haue taken in *Amasa* into his roome, it was some fruit of his displeasure on that behalfe. Præsupposing then, that *Dauids* choler was not altogether yet settled against him, we may soundly gather, that vnlesse we take speciall paines to subdue the flesh vnto the spirit, the best that are, may soone be found in diuers cases defective therein. That which was commendable in him among men, and wherein he gaue a good example vnto vs, was, that hee had so speciall care of the Sonnes of *Banazillay*, for the friendship that *Banazillay* their Father, in his aduersity had shewed

1. King. 1:7:

1. King 2:1-4.

Ibid. 5, 6.

2. Sa. 3:39.

2. Sa. 2:8-3:27

Ibid. 17:25.

20:10.

Lyr. Ibi. in I. 3

Conr. Pellie.

Fran. Vatab.

Pet Martyr,

Tremel. Iun.

2. Sa. 12:14.

Ari. Montan.

Vulg. edit.

Conr. pel.

Bibl. Angl.

Eccli. 22:10-

22.

2. Sa. 19:13

vnto



- vnto him. A very good example to all, euer to bee mindfull of those, and to bee thankfull to them and theirs, whom it hath pleased God at any time to vse to our good. The infirmity that may be doubted to haue mingled withall (or at least to haue followed very soone after) was in that same his charge of *Shimey*: giuing his sonne in charge to haue an eye to cut him off also, for his wicked rayling on him before. And true it is, that his rayling was passing ill: but, both he had submitted himselfe; and *David* had assured him of pardon by Oath, as *David* now also in this place confesseth. Wherein though it may bee, that *David* did respect him also now, but as like to prooue a dangerous member vnto the State: yet, because it may be otherwise also (for men are men, euen the best of vs all) therefore, so praesupposing, this may be another example, how hardly such a great disgrace and speciall villany obtaineth pardon with those that may seeme to be more easie; and therefore to be a good warning to all, to take heede of the like. Of those that did appertaine to that praesent, one there is, that yeeldeth in this place but part of the Story, and hath the other part following after the others are accomplished heere. That which yeeldeth but part of the Story heere, is that remedy that *David* had, after that once he became so feeble: the rather to be marked, for that the more likelihood there is, that *David* neuer had the vse of her body, being so weake as then he was, and the more certaine it is because the Text it selfe doth say it; the stronglier it teacheth in the end, how farre the Sonne should neuerthelessse reuerence his Fathers bed. Of those that are accomplished heere, some things there were of speciall purpose before: others, that did but then come in with the time it selfe. Those that were of speciall purpose before, were most about the building of the Temple that should be: but partly, a prayer for *Salomons* Kingdome. About the building of the Temple that should be, first hee dealt but himselfe therein: then hee endeouureth to lay that charge on others also. His owne dealing therein was, that when he had found (as we saw before) what place it was that the Lord had chosen, then he did set Masons on worke to make stones ready: and made much prouision besides. Hee endeouureth to lay that charge on others also, two seuerall times, as it seemeth: first while *Salomon* yet was but a priuate man vnder his Father; then againe, after that he had made him King. While yet he was but a priuate man, his Father neuerthelessse knowing that he had to succeed him, he now dealeth both with himselfe, & with the Princes of the people, about this matter. Himselfe he chargeth and exhorteth, to set in hand with it: both assuring him that the Lord would prosper him therein; and letting him vnderstand what himselfe had already gotten in a readinesse for it: which was, besides Brasse and Iron, Timber and Stone, matters of lesse moment, much Marble, and a great number of precious stones of all sorts, and withall, euen an hundred thousand talents of Gold, and a thousand thousand talents of Siluer: euery talent being about halfe an hundred with vs, or threescore pounds weight. A rare example of the zeale of a Prince, towards the aduancement of Gods glory, in so great a Masse as this, so faire a meane in the eye of the world, to haue aduanced his owne line, to some speciall heighth. The Princes of the people hee chargeth likewise to be assistant and helping therein: and sheweth them withall, that they haue a notable opportunity thereunto. That he did the like againe, after that *Salomon* was set in the Kingdome, because it is a thing somewhat rare the Sonne to be ordained King in the dayes of his Father, therefore it shall be good, first to consider, how it came to passe, that in his Fathers daies hee came to be King, on whom that charge was chiefly to rest: then, how he layd that charge among them. That *Salomon* should succede him in the Kingdome he knew before, and so he was minded to leaue it vnto him, as vnto whom God himselfe had it appointed: but, by occasion that *Adoniah* was so forwarde, as to step vnto it in his Fathers daies (as we saw before) when hee thought his Father vnlike to recouer, or to stay long among them, to breake that packe, and in his owne daies to put it of question, he praesently ordained *Salomon* King, and caused him to bee set on the Throne of his Kingdome, his Nobles and people then comming in, and yeelding their allegiance vnto him. Hauing thus ordained him to bee King, then hee did set in hand in such sort with the matter againe, that it sorted to good effect in the end: and so are we first



to consider, what it was that himselfe did now; then, how farre his desire was effected therein. That which he did, was first to get those together that were meetest to such a purpose: and when he had gotten them together, then to deal accordingly with them. Those that now he got together, as meetest to such a purpose *1. Chr. 28:1,9.* (*Salomon* his sonne, and newly made King, beeing with him already) were all the chiefe and principall men in all the land. His dealing with these, was first by gracions and louing speech; then, by such dooing of his owne besides, as serued vnto the businesse he had in hand. His speech was such, as directly tended to get them of minde to set in hand with the building of the Temple, and to finish the same in the best manner that they were able: but first to them all generally, and then to *Salomon* more specially; to each of them so, as to such purpose was fittest for them. In *Ibid. 2:8.* that which he did besides, as fitly seruing vnto the businesse he had in hand, we are *Ibid. 9,10,10, 21.*

**G** not only to note what it was; but farther of some particulars thereto appertaining. It was no more but this, that first he gaue vnto *Salomon* the patterne of the house it selfe, and of all things thereunto appertaining, after what manner they should be made; giuing him withall to vnderstand, that him-selfe had receiued the same in writing from the Lord, to the end that he might better conceiue the meaning of it, and that so he made him to conceiue it: then, to the end that those his Nobles, officers, and principall men might yeelde to be more open-hearted in this businesse, and willingly giue some good contribution vnto it, himselfe doth giue them a good example therein, contributing of his owne priuate substance, 3000. talents of pure Golde, and 7000. Talents of fined Siluer. The particulars heereunto appertaining, are two: one, appertaining vnto the patterne that he gaue vnto *Salomon*; the other vnto his owne contribution. That which belongeth vnto the pattern, is but a note in some of our Bibles, ouer-much restraining the direction that *David* had for these matters, vnto that which was set downe for the Tabernacle before, as though he did speake of no other direction there, but such as was giuen before for the other: whereas, when we come to the building of the temple, then it wil plainly appeare, that both it selfe, and the things thereunto appertaining, differed much from the Tabernacle, and the things that to it belonged; neither doo I find any other of that opinion besides. That which belongeth vnto his owne contribution, is, that hauing provided so much before, and yet now giuing thus much besides, it occasioneth vs, first to consider, in what point these do varry: and, what our selues may gather on it. That these two contributions of his do some way varrie, there is no question, because they are so distinctly and seuerally set downe. And because this latter, of three thousand Talents of Gold, and seauen thousand of siluer, is tearmed so peculiarly his owne, when as notwithstanding it is saide of the other also, that he had prepared it, out of both these thus laide together, it seemeth, that the other great Masse of one hundred thousande Talents of Golde, one thousand thousand of Siluer, with all those precious stones of Brasse and Iron without number, was such as he (in his warres and spoile of the enemye, as also in the presents were brought him, or such other like wayes besides) had from time to time laide by to that very vse: and that this latter was but of such as before hee tooke to his owne vse; but now thought good thus to bestow it. It being so, then doe we plainly see two things heerein: one, a rare and wonderfull zeale in him, who hauing prepared so much before, would neuerthelesse adde this also now; the other, that he aymed at a wonderfull sumptuous building, on the which he did set downe to bestow such abundance of Gold & Siluer, besides such plenty of precious stones, and all things else that should go vnto it. An euident, and a notable checke vnto the prophane miserlings of our age, so greedily and so vncessantly spoyling the Church of God of those needfull things that others had giuen it before. His good desire was so well affected heerein, that then his Nobles and Officers both gaue plentifully: and that with great willingnesse also. Their liberality was such, that they gaue (among them) five thousand Talents of gold, and 10000. peeces besides (this, belike in coine, and of the meaner sort of them; the other, in masse or Bullion) 10000. Talents of siluer, 18000. of brasse, and 100000. of Iron, and all the precious

*Bibl. Angl.*  
1594.

in *1. Chr. 28:*  
*19.*

*1. Chr. 29:3,4*  
*Ibid. 22:14.*

*Ibid. 29:6-8.*



Ibid. 9-10.

Ibid. 9, 10.

Ibid. 18.

Ibid. 20-22.

Psal. 72.

Tremel. Lun.

Vulg. edit.

Ari. Montan.

Contr. Pell.

Fr. Vatab.

Bible. Angl.

1. Chr. 28:4-5.

2. Sa. 7:12-16.

1. King. 1:28-

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1. Chr. 23:1.

cious stones they had besides. As touching their willingnesse heerein (a matter of great moment in al such cases) first it is plainly said: the are there good tokens besides. In that it is so plainly said as it is, it might well be sufficient for vs: but that there be other tokens also ensuing, may farther teach vs, that where there is true willingnesse indeede, it sheweth it selfe plainly enough, one way or other. Those tokens were one in *David*: another in theselues. That which was in *David*, was, that he did greatly reioyce to see it: and thereupon both gaue great thanks to God likewise, ioining prayer withall in the end, such as imported the same thing also; and exhorted them all to praise God for it. But *David*, being of a liberall heart himselfe, could neuer so greatly haue reioyced in that their contribution, vnlesse hee had seene, that indeede they had done very well therein: neyther could hee otherwise so heartily haue praised God, nor haue prayed for the continuance of it; nor by likelihood would so readily haue exhorted them to praise God for it. Neyther can we cleere our selues to those that are liberall and godly indeede, with any base or bastardly shew of such liberality in those cases, howsoeuer our selues may please our selues in it, and others withall of as miserable deuotion as wee. That which was in theselues, was, that they also in like manner reioyced, and besides their Peace-offerings, wherewithall they feasted before the Lord with great ioy, the next day they offered Burnt-offerings in great abundance (whereof there was no part to redound to theselues, but all to be consumed to the Lord) of young Bullocks, Rams, and other sheepe (Lambs belike) of euery of those three sorts, euen a thousand. Neyther can we soundly reioyce before the Lord, vntill wee truly find, that in the aduancement of his glory among vs, wee do as it were (in our liberality) forget our selues, and vtterly detest and abandon all our worldly respects whatsoeuer. In the Prayer that we haue for *Salomons* Kingdome, considering that it is but one of the Psalmes, and that which is with vs (and according to the originall, the *Hebrew* it selfe) the threescore & twelfth, seldome or neuer taken by any to belong to this place: therefore it shall bee good, first to aduise our selues, how we may conceiue it to belong to the place that now we are in; then, to consider of the thing it selfe. That it should belong to this place there bee but few (yet some there are) that haue conceiued: all the residue that yet I haue seene, otherwise interpreting (some, one way, some another) the title of it, out of which it seemeth there should arise good probability, that it should indeed appertaine to the place we are in. For whereas some go no farther, but onely that it was made to *Salomons* vse (and not resolving, that *David* made it) others, that it was made by *Salomon* himselfe: the last verse of it, shewing that there the prayers (or Psalmes) of *David* do end, doth giue a faire probability, first that this was made by *David*; then also towards the end of his life, when he had put *Salomon* in the Kingdome already. But besides that those two aforesaid do so take it, seeing the Psalmine is for the good estate and long cotinuance of the raigne of King *Salomon* (especially as it was a figure of the Kingdome of Christ) if it were *David* that made the same (as the end, I said, is a faire probable witnessse) euen the whole course of the Psalmine it selfe doth sufficiently witnessse, that to this place it doth rightly belong. The thing it selfe is no more but this, that God hauing made choyce of *Salomon* to succeed him in the Kingdome, and hauing made so large promises to him, as that the accomplishment of them was to be expected in a greater than he, of whom hee was but onely a figure, *David* also by occasion hauing set him in the Kingdome already: now hee specially commendeth him, and the estate of his Kingdome, to the good and gracious blessing of God; that, as it was of him, and of his meere and gracious goodnesse, so it might of him receiue stablishment, encrease, and all other good blessings meete for the same. Therein both acknowledging the great mercies of God to him and his line: and notably raising vp the hearts of the faithfull to shew them what they may expect in Christ. But as he had that godly care of his posterity; so were it meete, that wee should learne to haue the like: and seeing hee did neuertheless by prayer seeke for the accomplishment of those things that were so firmly promised vnto him; much rather should we seeke for such things by prayer likewise, that we neede to the glory of God, and our eternall comfort in him, when we otherwise see not any such assu-

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assurance of them. Those that came in with the time it selfe, are but two: the last wordes that is noted to haue vttered a little before his death; and, his death ensuing thereon. In the last wordes of *Dauid*, it shall not bee amisse if wee consider of them, first, as they did proceede from him: then, as they may giue instruction to vs. As they did proceede from him, it seemeth to mee, that they were some-thing troubled by his infirmity and wearing away: as diuers times it is seene, euen with the best men that are, towards their deathes; and some-times euen in theyr age too when it is great. But needes must hee bee of an excellent Spirite, and of an heart very well exercised in godly meditation, and especially in the assurance of the speciall fauour of GOD towards him and his, that could in such case vtter so many good speeches of those matters, though in diuers places some-thing broken, as I doe take it, and not so knit or tyed together, as otherwise hee was wont to doe. He was before a sore broken man, when in his bed hee was faine to bee couered by others: and wanting no Cloathes, yet could hee get no warmth thereby. But now beeing neerer to his dissolution, and so farre worne, that there was no hope but of small continuance (as wee may see by the vsurping of *Adoniah*, which was not without the aduice of *Abiathar* and *Ioab* principall men, nor in any dislike of many others neere vnto *Dauid*) seeing that a body loaden with infirmity, is oft-times such a Clogge to the mind, that it suffereth it not in diuers things so orderly to proceede, as otherwise it could and would: lesse maruell it is, if some of these his speeches, though good in themselves, neuerthelesse bee not so orderly and full as well might bee, in other case, of him expected. It may bee likewise, that this was not a continued speech, but rather consisting of many particulars, thus gathered together, but seuerally vttered by him, as his godly minde was occupied in that Meditation: calling to minde, now one thing, nowe another: and sometime, it may bee, vttering in word, but part of that which in heart hee conceiued. As they may giue instruction to vs, thereby may we gather, how farre short wee are, of any good temper for those matters: when as, in our best estate, wee doe so hardly vtter any thing to any good purpose. So farre off are we, if our mindes should bee clogged with some speciall infirmity or paines of body (as it is certaine it was with *Iob*, and not vnlikely in some sort now to bee so with *Dauid* also) yet neuerthelesse to haue none other but so good Meditations and speeches as these. But some vessell of Wine there is, that keepeth his Verdure, and drinketh better, euen to the Leese, than others doe, when they are at the best. His death that ensued or followed thereon, was at the age of seauenty yeares, when himselfe had reigned forty in all. A very good patterne, as lightly we haue any where else, both of the great corruption that is in vs; and what good thinges may be lodged withall in the selfe-same breast, by the goodnesse and grace of God: and so likewise, that God doth not for euer cast off those that are his, though they doe very iustly deserue it; and yet (oft-times) that he doth not suffer their lesser offences to go unpunished.

2. Sa. 23: 1-7

1. King. 1: 1.

Ibid. 5, 7, 9.

2. Sa. 5: 4, 5.

1. King. 10, 11.

## CHAP. 14.

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*Alomon* was the next of those vnder whom the people continued together vnder one Kingdome and State: immediatly after diuiding themselves (though abiding one people still) yet into two seuerall Kingdomes. Being therefore now to consider of *Salomons* Story, in him doe we finde iust cause to consider, not onely of his life: but also of his death. As touching his life, in it doe wee finde great variety betwixt the former, and the latter part of his raigne: the former part of it being such, as, in figure, might well resemble the glory and excellency of the King-

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- dome of Christ; but the latter of it, so odding againe the contrary way, that well may it teach vs, to looke for no perfection heere. It might well in figure resemble the glory and excellency of the Kingdome of Christ, because it was for that time, B; (especially when it was come vnto the growth that GOD would giue it; yea, and in the time of encreasing too, so farre as was needefull for it) a comfortable estate vnto the people, and uery glorious at home and abroad. In so much, that immediately after his first enterance into his Kingdome, it is sayde, that the Lord was with him and magnified him, and that his Kingdome was mightily established. Neuerthelesse, as in reason wee may conceiue, that it had a beginning and time to grow to a settled estate: so the course of the Story dooth likewise lead vs, first, to such thinges as did appertaine vnto the beginning of it: then, vnto others that belonged vnto it, when it was come to a settled Estate. Those thinges that did appertaine vnto the beginning of it, before it grew to a settled Estate, were certaine ciuill affaires of his owne: and then a religious seeking of GOD. Those ciuill affaires of his owne, were, first the cleering of himselfe of certaine ill members: then, how hee disposed himselfe to marriage. Of those ill members, one of them was very dangerous vnto his Tytle and Estate in the Kingdome: the residue, though they were great offenders too, yet not in so high a degree as the other, in respect of the State it selfe. Hee that was so dangerous vnto his Tytle or Estate in the Kingdome, was *Adoniah* his elder Brother: who would haue stepped (as wee saw 1 King. 1: 5-9. before) betwixt *Salomon* and the Kingdome, in the dayes of *Dauid* his Father. But when hee vnderstood that *Salomon* was by *Dauid* appointed and proclaymed, hee then submitted himselfe, and craued pardon: which also hee obtained vpon condition, that he should after become of good and dutifull allegiance. Neuerthelesse, beeing now a while after taken away in such sort as hee was, wee are the rather to consider on it, both for the Story it selfe: and for another thing thereof arising. In the Story it selfe, wee are first to consider of his offence: then, of the punishment of it. In his offence likewise, first what it was: then, howe it came to *Salomons* knowledge. His offence was, some part of it, open and plaine: but some other, that lay more secret. That which was open and plain, was such an impotency in fleshly desire, that hee was not ashamed to seeke to defile his Fathers Bed; desiring *Abisag* a Concubine of his, to bee in marriage giuen vnto him. True it is, that *Dauid* had not her, till it may bee probably thought, that hee was not of ability to haue carnall Copulation with her: but yet not to bee denyed withall, but that hee had her company day and night, and that they were together as Man and Wife, sauing onely for the Act it selfe of carnall knowledge. That which lay more secret, was, as it seemeth, that thereby hee thought to get him a step to the Kingdome, as vouchsafed one of his Fathers Wiues; beeing, as hee was, the elder Brother besides: yet so much the greater fault in him, if that were his meaning, for that hee did know, that the Lorde himselfe had appointed *Salomon* to succede his Father in the Kingdome. How this desire of his came to *Salomons* knowledge, is so much the more woorthy the marking, for that it seemeth to carry with it a very iust iudgement of God: that whereas he had not the honesty, nor that Childe-like reuerence vnto his Father, as to suppress so beastly a motion; so neyther should hee haue the wit to conceale it, but himselfe must make it knowne to the King. For hee cometh to *Bethsabe* the Kinges Mother, and entreateth her to mooue the King in it: which also shee did, and her-selfe besought the King to graunt it. In his punishment, wee haue first set downe the Kinges determination of it: then, the execution soone after ensuing. Whereof, as in the one wee may see a quicknesse and readinesse in *Salomon* to espy, that his elder Brother was yet aspyring: so in the other wee may likewise see, that his wisdom thought good, to take the aduantage of his former offence (though hee were his Brother) euen for this doubt of aspyring that nowe brake forth of him; albeit it was not certaine that thence it proceeded, and it may bee it was but the loue he had to the party, being so beautifull as she was. That other thing heereof arising, is, that whereas in the dayes of our late ignorance, this speech of *Salomon*: *Aske on my Mother, for I will not say thee nay*, was applyed (or wrested rather) as to be



bespoken by Christ to his Mother; so to beare people in hand, that the blessed Virgine could readily attaine for vs at the handes of Christ whatsoever she would: here may wee see so hard a successe of that course taken, that in reason it should rather terrify others from it, than allure any vnto it. For though *Salomon* did great reuerence vnto his Mother, arising out of his Throne, meeting her by the way, bowing himselfe vnto her, and causing her to sit downe on the right hand of him; and told her withall, when hee perceiued that shee had a suite vnto him, that hee would not say vnto her nay: yet when hee conceiued, that that request was but so farre derogatory to his Crowne and Dignity (and yet not certaine, but onely as himselfe suspected: whereas that seeking to the blessed Virgine that was vsed by vs, and yet is by diuers of vs, was vndoubtedly derogatory to the Crowne and Dignity of Christ) hee quickly tooke in his word againe, and made the onely moouing of that matter vnto him, to cost the party himselfe his life, that first did moue it. Of the residue that were great offenders too, yet not in so high a degree as this other was conceiued to be, whereas there were three of them in all, one there was whom the King did otherwise punish: but he did put the two others to death. That one whom he did otherwise punnish, was *Abiathar* (the High-Priest, it seemeth, at that time:) concerning whom wee are to consider; first, of his fault; then, of his punnishment. His fault was, that hee was with *Adoniah* in his vsurpation: whereby it may seeme, that eyther it was not then so well knowne, that *Salomon* was to succede; or else that his fault was so much the grearer, both to doe it in the dayes of him that then was, and against him that was to succede. In his punnishment wee are to consider what it was: and what farther cause there was, why it was inflicted on him. His punnishment was, that hee and his Line were remooued from the Priest-hood; and himselfe appointed to keepe his House: beeing then also giuen to vnderstand, that hee had deserued death, but that he was spared therein, for the seruice hee did to *Dauid* before. That farther cause why it was inflicted on him, was the sinne of *Ely* before (the fourth aboue him, or great Graund-Father vnto his Father) as then it was denounced vnto him, for suffering his Sonnes to growe so loose as they did: according as *Abimelek* his Father, and many others of that Race with him, (as wee saw before) had a sharpe scourge for that matter also. Those two others that hee put to death, were *Ioab*, and *Shimey*: *Ioab* at this present, when hee displaced *Abiathar* (vpon this motion of *Adoniah*, hauing spared them hitherto, it seemeth;) but *Shimey* not till three yeares after. But seeing hee also had his iudgement now, though his execution were not yet, therefore it shall bee very good now to dispatch the one with the other while wee haue it in hand. As touching *Ioab*, when hee heard that *Adoniah* was executed, and *Abiathar* put from his Dignity, he suspecting that which was towards him indeede, would haue saued himselfe or put off his death for a time, by taking Sanctuary (as we tearme it;) but it would not auaille him now, when hee before had so fouly cast at his heeles the feare and reuerence of that GOD, by whose Altar hee would haue beene spared. As for *Shimey*, the King sent for him, and charged him to keepe in Hierusalem: giuing him to vnderstand withall, that hee should dye for it, if euer hee stepped out thence. At which time hee liked it well, as glad that the King had giuen him that sparing, and as it seemeth tooke his Oath to obserue the same: but his owne iniquity before, and *Salomons* resolutenesse now, not to pardon that aduantage vnto him, would not suffer him long to enioy it. And so shortly after, comming in danger, at least of the latter of that his restraint, the aduantage was taken, and hee executed: but whether, onely to take away a badde man by such opportunity as may bee obtained (as indeede a crooked cast, needeth oft-times a crooked measure) or that some straine of reuenge was mingled withall (for there is no question, but men are men) though it be the parts of all to thinke the best, yet may there be no hurt to leaue it vnto the freedome of euery mans iudgement therein. Hauing thus cleared himselfe of these bad members, the next that wee read of, is, how hee disposeth himselfe to marriage: but as in the Text it is tearmed making of affinity with *Pharaoh* King of *Egypt*, by taking his Daughter to Wife, and seeing

Cummā, Flinsb.

General. Chri-

sti General. 8.

1. King. 1: 7.

2: 22.

Ibid. 2: 26, 27.

1. Sa 2: 2-36.

Ge. Chr. Ge. 6

Pag.

1. King. 2: 22,

26, 28.

Ibid. 28-34.

Ibid. 36-46.

1. King. 3: 1.



- bid. 11 : 3. after we finde, he had many Wiues and Concubines besides, it seemeth to me, that this also was more for affinities sake, than onely or chiefly for marriage it selfe. For it appeareth he was married already, about two yeares before the death of his Father, his Sonne *Rehoboam* that did succede him, being one and fourty yeares old when hee came to the Kingdome, and so about a yeare old when *Salomon* himselfe began his raigne, which was the space of fourty yeares. Being therefore married so lately before, and making no conscienc to take so many Wiues and Concubines, it may well seeme, that many of them, and this for one, were but to make affinity with the Princes and Nobles about him : plurality of being of no more censure with many then, than plurality of benefices in the Church of *Rome* since, or plurality of Lordships, Offices, Farmes, or other liuings ( not of the gift of God, but by their owne busie and guilty industry, and though others want neuer so much ) with the children of the world now ; and to Princes and great men, not the least part of their pomp or magnificent ostentation in the eyes of others. But now concerning this and such like affinity of his ( for though wee haue no mo so specially noted, yet haue we good probability of many ) it shall be good to note something as touching himselfe : and something againe as touching others. As touching himselfe, it seemeth to me he did much offend therein : and yet I am not ignorant, but that others there bee, that are better perswaded of him for this matter. It seemeth to mee he much offended, first in matching with the Heathenish people : then, in that he matched with many. In that he matched with those that were Heathenish, he had not that care, cyther of himselfe or of his posterity ( so farre as it seemeth ) that he ought to haue. That himselfe might bee corrupted by them, the common weaknesse of vs al doth witnesse, by oft & pittifull experience : and was verified in himselfe shortly after. His posterity must needs be endangered likewise, not onely by that common infirmity in them as well as in others, but so much the more, for that they were like to be ouer-weighed so ill by the surer side whereof they came : and yet notwithstanding was the case such with him, that in many respectes he ought to haue had a singular care thereof. Insomuch that whereas it is noted, that the naturall line of *Salomon* reached not to Iesus Christ in the flesh, but was broken off before, it is lesse maruell, when so he mingled himselfe before with so many Idolatrous people : In that he matched with so many, besides that it was a manifest token of great incontinency or pompous vanity, and withal that he made no reckoning of yeelding coniugall duty vnto the first, and to all the former sort of them, when he brought in the latter vpon them ( a plaine breach likewise of that branch of equity ) hee had the word of God directly against him : reasonable plainely, as hee was but one of the people ; but much more, as he was now in the Throne of the Kingdome. As he was but one of the people, he had the first institution of marriage against him ; and the Law afterward giuen : of neyther of which he might be ignorant, but with breach of his duty therein, for that euery King of that people was charged diligently to study that Booke of God. In the first institution of marriage he could not but see, that God made but one for one : and that the corruption of that institution for this point, was first found in the line of accursed *Kain*. In the Lawe, it had beene an easie matter for him to haue found, by the propriety of his own mother tongue ( the want whereof hath made many great men since vnable to find it ) that a man hauing a Wife already, might not take another vnto her during her life ; and though there were no other cause, yet euen for the vexation onely that such dealing might breed to the former : especially, that other vnderstanding of it ( of naturall Sisters ) being sufficiently, by the like, decided a little before. As hee was now in the Throne of the Kingdome, hee might find himselfe, euen as it were by name, forbidden to haue any mo but one : and a good reason thereunto annexed. That others are better perswaded of him for this his doing, is a matter sufficiently known : my selfe finding none of other opinion ; and some that professe the defense of him in it. But the chiefe and principall reasons they vse, mee thinke are to weake to such a purpose : one, that she was conuerted first to the *Iewes* profession ; the other, that as yet hee loued the Lord. As touching the former, first they haue no warrant thereof, that so it was : then,
- Cum, Flinsb: in.*  
*Gen. Chr, Gene-*  
*al. 16. pag. 56,*  
*57. Brought.*  
*Concent. in an.*  
 2990.
- Deut. 17 : 18-  
 20.  
 Gen. 2 : 22.  
 Ibid. 4 : 19.  
 Leuit. 18 : 18  
 Ibid. 16.  
 Deut. 17 : 17  
 Lyr. Comr. . Pel  
 Pet. Martyr.  
 Tremel. Iun.



then, that also would not serue, though so shce were, *Naamah* his former Wife yet remaining, as there is no knowledge yet of her death, nor sufficient cause to suspect it, beeing married so late as they were. As touching the latter of them, that yet he loued the Lord, and walked in the ordinances of *Dauid* his Father, so might hee doe, at least in some measure, and yet bee wanting in this point of duty, as also his Father was before, and yet other-wise hath good Testimony towards God likewise. As touching others, there is one of the Psalmes which goeth vnder the Name of *Dauid* together with the rest, though for some of them wee doe not know who were the Inditers of them, and diuers of them do beare (in their beginning) the Names of others that made them: but it is of that argument, that well it might become *Dauid* himselfe to haue indited it, and to haue vsed it to this very purpose. For in his time it was, that *Salomon* his Sonne married with *Naamah* afore-said: and she beeing an *Ammonite*, of an Heathen and an Idolatrous Race likewise, there was good cause why *Dauid* should exhort her to forget her owne people, and her Fathers house, when now she was to be *Salomons* Wife: and praesupposing that she was Daughter to the King of the *Ammonites* (as was most likely) the residue of the Psalme would very fitly agree to her also. But if it were indited but about this

H his marriage with the King of *Egypt*s Daughter, as a figure of the Espousals betwixt Christ and his Church (as it is the most common iudgement of all) it is then out of question, that it was after *Dauids* time: and it may seeme, that some of the godly noting him to haue married with an Heathen Princeesse before, and now to bee in hand with the like againe, doubting whereunto such marriages might growe in the ende, and yet conceiuing how well they might figure that other Myltery betweene theyr Messiah and his chosen people, did to their vse for that praesent, and in that praesent case of theirs, indite that Psalme, and to the vie and benefite of the Church that then was, or at any time should afterward be. Which if so it were, is a token sufficient, that some there were in those daies also that did not like it, but rather stood in some speciall feare of it. But now, that some there bee of speciall reckoning, who are of opinion, that seeing hee did marry her, therefore it is not to be doubted, but that first she yeelded to their profession, because that yet hee loued the Lord, affirming, that otherwise he might not haue doone it, by the vertue of that prohibition which wee haue in the seauenth of *Deuteromy*: I cannot see, but that they are very wide therein, because that prohibition is not of all Heathen folke generally, but onely of those seauen Nations that inhabited the Land of *Canaan*, being there set down namely on them; the *Egyptians* being sufficiently knowne to bee none of that people, but of another Countrey and Nation. And else-where it is plaine, that GOD permitteth them to marry with Women of other Nations, onely after some Ceremoniall purging; and doth not enioyne them to tarry till they be instructed in the knowledge of God, and till they yeeld to that profession: leauing them rather, it seemeth, to win them in time, by sound instruction and kinde vsage ioyned together; than forbidding them till then to take them. And yet it is certaine, that there were no Nations about them, but such as were Heathenish and Idolatrous too. Whereunto the very Psalme it selfe seemeth to beare sufficient witness, in the witness, in the case that now we are in, for that, so effectually calling vpon her, to forget her owne people and Fathers house, it seemeth to teach vs, that as then she had not done it. In that his religious seeking to God, we are to note, what it was done by him: and how God accepted of it. That which was done by him, was, that he gathered together all the Princes, Captaines, and Gouvernours of the people, euen all the chiefe of the Land, and went to to *Gibeon* where the Tabernacle was, to worship, and did offer a thousand Burnt-offerings on the Brazen Altar there. It pleased God so to accept thereof, that in a dreame that night hee appeared vnto him, and offered vnto him a very special and a singular fauor: namely to aske, whatsoeuer it was he most desired, to the end he might giue it vnto him. Whereupon *Salomon* made his choyce so, that therein againe he pleased the Lord maruellous well: and so it shall bee good for vs more specially to marke, what it was that *Salomon* craued; and how far the Lord did like on him therein. That which he craued, was, that whereas God, according to

1. King. 14: 21, 31.

2. Sam. 2: 2.  
3: 2-5.  
Psal. 45.

1. King. 14: 21, 31.

Psal. 45: 10.

Conr. Pellic.  
Fran. Vatab.  
Tremel. Iun.  
Bibl. Aug.

Tremel. Iun.

Deut 7: 3.

Ibid. 1-3.

Deut. 21: 10-13.

Psal. 45: 10-16

1. King. 3: 4.  
2. Chr. 1: 1-6.1. King. 3: 5.  
2. Chr. 1: 7.



1. King. 3: 6-9. his promise to *David* his Father, had now placed him in the kingdome; and the people thereunto appertaining, were so many, that to gouerne them aright hee had nothing neere that furniture of wisdom and knowledge that would bee needfull: it would please him to giue him an vnderstanding heart, or the giift of wisdom and knowledge, whereby he might rightly determine of all such causes as to the gouernment of that his people should appertaine. Wherein it shall bee good for vs to marke, what kinde of wisdom it was, that, it seemeth, hee did desire: then, how it came to passe hee desired the same. As touching the former, it seemeth it was but such wisdom and vnderstanding, as may stand cleare of the knowledge and feare of God, and of the sincerity or truth in Religion: and but such as the Children of the World, and Heathnish Politicians oft-times haue. For neyther can there necessarily bee any more gathered of the wordes themselues: and seeing afterward it followeth, that God gaue him (in plentiful measure) that which he asked, his great and strange fall that followed may sufficiently shew, that it was no more that he desired; it may bee, as making no doubt (for the opinion, that wee haue such power in our selues, doth naturally grow in the hearts of vs all) but that hee could well enough order himselfe for that matter. How it came to passe, that hee made his choyce of wisdom, is so much the rather to bee considered, for that it seemeth to carry the cause with it: & yet is not so noted by others. For the cause seemeth to be, that he was wise-hearted already; and thereuppon most desired wisdom: common experience K  
 ever teaching, that the wiser that any haue beene, the more haue they desired to haue more wisdom; and the more they haue beene lapt vp in the swathing-clouts of follie, the lesse haue they made any reckoning of it. And as *David* his Father  
 1. King. 2: 6, 9. commending vnto him the causes of *Ioab* and *Shimey*, before made reckoning of speciall wisdom in him: so himselfe also, in taking them away so as he did, did sufficiently verifie that opinion of *David* of him. Yet notwithstanding it goeth for current with all the Children of the World, that they are none of the wisest, that most of all couet the best and purest wisdom that is: and yet (of their courtesie) they will not deny them, but that they may be honest and plaine, simple and well-meaning men; but yet still withall, none of the wisest. Whereas notwithstanding, the true and best wisdom of all, is neuer desired but onely of such as are wise-hearted indeede: all *Asops* Cokes ioying more in a Barley Corne, than in the most Orient precious stone that can be conceiued. How farre the Lord did like on him herein, may soone be conceiued, by al things in a manner that afterward ensued, concerning him & his estate, during the time that he aboad in the feare of God. But because most of those doe concerne the maine part of the Story, therefore is it meetest, that for this matter we rest on those thinges onely, that do immediately follow heereupon, and most properly belong to the place that now we are in: first, the comfortable wordes that God thereuppon did giue vnto him; then, a present experiment, howe effectually he obtained that which he desired. The wordes that thereuppon God did giue him, were so comfortable vnto him, that hauing done at *Gibeon*, and returning to Hierusalem, there he did the much like also. For at this time the Lorde did assure him absolutely, not onely of that which he asked, in very liberall and plentiful  
 1. King. 3: 10-14.  
 2. Chr. 1: 11, 12:  
 1. King. 3: 15 measure; but of riches and honour besides in great abundance; and on condition that he would diligently walke in his wayes, then of farther fauour besides. Returning to Hierusalem, there hee worshipped againe before the Arke, first offering Burnt-offerings there againe, and Peace-offerings besides: then also, feasting all L  
 his Seruants. That present experiment, which sheweth how effectually hee obtrayned that which he desired, was in the cause of those two Women that stroue so busily about the dead and the liuing Childe: hee readily finding out by his wisdom, without any witnesses, the true Mother, both of the dead Child which they both refused, and of the liuing, which both of them challenged, onely by that naturall affection that Parents doe commonly beare vnto their Children. In both which Stories of his wee may doe well to marke, in the former of them, how much wee also might please God and benefite our selues at his hands, if we should aboue all worldly thinges heere couet to doe him the best seruice we could, euery one in our seuerall callings:



callings : and in the latter, how vndoubtedly we were like to bee discarded from the number of true Fathers and Mothers, to those that are vnder our charge, if our *Salomon* Iesus Christ should make tryall of vs, by our hearty affection towards them.

- A 2 Those things that belonged vnto it when it grew to a settled estate, were many and diuers: and yet none other in effect, but such as shewed, to what power and glory it pleased God to bring that Kingdome or State of his vnto. And the power and glory whereunto it pleased God to bring it, was by his religious regard of God, wherein for a time he was very commendable: and so are wee first to see, what was that religious regard of his towards God; then, to consider withall, what was the glory wherewith it pleased God to cloth him. That religious regard of his towards God we most of all find, in that chiefe and principall work that he had to do, and did most properly belong vnto him: then also, in som others besides, which were common to him and others. That chiefe and principal work that he had to do, & did most properly belong vnto him, was about the Temple that he had to build or set vp vnto the Lord: & first to dispatch the workmanship of it; then, to consecrate or to giue vp the same to his vse, by whose appointment, and to whose vse, he had ordained it. That the worke-manship of it might be the better dispatched, it was needfull there were some good fore-casting before; and so we finde there was: first preparing things meet for the purpose; then, setting in hand with the businesse it selfe. That there was such preparation before, we haue first some likelihood of it: then also, good testimony, that so it was. The likelihood we haue, is, that it was in the minde of *Salomon*, or that he determined to build an House vnto the Lord. For wise-men, or that are of any fore-cast, when once they are determined of speciall businesse, then doe they also prouide accordingly. The Testimony we haue that so it was, doth not onely shew, what it is was doone: but withall, howe effectuall it was besides. That which was done, was partly abroad: and partly at home. Abroad he laide a tribute on all generally, that were subiect to his Dominions: and more specially dealt with *Hiram* King of *Tyre*, for his helpe in this businesse. The tribute hee raised, was not onely for the House of the Lord, but for diuers other works besides, which he had in mind to doe: but the house, the chiefe and greatest of them. As for *Hiram* King of *Tyrus* (a Citty and Territory of great reckoning thereby, North of *Palestine*, on the Sea-Coast, and of speciall opportunity for Traffique too and fro, from the East to the West) he for the loue hee bare to *Dauid* before, sent vnto *Salomon*, hearing they had annointed him King in stead of his Father, belike (as the manner is) to congratulate that his dignity vnto him. Heereupon it seemeth, *Salomon* nowe dealt more effectually with him, for his helpe in the matter. Certaine it is, that hee craued his helpe, both for Timber; and some speciall woorke-men besides. The Timber he desired, was of the Cedars of *Libanus*, the largest and fayrest Timber in all those Countries: in the felling and working of which, King *Hiram*s people, dwelling neere thereunto, were much more skilfull by their experience, than any of *Salomon*s people were. *Salomon* therefore gaue vnto *Hiram* for his helpe in this matter, 20000. measures of Wheat; and of three commodities besides, which were, Barly, Wine and Oyle, of euery of these the like quantity, euery yeare, so long as they were occupied in this his businesse. Which measure of theyrs is noted to bee of that quantity with them, as in one quarter, one Bushell, one pecke and an halfe, one quart and seauen ounces, with vs: and so the greater quantitie that it cometh vnto, the greater dooth it shewe that prouision of his to haue bene for Timber thence; and, that the whole woorke it selfe was like to bee of great Magnificence.
- C Of those speciall workemen besides, whom of him he desired; one was one *Hiram* also; a workeman of rare and speciall skill, in the casting and working of brasle: and himselfe doth not name any other, but onely craueth that he would sende him some such as should haue speciall skill, in the working of Gold, Silver, Brasle, Iron, Crimson, Purple, Blew silke, and graving. At home hee tooke order to employ in this businesse, both such of the *Canaanites* as were yet left in the lands and certaintie of his owne people besides. Of those *Canaanites* or strangers, causing the number

2. Chr. 2: 1.

1. King 9: 15-19.

Ptol. Asia Tab.  
4. Adrichom.  
in Asier. 84.  
1. King. 5: 1.Ibid. 2-11.  
2. Chr. 2: 3-16.In Tract. Tbo-  
mas. de Pond.  
Mesur. etc.  
Num. 117.

1. King. 7: 13.

2. Chr. 2: 7.



2. Chr. 2: 2, 17-18. Of those he appointed 70000. to beare Burthens, 80000. Masons to hew stones, and 3600. to be ouer-seers of them. Of his owne people besides, he tooke out thirty thousand to this businesse: appointing them to work by course ten thousand euery moneth; so leauing to euery one, two months liberty, for one months labour. How effectually this his fore-casting or prouiding before-hand was is likewise reasonable plainly declared, in that it is in such sort commended, as if his prouision were such, that euen from the first beginning, vnto the end or finishing of it, it still went forward without any stay. When we are to see how they did set in hand with the worke it selfe for which all this prouision was, wee are to know, that whereas God would now haue a Temple or fixed place of worship reared vnto him, there must needs be many other things thereunto appertaining: and so are we first to consider of the place it selfe, where he would be worshipped; then of the things that belonged vnto it. The place that God would haue to this purpose, is for the most part called the Temple: but then vnder it wee are to consider both of the House that was then to be reared, and of the Courts thereunto appertaining. As touching which House and Courts, thereunto appertaining, wee first haue certaine circumstances going before: then in what manner the same was builded. The circumstances are two: one of the place; another of the time. The place where it was to be set, and where accordingly they first laide the foundation and building thereon, was a part of *Ierusalem* which of olde was of the boundes of *Moriah*, where *Isaac* in the time of *Abraham* was laide on the Altar to be sacrificed, though God gaue him home with his fathers againe: but, a little before this time the threshing flower of a *Iebusite* then dwelling there; which *Dauid*, to this purpose bought of him, as we saw before. The time when this building began, was in the fourth yeare of *Salomon*: and foure hundred and fourscore yeares, after they came out of *Egypt*, and were fully settled in the land. The former of which limitations seemeth to import, that *Salomon* bestowed the time before in making prouision for the building; and then may his example therein teach vs to cast before hand for whatsoever seruice of God we haue, to do it in the best manner wee can: and the latter of them doth plainly declare, that the Temple was not absolutely so needfull a thing to the people of God, when as they were nine hundred yeares together his people without it; as wee also neede not to doubt, but that hauing the word and Sacraments, we may well be the people of God, without that outwarde magnificence and pompe, that in the iudgement of some is so needfull. For the manner of the building of it, wee are first to consider of some difficulties that are therein: then, what may seeme to haue beene the manner of it. The difficulties that are therein, are all about the house it selfe, and do all arise out of the variety of mens iudgements thereon: some about the measure of the whole; but most about the manner of building the seuerall parts. About the measure of the whole, there be some that be of opinion, that they were not the ordinary but double cubits that in this building were meant and vsed, and their reasons are two: one as it were, on the Text it selfe; the other, on probability only. That which is gathered as vpon the Text it selfe, resteth on two principal places, both where these things are repeated againe: one, where it is saide, that *Salomon* began to lay the foundation according to threescore cubits in length, and twenty in breadth, *After the first measure*; the other, where the two pillers are in such sort for their heighth described, that it may seeme the places agree not, vnlesse the measure be such as they haue conceiued. In the former therefore they do not translate, as others doo, *Mensuram primam*, but *Primariam*: and interpret that to be double to that which was ordinary; supposing also, that to that very end it was so named. Howbeit, both the sence of this place may be otherwise: and there is another soone after ensuing, that cannot wel brook this interpretation. The sence of this place may bee, that both these houses were cast together in laying out the foundation of them, threescore cubits in length, and twenty in bredth, being lined or laid soorth on the earth for them both, on the outside whereof they had to open the earth, so farre as the thickeesse of the wall, and the

2. Chr. 3: 1.  
Ge. 22: 2, 9, 12

2. Sa. 24: 18-24.

1. King. 6: 1.  
2. Chr. 3: 2.

Law. Codeman.  
in an. 3112.

Tremellius. and  
Iunius. on 1.  
King. 6: 2.

2. Chr. 3: 3.

Ibid. 15: 2.

Vulg. edit.

Lyr. Con. Pel.

Fr. Putab.

Ari. Montan.

Bibl. Angl.



**E** the laying of the foundation of it should require: and that this being first doone, *Salomon* began to builde, or to reare vp the worke, according to this proportion first laid. And seeing all buildings, that are of any reckoning, are in such sort laid forth before, to direct the workemen how to lay their foundations, therefore may such laying forth thereof be well accounted the first measure: as also this place is by others expounded. That other ensuing, which could not well brook the aforefaide interpretation, is the measure of the Brazen Altar, noted to be ten cubites in height: ouer great a measure by far, for the vse whereunto it was ordained, if the cubit should be double, as they conceived in the other. In that of the pillars their reasoning is, that there speaking but of the ordinary measure, and but of the length of one of them onely, it doth fitly agree with the other relation before, if so it bee taken, but otherwise varieth much: the one of those places setting down the height of those two pillars to be but eightene cubits; and the other, thirty and five. For one cubit they conceiue to be hid in the base or foot of the pillar beneath. Which one being added vnto the other 35. making 36. should be the iust measure of the other eighteen; they being taken for double cubits, & these for single. But in this also not onely others are of other opinion, namely, that the measure in both places is one, and that the oddes is no more but this, that in the former the length of one is noted by it selfe, and in the latter the length of both (so much as was scene without their bases beneath) was ioyned together: but also, taking the measure in both places to be one, if but one of them should be five and thirty Cubits high, and the Temple it selfe but thirty (as wee haue that measure set downe for it) that were not so meete a proportion for it. That reason of theirs which resteth on probability onely, is, that otherwise the house that he built in *Libanus*, should bee greater than this House of the Lord; it being an hundred Cubits long; & this but threescore: whereas if these be accounted double, and the other but single, then would these surmount the other by twenty; no great matter to answere the oddes that in proportion was betwixt the owners of them, God the Lord, and *Salomon* his Seruant. Againe, though so it might gaine the aduantage in length; yet could in not (by that meanes neyther) reach it in breadth: the breadth of the Temple being but twenty Cubites, and so not able to make but fourty in all, though they were doubled; whereas the breadth of the other was fifty. But that house in the Forrest of *Libanus* was an house of pleasure, for *Salomon* to recreate himselfe in, when hee was disposed: who being a magnificent Prince, and hauing many attendants and great affaires, had need more roome (euen at the streightest) than the Lord should neede to haue in his house, for one Priest onely, or at any time but very few, to doe that little seruice that there hee required. And so is that reason of no great force to this purpose. About the manner of building, the difficulties are, both about the house it selfe, and about the Porch. For the house it selfe, it is thought by many (and I wonder by what warrant) that this whole building of threescore Cubits in length, and twenty in breadth, was an hundred and twentie in height. For so doth *Lyra* set it downe, and according to the Doctors of the Church, as he conceiueth: and those that haue set forth some of our *English Bibles* (what is done in the rest I know not) seeme to be of the same opinion also, by a marginall note thereto annexed. And true it is, that such an heigh is spoken off in the Text: but in that part of it that treateth of the Porch; and in such sort there, as seemeth rather (and so is distinguished by some of good reckoning) to be spoken of that part onely, than of the whole. Which heigh of an hundred and twenty Cubites when they haue giuen vnto it, then, without any colour of warrant that I can find the Text to yeeld them, doe they make two heighs or lofts aboue the nethermost roomes, one aboue another, and of the selfe same length and breadth: giuing those thirty Cubites that are spoken of for the heigh, onely vnto the lowest roomes, and the like quantity of heigh againe to the next, and double as much to the heighest of those lofts that they conceiue to haue bene aboue. A thing that may probably seeme to be very vnlikely (and so is it taken by others) that any such roomes should bee aboue a place of that reckoning, as should occasion any to bee trampling aboue it; as needes they must, if any way they made any vse of them. Againe,

Fr. Vatab.

Conr. Pell.

Bibl. Angl.

1. Chr. 4:1.

2. King. 7: 15.

2. Chr. 3: 15.

Conr. Pell. Fra.

Vatab. Bibl.

A. gl.

1. King. 6: 2.

Tremel. Iun. in

1. King. 7: 2.

1. King. 6: 2.

1. King. 7: 2.

On 1. King. 6.

in the letters

c, d, and e.

1594. on

2. Chr. 3: 4. d.

2. Chro. 3: 4.

Conr. Pell. in

1. Reg. 6: 3.

Tremel. Iun. in

2. Chro. 3: 4.

Conr. Pell.

Pet. Mart. r.



1. King. 6: 5, 6, gaine, seeing that it is plaine that the Galleries, Chambers, or walkes were but three, and but five Cubites high a peece, one aboue another, and so but fifteene Cubites in all, the whole heighth to bee but thirty is a meeter proportion, than if these Galleries still being but fifteene, yet the residue of the heighth aboue should neuertheless be an hundred and five: as also the breadth of the house within, might seeme to bee much ouermatched in proportion (as also it is so noted by some) with so great an heighth aboue, vnlesse it were one way or other taken off from it, as they do conceiue by those two Lofts; but then we see not, how they can be there by any good warrant. Neither is it altogether to be neglected, that whereas it should be a figure of Christ, and of his Church (at least of the truer members thereof) it should outwardly bee but of reasonable reckoning, both for the quantity and fairness of it; and yet of rare and wonderfull beauty within: as also, that the beauty or glory it had within, should not be communicable but onely to the eyes of few; others beeing left to their choyce, whether they would beleue it or not, when as see it they should not. As touching the Porch, though we reade but of two thinges onely therein, which were those two faire and speciall Pillars: yet therein also haue wee some difficulty, both as touching the Porch it selfe; and the Pillars that were therein. In the Porch it selfe no more but this, that it is not (that I find) described by any; but onely for the length and breadth, the heighth being altogether omitted: and not onely by those that giue so great heighth vnto the Temple; but also by those that dare not bee so liberall therein, as are the others. Of those that giue so great heighth vnto the Temple, it is the lesse to be expected, not onely for hauing giuen so much to the one, they may well haue the lesse to giue to another: but much rather, for that if they should make it of one heighth with the other, both they were without warrant (but onely for it selfe) and could not finde any vse for it, hauing attributed that to their Lofts before. But as for those that conceiue not the Temple it selfe to be but thirty cubits high, they might haue found so good vse of the heighth of the Porch, that it is more strange that they also omit it. For *Vatablus* hath a faire description of the Temple and Chambers thereunto appertaining, and giueth but thirty Cubites heighth vnto the Temple: but altogether omitteth the heighth of the Porch. Diuers of our *English Bibles* likewise (especially those that were set soorth by such of the learned of our owne Countrey, as were at *Genena* in the daies of *Queene Mary*, and which they published in the beginning of her Maiesties raigne that last was) haue the like discription in them likewise, and so like, that whereas that of *Vatablus* was newly set soorth but a little before by *Robertus Stephanus* 1557. it may seeme that ours tooke their direction thence: which doe in like manner altogether omit (so far as yet I haue seene) the aforesaide heighth of the Porch. And then, whence are others to take their light, when such Torches as these do neuertheless in that point burne so dim? As touching the Pillars, the difficulty concerning them, is onely (to speake off) about the heighth of them, for that the Text doth tell vs, but of eightene Cubites in one place, and of thirty five in another: and so there bee that hold opinion, some, that the Pillars themselues with their Bases beneath, Chapters aboue, and their Ornaments on the tops of those their Chapters, were indeede thirty and five Cubites high, and yet the Pillars themselues but eightene, so reconciling those places together (others) that the Pillars themselues, besides their Bases, Chapters, and top-ornaments, were sixe and thirty Cubits high, sauing that one Cubit was hid in the Base beneath, and so but five and thirty in sight. But, if we looke a little into the matter, we quickly meete with some doubt therein: both in respect of the Temple it selfe; and in respect of the measure that of them is giuen vs. In respect of the Temple it selfe we find, that if the Pillars were five and thirty Cubites high, and the Temple but thirty of the selfe-same measure, as I thinke it is likely to proue to bee, then, whether the Cubites were double as some haue conceined, or but single, as I thinke will fall out to bee the more sure, yet were they five Cubites higher than it: which seemeth to be no due proportion. In respect of the measure that of them is giuen vs, it is certaine, they had but ten Cubites square to stand in, and if it be like to proue to be but of the ordinary Cubit, as it seemeth it will, then the measure it selfe for the bottom, will help to show, whether of these two were



were likelyest to be the height of them. For the pillers themselves beeing foure cubits thicke would leaue but three cubits on any side betwixt them and the Wall, both for their Bases to stand in, and as is most likely, for conuenient passage about them. Which being so, then foure times and an halfe their thickenesse, is as it seemeth more like to be their height, than eight times and three quarters, where the roome it selfe would beare no greater a Base: especially, when besides the bodies of the pillars, eyther of them had Chapters or heades of fiue cubits a piece aboue, and much other worke besides for ornaments sake reaching much higher.

1. King. 7: 16,  
17.  
2. Chr. 3: 15,  
16.

A 3 These difficulties being thus farre cleared, and now being to see what may seeme to be the manner of it; I hold it best for most mens vnderstanding, that first we consider of the out-side of it: then, of the inside also. On the outside of it, it seemeth to me, that it was to see too, much like (at the first blush) to the woonted or most accustomed manner of Churches or Chappels with vs, sauing that in the erecting of it, and entrance into it, it did much vary from ours. In the erecting of it, it varried, first in the coast towards which it was erected: then in the place it selfe where it stood. As touching the coast towards which it was erected, it was erected from the East to the West, as ours are from the West to the East. That it was erected from the East to the West, I finde not on what reason it was, sauing onely that so it pleased God. But the Tabernacle was so erected before: and it may be, that God thereby would as it were point to the Coast, whither afterward he would specially direct the course of his word, and the knowledge of him; as the Sun likewise hath his course from the East to the West. And if Christian Princes themselves first receyuing the Gospell, according to the trueth and purity of it, sundered from all corruption of men, would endeouour on zeale towards God, and loue to their Neighbors, to aduance the course of the Gospel in some such measure, as that the Westerne people from vs might bee well and orderly lightened with it: there were good hope that from them also it would proceede farther, euen vnto those that are Westerne from them also, and Easterne from vs. In the place it selfe where it stood, it varried likewise, for that it was set vp in the far-part of the ground to it allotted, whereas ours for the most part are set in the midst, so neare as may be. The entrance into it also was but one, and the same at the East end of it, whereas ours for the most part haue mo, and (lightly to such vse) none at the ends. It was otherwise much like vnto the most accustomed manner of our Churches, for that it had one maine rooffe, house, or building, of free-stone without, at one end thereof shut vp with a Tower, as most of our Churches are with our Steeples: and with such like additions or buildings on the sides, as in many of our Churches the Iles or Eelings thereof are. But then if we consider more specially of it, wee finde that the maine or chiefe part of the building was of no great quantity, in comparison of many of ours, as not passing (for the largeness of it) the middle sort of our Parish-Churches; though large & big enough for the vse wherunto it was ordained; but yet (to see to) twice so high as those lower buildinges or Eelings were, that to it were annexed: as also, that the Tower we speake of was about foure times so high as any part of the building besides. That those lower buildinges or Eelings likewise, being but halfe so high as the maine part of the House it selfe, appeared to be of three stories or heights, and about two yards and an halfe in height one aboue another: compassing the House round about, sauing onely at the East end of it, that they all likewise were outwardly euen, or euery Story lying forth as much other, but inwardly reaching, the middle-most of them one cubit farther than the lowest, and the highest one cubit more than the middlemost towards the out-side of the wal of the house and close vnto it; yet not let in into it, but resting on it, by a sole-tree laide on a shoulder of the wall, the wall being of purpose made so thicke beneath, that it might bee taken in one cubite more on the out side of it to euery of these, three cubits in all, and yet bee thicke enough for the building. The maine part therefore of the House it selfe being so high aboue these lower Eelings, lay better open to the sight of all; and besides had conuenient roome for Windowes to let in light

Lyr. 3. Reg. 6. in  
ist. s. Com. Pell.  
Ibid. in vers. 3:

Exod. 26: 27.  
27: 12. 16. 18.  
12.  
Leu. 16: 14.

1. K. 12: 1-4  
2. Chr. 3: 3, 4

1. King. 6: 1  
6, 8, 10.

Ibid. 8.



1. King. 6: 4. light to the houses within: as also it was appointed, that there they should bee, and that they should in such sort be made, as was meetest to such a purpose. How this house and the Tower of it together with those Eelings beneath were couered aboue, we haue not described: but by the proportion of the residue of the worke besides, we may safely conceyne that the couering of them was suteable also vnto the rest, both for good workeman-ship and beauty too. And seeing it was the manner there, to build with flat roofes, and that thereon they were wont much to keepe, while they solemnized the feast of Tabernacles; and seeing their houses generally were to haue battlements: it is not vnlike, but that in those things it was muchlike vnto many of our Churches also; sauing that both in matter and workeman-ship, it farre exceeded. Neyther haue wee particularly set downe, what was the front or outward workeman-shippe and shew of these three lower Stories or heighthes of the Eelings; nor what was the vse or partition of them: but yet that they had winding staires from one to another. Whereof notwithstanding wee may conceiue is also men do, that there was speciall good vse, either as of needfull roomes, for such as ministred there, or to lay vp thinges needfull, or as of Galeries to walke in for pleasure, or some part of them for one vse, and some for another; and that the Workman-shippe or outward shew of them was very faire, and suteable vnto the rest of the building. Wee reade but of one onely doore, and that at one of the ends of them on the East, for enterance to all. But now hauing viewed these buildings without, and being desirous to draw somewhat neerer, and to see them within, we are first to come by the Courts: one, that was common vnto the people; another that was proper vnto the Priests. Concerning which, it is certaine that they both lay before the house it selfe on the East: but whether they reached but to the Porch of the Temple it selfe, and closed vp there, as some there bee that doe discribe it, or whether they closed in the Temple round about, as others do take it, I do not find that that may be decided out of the Text. But because God himselfe had giuen them example before, in ordaining the Court of the Tabernacle, to compasse all the Sanctuary it selfe, and seeing it seemeth that otherwise the Temple should haue stood nakedly and bare, and not with that dignity that was due vnto it: therefore it seemeth to be the likelier, that they compassed the whole Temple; and that the wordes round about, that are vsed in the description of the great Court, are to be taken, not onely to shew howe that and the inner were taken in, but also what they were in respect of the Temple, as on euery side also compassing it. Notwithstanding a doubt there is, that my self haue conceyued, and do not see well how to cleare it: namely, that in the same place, the like seemeth to be set downe for the Porch also. But whereas these two Courtes were open, and so such taking in as there is spoken of might well become them; vnlesse the Porch were open too, it seemeth that this would not in like sort be sayde of that: and so, that either the Porch was open also, or else that such wormanship as this would not bee attributed vnto it. Yet not denying, but that such might bee the workmanship of it likewise, so farre as was needfull to be suteable vnto the other: albeit that afterward it was reared higher (and it may be of the same worke still) vntill it came to the heighth to it appointed; and then was couered. Howsoeuer it was, two Courts there were, of what measure or quantity we know not, but such no doubt as were proportionable vnto the rest of the building, and meete for the vse to which they were taken: taken in with three rewes of fayre polished stones, and one of Cedar fayrely wrought. Entering from the East into these, we come to the Porch, the front or first part of house it selfe: a Tower of no great roome within, but answerable and ioyning to the rest of the building, ten yardes one way, and fiue another, but twice so high (as the better opinion seemeth to be) as the residue of the house was long, and couered ouer aboue. In which respect, a note in some of our *English Bibles* had need to be heeded; and would deserue, as I do take it, when once it should be wel examined, then to be amended also: and so that description of *Vatablus* too, which seemeth to haue led the way vnto ours; and that not onely for the leauing of it vncouered (which that kind of description could not beare) but also for the want of due proportion betwixt the pillars & roome that they stand in, in both his figures. Which

Leu. 3: 40, 43.  
Neh. 8: 15. &  
in the Mar-  
gent. h.  
Deut. 22: 8.

Lyr. Pet. Mart.

Fr. Vatab.  
Bibl. Angl.  
Lyr. in 3. Reg.  
6. in lit. t.  
Chr. Adricom.  
in descript. Ie-  
rusal. num. 87.  
et 101

1. King. 6: 12.

1. King. 6: 36  
7: 12.

2. Chr. 4: 9.

1. King. 6: 3.  
2. Chr. 3: 4.  
1594 on 1.  
King 6: 3 on  
the let c.  
In 3. Reg. 6.  
in lit. g.



Which roome within, beeing but the Porch or entrance vnto the house it selfe, was neuerthelesse, as it seemeth, ouer-layde within with pure Gold. But whereas afterward it is noted to haue had three large double Gates of Silver (but then the description of that, dooth in diuers thinges vary from this) at this time it seemeth, by the proportion of the Pillars, and roome that they stood in (the bignesse filled the room so neere, as, by other occasion, wee sawe before) that it had but one Gate onely, and that towards the East. Againe, in this sort taking it to bee a covered building, and so high, it may probably seeme, although the Text make no such mention (as, in particular, it omitteth many thinges besides) that after a conuenient height for the lowest roome, wherein the Pillars stood, such as in proportion might be answerable to them, it had some lofts aboue for necessary vses, with conuenient way or passage into them: and that Windowes were in conuenient places disposed, both in the lower and higher roomes, as was most meete for beauty and vse. But whether those Chambers aboue, were to be accounted any of those that *Dauid* spake of vnder the name of Closets and Chambers, and of those that *Salomon* likewise is saide to haue ouer-layde with Gold, it is not certainly to bee affirmed: but so farre, as that which may seeme to be spoken of that whole Tower, may be in particular to those applyed. Neuerthelesse, seeing but very few persons (which were but a fewe of the Priestes themselues were allowed to come into the Temple, and but the High-Priest onely, and but once in the yeare, into the Holiest of all; and yet the Nature of man inclineth, when they haue any speciall excellency, some way or other to acquaint others with it, or at the least with some part of it: it may probably bee, that as *Salomon* had sufficient declaration of his Magnificence in his Houses, Throne, and such like, in ciuill account, so would hee in this also (especially so farre as GOD would allowe him to doe it; and by these other thinges wee may see, that GOD gaue him great liberty for that matter) that concerned Religion, haue some such roomes to impart vnto others, as might (together with the residue) plentifully witnesse that speciall fauour of GOD towards him. The next heereunto was the Holy-place, that which properly was called the Temple: the enterance wherinto, was no baser than a double doore of Firre or Cedar fairely wrought, and couered ouer with beaten Gold: the Henges also no meaner than Gold. The space or roome of it within, about twenty yardes long, ten broad, and fiftene high: the Lights or Windowes thereof beeing onely in the vpper part of the Wals thereof: all the Walles thereof beeing first reared, and the Flower couered with Stone, in very substantiall and beautifull manner: but then all seeled ouer with Cedar, on the Wals imbossed and curiously wrought: and both the sides and floure beneath, and the Timber of the Roofe aboue, all ouer-laide or couered ouer with beaten Gold, of Worke-manship futable vnto the Mettal, and richly adorned with many precious stones besides. That which remaineth is the Holiest of all. Where againe we haue, besides a faire and rich Vayle, another doore whereby to enter, of Oliue-Tree, both the sides of it fairely wrought, and couered with Gold: the Henges also of pure Gold. But where-about this doore was set it is not declared: and we shal afterward haue better occasion to inquire of it. The roome within, altogether of the same matter and worke-manshippe that the other was of, for the sides, floure, and roofo, for the stone Timber, Seeling, and worke-manshippe of it, and euery where ouer-layd with gold: but then but halfe so great as the other, holding onely tenne yardes square. And yet doe wee reade of sixe hundred Talents of Gold to haue beene bestowed onely on it: as also, that whereas they had occasion to vse Nayles for the better setting forth of the work, for the doores and other places ouer-laid with Gold, there were they so little spating of their Gold, that one onely of the Nails of Golde that they vsed therein, was the waight of about fifty ounces with vs. As touching all which building that now we haue spoken of, although being begunne in the fourth yeare of the raigne of *Salomon*, it was not finished but in the eleauenth, and so was seuen yeare in building (which plainly argueth the exceeding great beautie of it. Considering how many were imployed about it; and yet it may not be denied, but that many other thinges were doone besides, of which as yet we haue not spoken:)

1. King. 6: 3.  
2. Chr. 3: 4.  
Chr. Adricom.  
in descript. Ie-  
rusal. num. 87.

1. Chr. 28: 11.  
2. Chr. 3: 9.  
Ibid. 4.

1. King. 6: 2, 9, 17, 18, 21, 22, 29, 30, 33-35.  
2. Chr. 3: 3, 5-7, 4: 22.  
1. King. 7: 1, 50.

1. King. 6: 31, 32, 7: 30.  
2. Chr. 3: 14.  
4: 22.

1. King. 6: 9, 15, 19, 19, 20.  
2. Chr. 3: 8.  
Ibid. 2. Chr. 3: 8

2. Chr. 3: 9.

1. King. 6: 1, 37, 38.  
2. Chr. 3: 2.



1. King. 6:7. yet all things were made so ready before, the Stone at the Quarry, and Timber at the Wood, that there was no hewing or cutting there; but onely setting vp that which was doone. A comfortable figure, that howsoeuer wee be exercised heere with any kinde of tribulation to make vs fit for the building then: yet at that time we shall be fully acquitted of all affliction, and quietly and readily made vp together, into a ioyful and glorious habitation: and a matter of good instruction withal, that in the building of Gods Temple heere all thinges should be so well prępared, and in such readinesse before, especially the hearts of those that are to be builded, yea and of the builders too, towards those whom they build, and among themselues) that while we are setting vp of the worke, there bee no noice eyther of sorrowfull crying, or of bitter contending among vs.

Cent. Pellic. in  
1. Reg. 6:7.

Pet Martyr. in  
1. Reg. 6:7.

4. Having thus considered of the place which Salomon ordayned for the worship of God, and beeing now to consider of such thinges as were therein to that purpose, it shall not be amisse, seeing we were last in the holiest place of all, there likewise now to begin, & so to come forth as we went in: sauing that we are first to know, that we are not to looke to haue all the roomes furnished with such as belonged vnto them, because diuers of them were to bee brought in by the Priestes and *Leuites*, and that was not done till the time of the dedication, of which we are not to speake yet, but next vnto this that now we are in. Now therefore we are but to looke for such thinges as it may seeme were to masse for men to beare conueniently, or such as the Priestes and *Leuites* were not charged withall; and therefore that Salomon made the Woorke-men to set them vp in theyr places as they were made, to bee in a readinesse against the time that they were to be vsed: and for the others that were to be brought in by the Priests and *Leuites*, not to looke to find them in their places, till the time of the Dedication. Beginning then with the most Holy-place, there wee haue yet but the two Cherubims onely, to the likenesse of young Men, standing on their feete, and their faces downe-ward, towards those that came in, or towards the next Roome thereunto called the Temple, but hauing the Winges and appearance of Angels (not as they are in themselues beeing but Spirites, and not subiect to Mortall eie; but as it hath pleased God, that in his seruice they haue appeared to Men) themselues beeing about five yardes high, in such sort situate, and so stretching out theyr Winges side-ways, that touching together with the point of theyr Winges in the middest, with the others they reached, eyther of them to the Wall beside them. And true it is, that God hath giuen his Aungels charge, of all and euery of those that are his; euen from one ende of the World to the other: not but that himselfe onely pręserueth, maintaineth and quickneth all; but that it pleaseth him, to our comfort, to vse theer Mynistry also about vs. But whereas the others on the Lidde of the Arke, reared vp on the endes thereof, were but little ones in comparison of these, but all of Gold: these beeing much bigger, were of Timber worke within, of the Wood of the Oliue; but ouer-layde with beaten Gold. Vnto the next roome without, the Temple or the Holy-place, did many thinges appertaine; but all of that Nature as I do take it, that were to be brought in and to be placed by the Priestes and *Leuites*: and therefore the relation of them meetest to be referred vnto the time of the dedication. The next vnto this was the Porch as wee sawe before: in which there was nothing that did appertaine to the charge of the Priestes or *Leuites*, nor any thing that might well bee carryed by men. For there were nothing therein, but onely two great Pillars of Brasse, on eyther side one, both of one worke-manship, and very sayre: the bodies of the Pillars themselues beeing about nine yardes high, and two yardes thicke; theyr Chapters also, together with the furniture of them (which on eyther of them was a faire round Globe or Ball of Brasse likewise, but curiously wrought and adorned) about two yards and an halfe higher. What their Bases were, wee haue not described: but yet wee may well conceiue, that they were futable vnto the rest, not onely in proportion, but in workmanship also. Which two faire and stately Pillars, beeing so placed as they were, betwixt that house of God on the one side, and those Courtes of the Priestes and

1. King. 6:23-

28.

2. Chr. 3:10-

13.

1. King. 6:19.

1. King. 7:15,

21, 41, 42.

2. Chr. 3:15-

17. 4:12, 13.

Fran. Vatab

Bibl. Angl.



C and people on the other, might well bee as two visible and perpetuall witnesses vnto them, that they obseruing their part of their couenant towards him, hee also for his part would euer bee one towards them againe. For in that significant names were giuen vnto them, the people thereon might probably gather, that they carryed some signification with them: and in that both theyr Names point in effect, but to one onely thing; namely, establishment or power to stand, they might thereon gather, that one thing rather to be substantially witnessed vnto them (for two Witnesses are by the Law of God it selfe sufficient) than moe to be but only auowed, and not giuen vnder sufficient witness. The next vnto this, is the Court of the Priestes, in which there were many thinges much belonging (at least by wonted vse, about the Tabernacle, vntill they came to rest in their promised Land) vnto the Office of the Priestes and *Leuites*: but some of them (it seemeth) too chargeable now for them to deale with, and so most likely to bee set in theyr places by the Worke-men that made them. Those that seeme to bee to chargeable for them to deale with, were but two: the great Brazen Altar: and that great Vessell of Brasie called the Sea. The great brazen Altar was as long and broad, as the House it selfe was broad within, being about tenne yardes square, and fife high, and was placed towards the vpper end of the Court that now we speake of. That it was of so great a square; was no more than often it needed: as also it was too little sometimes, for the sacrifices that were to bee offered thereon. The height also was no more, than the proportion of the breadth thereof did require: but nowe much more than the vse thereof might beare, but that it seemeth they were now allowed to goe vp by steppes thereunto, which notwithstanding was forbidden before. But that prohibition was indeed somewhat before that God appointed the Priestes to haue Linnen Garmentes vnder theyr other Cloathes to couer their Loynes, and to hide their priuities, so often as they ministred vnto him: and so it seemeth, that now it is so much the more easily dispensed withall. Againe, by this meanes the people that should repaire thereunto, might euer better see what was doone: and so haue better exercise of their repentance & Faith therby, and so belike they ascended about foure yardes or better by steppes (which, it seemeth were of Brasie likewise, and fast to the Altar) that so they might more conueniently reach towards the middest of the Altar, to lay on such proportions or partes of each Sacrifice as was appointed.

D For that some of ours doe conceiue, by the direction of an Hebrew *Rabbin*, or at least incline thereunto, that they had an ascending thereunto, not by steppes, but by some kinde of ascent that did rise but by little and little, euen reason it selfe may teach, that though such ascent may bee conceiued, yet could it hardly fit both the place and the seruice well. For the more easily that the ascent did rise, the farther must it spread it selfe into all the Court besides: and the Altar bearing so great a square as it did, it was needfull the ascent should be so much the higher, which of necessity must needs take vp very much roome which way soeuer it lay. On the other side if the ascent were scanted in roome, then must it bee so much the branter, especially beeing without steppes: and then ouer slipperie to passe too and fro as that seruice required. And whether it were the one or the other, yet so must the Altar be hidden thereby for most part of it, or rather as it were buried in it, or swallowed vppe of it. But nowe put case that so it were, yet that were no helpe against the reason by the Lawe alleadged, why there should bee no ascending by steppes to the Altar: because that beeing on such an height aboue the people, and so much within the power of the winde, it forceth not then whether they came thither by steppes, or by an height softly ascending; as the top of an house, Mast, or Tree, is no more in danger for that matter, then of some height of ground thereby, as high as the other. But these hauing giuen some iudgment thereon so well as they could haue doone more commendable as I doe take it, than others that haue left it at large, nothing at all helping to giue some light how it is to bee taken, but leauing al to perplexity in it: albeit that as themselues haue professed to haue had it their meaning to help others in the vnderstanding of the Text, so haue they indeed otherwise done so maruellous well therein, that a right good reader might in many things haue

*Lyr. Cour. Pel.  
Pet. Martyr.  
Fr. Vatab.  
Tremel. Iun.  
Bibl. Angl.*

2. Chr. 4: 1.

1. King 8: 64.  
2. Chr. 7: 7.

Exod. 10: 26.

Exo. 28: 42, 43

*Lyr. Exod. 20  
in lit. m. et in.  
2. Chr. 4. in lit  
b.  
Pet. Martyr. in  
1. Reg. 7: 51.*

Exod. 10: 26.

*Fr. Vatab.  
Tremel. & Iun.  
Iun. himselfe  
again.*



stucke, if we had not haue beene holpen by them. As also one other there is, that  
*Contr. Pell.* I do meete with, who is very plaine, that they were not to go vp thereunto by steps,  
 2. Chr. 4: 1. and yet doth nothing at all help the reader to conceiue how it might otherwise be  
 well and orderly done: but so doth leaue him, and giue him ouer to shift for him-  
 selfe so well as hee can. Neither is it strange, that some of the Lawes of God are  
 but for some speciall time, though there be no such limitation therein mentioned:  
 Exo 12: 11, 12. as diuers of those ceremonies of eating the pascall Lambe at the first institution of  
 Tremel. Iun. it; the Altar of earth; the quantity of the Altar in the Tabernacle, by this in the  
 Exod 10: 24. Temple; one Table of Shew bread there, ten heere; one standing Candlesticke  
 Exod. 38: 1 there, ten heere, and such like. And therefore lesse maruell, if hauing forbidden  
 2. Chr. 4: 1. steps to his Altar before; when he had giuen them no such helpe to couer their na-  
 Exod. 25: 23. kednesse, and when he ordained no such Altar for breadth or heighth but that other-  
 30. 31-40. wise they might doe their seruice about it: now neuerthelesse hee appoint such an  
 2. Chr. 4: 7, 8. Altar for breadth and heighth, as by it selfe might argue, that now they were by steps  
 to ascend vnto it. For whensoever any thing is required, then are the meanes al-  
 lowed also, without the which it cannot be done: and though those meanes were  
 Iohn. 3: 14, 12: forbidden before, yet not in such case as this was now. And Christ himselfe, the  
 32, 33. onely true sacrifice, told vs plainly, the he must bee lifted vp: and so was his Altar  
 aduanced indeede. As also we, God be thanked for it, haue in him, a most large  
 and beautifull Altar, whereon wee, and all the people of God together, may offer  
 our sacrifice to GOD our Father: but so highly aduanced withall, that wee must  
 of necessity ascend, euen step by step, to do him that seruice. That great vessell of  
 Pet Martyr. in- Brasse, called a Lake or Sea (according to the manner of the *Hebrewes*, calling all  
 1. Reg. 7: 26. abondance or great gathering together of waters, a Lake or Sea) was likewise to  
 chargeable (as I do take it) for any but the workemen themselues to deale withall:  
 neither could they themselues deale with it (to remoue it to and fro) but onely by  
 engines and such labour withall, and that but so faire and softly, that it was not for  
 the Priests and *Leuites* to haue brought it in when the dedication was, nor such  
 kinde of labour answerable then to that solemnity. For it was about five yards  
 1. K. 7: 23-26. broad within, and halfe as deepe, out of question round about, but thought by  
 2. Chr. 4: 2-5. some to grow to a iust square in the bottom, and to be there ten Cubits square: and  
 Rab. Sal. Lyr in 3. Reg. 7: 3. it was an hand breadth thicke of the mettele, fairly and substantially wrought;  
 Contr. Pellie. being seated, or standing vpon twelue Oxen or Bulls of Brasse, their heads and fore-  
 Ibid. Pet Mart partes being outward, and directed three of them apeece towards the foure seue-  
 Ibid. rall Coasts of the earth, and all their hinder parts being inward, sustaining the bur-  
 then. The capacity of which great vessell or Sea is in two seuerall places diuersly  
 1. King. 7: 26. noted, and in such sort, that though it be reconciled by some (others also inclining  
 2. Chr. 4: 5. towards it) as if the lesser number we haue in the one place, were neuerthelesse as  
 Pet. Martyr. much as the greater we haue in the other: yet seemeth it rather, and so is it taken  
 Lyr. Con. Pelli. by others, that where the lesser measure is spoken off, that is meant which ordina-  
 Tremel. Iun. rily was vsed to be put into it; and in the greater, the full measure of it euen to the  
 Bibl. Angl. brim. What the certainty of this measure was, is thought to be a thing that can-  
 Lyr. in 3. Reg. not now be attained vnto, for want of the iust knowledge of the *Hebrew* measures:  
 7: 3. Contr. Pell. neyther is it certaine vnto vs now what was the forme of it; though it may rather  
 in 1. Reg. 7: 26. seeme to haue beene an Hemisphere, or halfe a Globe, concaue or hollow. Especi-  
 Rab. Sal. Lyr. ally, being so as is conceiued, and the most likely, that they had the vse of the wa-  
 Pet. Martyr. ter within, by certaine Cocks set towards the bottom of the out side of it: and as  
 Pet. Martyr. some thinke, euen in the mouths of euery of those Oxen, so that a dozen might at  
 once haue the vse of that water. For in such case a round plaine bottom, yea vessell  
 descending equally round about vnto it, was more likely of it selfe to keepe cleane,  
 than if it had so many corners, and streighter passages, as of necessity needs it must  
 haue, if it were square. But of this we might make reasonable sure, that if either  
 the forme of this vessell, or the measure allotted vnto it, were certainly known, they  
 haue so good a reciprocatie and mutuall respect one to another, that by the know-  
 ledge of either of them, wee might come to a reasonable guesse of the other also.  
 For if wee certainly knew of what measure the Bath was that heere is spoken off:  
 then



then might we thereby readily finde, whether of those two formes (the whole round throughout, or else to be round but aboue, and square beneath) it was like to haue had. So likewise if we knew the forme, then would it also quickly helpe vs to finde, what was the Bath that heere is mentioned. But nowe if the Bath then were such, as it is now taken to bee, for threescore and twelue Sextaries, and euery Sextary to bee a pinte and a halfe of our measure; then euery Bath falling out to bee thirteene Gallons and an halfe of our measure, so should wee haue (as I doe take it) in those two thousand Baths of theirs, seauen and twenty thousand Gallons of ours, which would make one hundred and fife Tunnes) one Hoggeshead, one barrell, three Firkins, and two Gallons: as also the full measure of it beeing three thousand of theyr Bathes, would in like sort amount in our measure to one hundred fiftie and seauen Tunnes, two Hoggesheads, one Barrell, three Firkins and an halfe: euery Firkinne, beeing eyght Gallons; euery Barrell beeing foure Firkins, or thirty two Gallons; and euery Hoggeshead, beeing two Barrells, or threescore and foure Gallons. So that if this were the measure of that great Vessell, needes must it bee much more than in such case was to bee dealt with, and not to bee

**G** placed so fitly, but onely by the workemen themselves. But beeing thus made, by whomsoever it was placed, placed it was at the entring into this Court of the Priests, on the left hand towards the South. And may well assure our selues, that although this vessell was very great, and many might wash at once about it, on the East, West, North, and South, euen out of the mouthes of those Oxen or Bulls that bare it: yet the mercies of God by Iesus Christ in the Fountaine of regeneration are much greater, and many in all partes of the World doe wash together at it; euen in him, whom those silly Beastes, so vsually sacrificed there, did preach vnto them. One there is,

who may seeme to account that of the Tabernacle, and this of the Temple to haue beene all one: but the greatnesse of his learning and iudgement may easily lead vs to conceiue, that hee did account them but one in respect of the vse whereunto they were both ordained; that before, and this now. And as in the Altar, so in this also

it seemeth, that God would enlarge the figures and Testimonies of his graces towards vs: as the Sunne, the neerer he draweth towards his rising, the greater light he casteth among vs. Otherwise they both were indeed one so much, that the vse of this is but breiefely mentioned heere, and left to be gathered out of the other there; for such as would more fully haue it. The outward Court onely remaineth, which the Temple now had inore, than the Tabernacle had before. For it had but one Court for the Priestes before, wherein they were to do the seruice that to them was appointed: and if the people would offer any sacrifice, or make any Oblation to the Lord, they were to come to the doore of the Tabernacle, and there to deliuer it to the Priest, that he might goe and praesent it farther: and not onely the common sort of the people, but euen the Princes or chiefe of them, and the Priestes themselves, when they were to make any oblation. And so the people yet were not yet to meddle with the Court of the Priestes: but yet had they now another Court allowed vnto them: and the same ioyning to that of the Priestes. As also God hath now not onely taken in vs *Gentiles* to bee of his people: but, in our High-Priest Iesus Christ, hath allowed vs all to be Priestes vnto him, and to haue our place in his holy Temple.

**H** So that this Court may well be taken before to insinuate vnto vs, that which the Prophet did afterward vter in plainer speech, both of strangers and Eunucks too. In this Court there was nothing to speak off, as onely for the vse of the people: and there it was wherein *Salomon* (now shortly after, when all thinges were ready) on a brasen Scaffold, to that end erected, did dedicate the Temple which hee had made vnto the Lord. And vnlesse that Scaffold were left there after, wee finde nothing else to that Court appertaining: but heereupon it seemeth it was, that afterward it grew to bee called *Salomons* Porch, they tearming it a Porch, that we (in our language) more properly call a Yard or a Court.

**A** 5 How he did consecrate or giue vp the house it selfe, and the thinges thereunto appertaining vnto his vse, by whose appointment, and to whose vse he had ordained,

*Calepin. ex Budaeo. Tho. Thymas. Idem.*

*1. King 7: 39. 2. Chr. 4: 10.*

*Pet. Martyr. in. 1. Reg 7: 23-26.*

*Exod 30: 17-21. 38: 8. 30-32.*

*Leu. 1: 3, 4: 4. 14. 8: 4. 9: 5. 12: 6. 14: 11. 15: 29. Num. 6: 13.*

*Isa. 56: 3-7.*

*Fr. Vatab. 1. Reg. 7 in do. script. in c. Bibl. Angl. Ibid. h. vers. 26. 9.*



ned them, being now to be seene, we are first directed to consider of the time : then, of the businesse it selfe. The time is noted by two limitations : one, that all things were first made ready ; the other, what time it was of his raigne. As touching the finishing of all thinges first, that is a thing that is not onely recorded, but hath added withall, that it was done in very good manner : all things needfull being made in great abundance : and such thinges as were made of Brasse, to be so large and many, that the weight or valew thereof could not be reckoned. For the time of his raign it is likewise noted, that being begun in the fourth yeare of his raign, the second day, & the second month of that yeare (they beginning, in this account, when the dayes and nights are of a length in the Spring of the yeare, some few dayes lightly before the midst of March with vs ; and so by that reckoning about the midst of our Aprill) it was finished in the eleauenth yeare of his raigne, and in the seauenth month thereof ; and that the dedication thereof was in the same month also. In the businesse it selfe, whereas *Salomon* was purposed to haue it doone with speciall solemnity, and to that end gathered together all the chiefe of the Land, wee are first to consider of their gathering together vnto that businesse : then, of their dismissing againe when it was done. In their gathering together vnto that businesse, we are first to see, in what sort they were so assembled : then, how the businesse was performed, for which they were so gathered together. They were so assembled, for that *Salomon* sent for the Elders of *Israell*, to come vnto him to *Hierusalem*, about that businesse : and they accordingly repaired vnto him. The performance of the businesse, that being so gathered together, they all did their parts in some good measure wel, for any thing that we read to the contrary : and we haue good likelihood that so they did, because it pleased God to take it so graciously as he did. And then were they more happie than *Dauid*, in his first attempt of bringing the Arke vnto *Hierusalem* : hee hauing that whole solemnity dashed by some ouer-sights therein committed. But these we may account to haue done their parts well, both in the substance of the busines they had in hand : and in the mannor of doing it. The substance of their businesse was, first to bring in such thinges to the Temple as now they had for it : then, to worship in such sort withall, as to such action did appertaine. In bringing in such thinges to the Temple as now they had for it, some there were on whom that seruice did chiefly lye : and others besides, that by their praesence did put to their handes to helpe forward the solemnity of it so well as they could. Those on whom that seruice did for the most part lye, were those that had the charge of the Tabernacle before : and they were the Priestes and *Leuites*. And the thinges that were to bee brought in, were most of them such, as wherewith such of the *Leuites* as were not Priestes might deale withall, for any thing that seemeth to be to the contrary : but some other such, as now belonged to the charge of the Priestes alone, as is most likely. Such of the *Leuites*, as were not Priestes might deale, it seemeth, with all such thinges as belonged to most of the Temple : namely, vnto the inner Court ; and to the outward part of the Temple it selfe, called also the Holy-place. Vnto the inner Court appertained all the Pots, Basons, Fleshhookes, Ash-pans, and Beezoms ; yea, and all the Instruments of Musicke also (of this kinde : for some of them were of Gold, but not vnlikely, but that some were of Brasse also) to the Temple belonging, if they had any moe (as not vnlikely but that in such abundance of other thinges they had :) and all those ten Bases, together with their Caldrons on them. As for those Pots, Basons, and such like, yea, and those Instruments of Musicke also, wee haue no speciall description of them, neither for the forme nor number of them : but wee may well conceiue, that they were proportionable to those that are described, and then, both that they were very beautifull or faire, and that they had great plenty of them. More specially mee finde, that although all generally to this place appertaining were of Brasse ; yet most of those Basons of Gold, if not all (and wee read of an hundred of them) did appertaine to this place also : and whereas their Beesoms are noted to bee of Brasse also, it seemeth, that all such Instrumentes are meant thereby, as whereby such places or Courts, yards, or streets, are wont to be clensed (and this place though it were well & fair paved, and though they had many vessels to receiue the water they vsed,

1. Kin. 6 : 14.

7 : 51.

2. Chr. 4 : 16,

18, 19. 5 : 1.

7 : 11.

1. King 7 : 47.

1. King 6 : 1

2 Chr 3 : 2

Exod 12 : 2

1 Kin 6 : 37, 38

2 Chr 5 : 3

1 King 8 : 1-3

2 Chr 5 : 2-4

2. Sa. 6 : 1-10.

Exod. 28 : 1.

Num. 3 : 5-9.

1. King 7 : 45,

50.

2. Chr. 4 : 11,

16, 18, 19.

2. Chr. 4 : 8.

C



used, and the blood of the sacrifices that they shed, yet when they had great doings, as often as they had, needs must it grow foule thereby: ) and that such as properly goe vnder the name of Beesoms with vs, were so deuised with them, that in stead of Twigs, theyr Bushy part was of Brasen Wire, and of such temper as would be flexible, and yet returne to the place againe. These thinges it seemeth, were all brought in by the *Leuites*, and in faire and decent manner (because all thinges were, by all likelihood, orderly here) but yet, as it seemeth, in the first place withall, as giuing place to others that were of more speciall regard. In the next place, it seemeth to mee, came those Bases, together with their Caldrons on them: all of Brasse, all going on wheels, and euery of them hauing four wheels a-peece for the more easie cariage of them, being otherwise very Massie and heauy. For the Caldrons theniselves were about two yards wide, and, it seemeth, halfe so deepe: and containing forty Baths a-peece, they were of our measure, by our former reckoning, two Tun (allowing two hundred fifty fixe gallons to a Tunne) one barrell (allowing foure Firkins, of eyght Gallons a-peece to a Barrell) and two gallons besides. Their Bases likewise or frames, were square, about one yard and an halfe high, and two yardes square aboue: fairelie wrought, and hauing faire and fit stayes, both in the the midst, and at euery corner of the frame besides, for those Caldrons to rest vpon, and all of Brasse. The wheels, on each side two, were but halfe so high as the frame it selfe, but of brasse likewise.

1. King. 7:27-  
38. 43.  
2. Chr. 4:6, 14.

D And so, though they were chargeable and heauy, yet being made so fit for carryage, to be drawne too and fro, as a man would haue them, the *Leuites* also being so many as they were, they might in such sort lead these with them, as would bee nothing vnseemely for the best solemnity of that so honourable and holy an action. These being on their way, it seemeth those did follow next, who carryed the holy thinges of the Temple: of which againe it seemeth, there were many thinges, though rich in themselves, and to speciall good vse; yet not altogether of such regard as were some other. So in this company also, it seemeth to me, that these were likeliest to make the way vnto the others. Of these wee haue two sortes now: one, of such as then were, as it were, Antiquate, as hauing their date out already; the other of such, as then were most to bee vfed. Such as were then, as it were, antiquate, as hauing their date out already, were the Tabernaële, and such thinges (the Arke excepted) as thereunto appertained, were neuertheless now on their way to bee had in into the Temple, and there to be for euer reposed. Those that were then most to bee vfed, were of two sortes likewise: some that were, as it were but voluntary; others that were of stricter necessity. Those we may aecount to be but voluntary, that *Dauid* before had dedicated to the vse of the Temple; which *Salomon* also is noted to haue brought in: and so it seemeth, that these also had place in this solemnity, as well worthy they were, beeing at it seemeth both Plate and Treasure (and by likelihood in no scant or sparing measure;) and not vnlikely as I take it, but that their place might bee heere-about also. Those that were of stricter necessity, were all those that God had commaunded, and *Salomon* had now made, as necessary appurtenances (in the serurce of God) vnto all the principall thinges to the holy place belonging: as Incense-Cups, Basons, Hoales, Lamps, Snuffers, Ash-pannes, and such like, and diuers Instruments of Musicke heere also it seemeth, all which thinges heere were of pure Gold. Those others that were of more speciall regard to this place appertaining, were the Golden Altar, which was for Incense or sweete perfume to bee burnt thereon; the ten golden Tables of Shew-bread, fise to be on the one side, and fise on the other; and tenne Golden Candlestickes, with their Lampes thereon, in which there should be lights to burn before the Lord, and to giue light to the house beneath, all the Windowes beeing aboue. That which I take to appertaine to the Priestes alone, which also dooth onely remaine, and may seeme to come in last, and to shut vp (for those matters) the whole solemnity, and was the chiefe thing to the Temple belonging, was the Arke of Testimony, appertaining to the in-most or most holy place, add the onely Jewell or glory of it; the two Cherubims there awayting, and attending the coming of it; and so was it also accordingly carried.

1. King. 8:4.  
2. Chr. 5:5.

1. King 7:51.  
2. Chr. 5:1.

1. King. 7:50,  
51.  
2. Chr. 4:21,  
22.  
1. King. 7:48,  
49.  
2. Chr. 4:19,  
20.  
1. Chr. 5:1.

1. King. 8:3, 4.  
2. Chr. 5:4, 5.



6 With these things therefore approaching the place where they were to be bestowed, and first coming to make their deliuey of such things as they had for the inner Court which was for the Priestes, there may we conceiue, that whatsoeuer vessels, or instruments they had, eyther for those things that were there before (as for the great brasen Altar for the better or more seemely dispatch of their sacrifice, or for the great Sea for the readier supplying of it with water so oft as neede should be) or for those Caldrons that now they brought with them for the readier supplying of them likewise: all those and euery of them did they there bestow in their places, as to euery one did appertaine. Those ten Caldrons also did they bestow in their places, fise on the one side, and fise on the other: so furnishing the whole roome, with great plenty, and readinesse to wash as neede should require. And blessed bee God, that we also, in Iesus Christ, are so prouided and haue such facility of making our oblations and sacrifices to God our Father: and that, when euery where, and in all things we do so readily offend, in him likewise we haue euery where such aboundance of water, and in such readinesse to clense vs againe. And whether those wheelles of theirs were the more readily to beare them some little way forth or not, when they were empty (for the more honour of the place) there to be filled, & then to come in readily againe: certaine it is, that we can no sooner haue any sensible feeling of our vncleannesse, with a sound desire to be clensed therefro, but that we haue a readier and speedier clensing in him, than for any earthly thing whatsoeuer, any earthly wheelles could helpe vs vnto. But this is sure, that whereas by the holy Commandements of God, wee finde our selues to be foule, obseruing not one, but guilty in all, as they be ten, and euery of them charging vs with great vncleannesse: so heere haue we ten vessels likewise, euery of them yeelding great plenty of water, and altogether, a great deale more, to clense vs withall. Then holding on their way by those two vntainted, credible, and standing witnesses, that cleauing to God, hee faileth not vs, and passing into the Temple or Holy-place, though there they finde great riches, & excellent beauty: yet do these bring those things with them, in which those riches, and all that beauty, haue, as it were, euen all their being. For these bring with them, all those Tables of Shew-bread, those Candlesticks also, and the Altar of sweete perfume: all being of gold themselves, or richly over-laid therewith; and all pointing to Iesus Christ, the honour and glory of all the whole building, and of all things therein. By those Tables of Shew-bread, giuing vs to vnderstand, that euer there is sustenance in the Church of God: by those Candlestickes and their Lampes burning on them, that the people of God euer haue light; and by that Altar of sweete perfume, that our selues though otherwise odious, and our seruice to him, though otherwise exceeding vsauoury in it selfe, are neuerthelesse made acceptable in him: and whereas there was but one Table of Shew-bread before, and but one Candlestick also, and of either ten now (fise for the one side, and fise for the other, that both those Mysteries might on both sides be witnessed vnto vs) we may therein plainly behold, laying our experience thereto, that in those matters the goodnesse of God is very much enlarged vnto vs. Neither are we to doubt, but that as the Tables and Candlesticks do in number answere the Commandements now: so do euery of the Commandements minister both food and light vnto vs; especially leading vs vnto Christ, in whom we haue both in plentifull measure. All which as they bring in, so do they set in their places likewise, & whatsoeuer vessels and other instruments belonged vnto them, or to the place where now we are: all which were of pure gold. They bring in likewise the Tabernacle of the Congregation, and all the holy vesselles thereof: and the things that *David* had dedicated. In that the Tabernacle and the holy things thereof were now brought in, it may seeme, that now they shoulde rest, hauing serued their time already: the Temple and the things thereof beeing now to succeed, and to serue for the time ensuing, as they had serued before till now. We also, we trust, when we haue serued our time, shall then be laide vp in a blessed fruition of eternall glory. In that the things that *David* had dedicated were now brought in, we neede not to doubt, but that we can dedicate neyther our selues nor any thing else vnto the Lord, according as he hath taught vs to doe, but that in time, both wee

1. King. 7: 39.

2. Chr. 4: 6, 14.

1. King. 7: 48.

49.

Tremel, Iun.

2. Chr. 4: 7, 8.

19-21.

1. King, 6: 20.

22.

1. King. 7: 50.

2. Chr. 4: 8, 22.

2. Chr. 5: 5.

1. King 7: 51.

2. Chr, 5: 1.

C



and ours shall be brought in : and that where Religion was indeede, there dedicated things before were truly brought in ; and not either with-held or withdrawn, as they are since ouer often with vs. Where these things were laide vp, or how they were placed, it is not declared : but in the most Holy-place there was reasonable good roome also, besides the place that now we are in ; and in the vpper part of the Porch, as it seemeth. Of the vpper part of the Porch there is noted before sufficient for this matter. The Temple or Holy-place that now we are in, was twice so big as the Most-holy : but then had it many things therein. The Most-holy beeing but halfe so bigge, was neuerthelesse tenne yardes square, and otherwise had nothing therein but onely the two Cherubimmes as yet : whome wee may conceyue to be set so neere to the Temple or Holye-place, that they left beyonde them, better than two parts of the three, of the whole roome voyde beyond them. For the Cherubims must so stand, that they might spread their in-most winges ouer the Arke : and the Arke, it selfe being but about an ell long (and to stand long-wise, is the most aduantage for it that now wee speake of) must be placed so neere to the partition betwixt these two houses, that the barres of the Arke being drawne but a little forthward might haue the ends of them seene in the Holy place or Temple, whereinto the Priests were daily to come. So much then of the roome of this house remaining so voide, it is not vnlikely (for any thing that I do see to the contrary) but that these things might there be reposed : especially the Tabernacle and the holy things thereof, of which there was no farther vse now to be had ; and this place it selfe though the Most-holy, not too good for it neither, in respect of the reckoning it was of before, and the vse that then it yeelded. For therein also was the Most-holy : and the likelier it is that it should rather sanctifie the residue that was all one with it ; than that the residue should be any abasing at all vnto it. And God be thanked for it, it is no doubt with vs, but that if he do vouchsafe vs to be of his Holy-place heere, he will also receiue vs vnto the fruition of those eternall and most glorious habitations of his there, such also as cannot be but Most-holy. As for those things which *David* had dedicated, though those were most likely to be  
**D** elsewhere bestowed, because it seemeth they were holy Vessels or treasure, such as sometimes they should neede to vse : yet so farre as such vse of them should not occasion any other repairing thither than was allowed, euen those also were like enough to bee of that dignity with them, that there also they might haue place, or some part of them, if the trust and charge of them were to the High-priest onely committed, and if there were no farther businesse with them, than without impeachment to his other seruice he might dispatch when orderly he was to come in. Howbeit it seemeth rather, that they were such things as were diuers times to be vsed : and so to be elsewhere bestowed. But we neede not to doubt, but that if truly we consecrate or dedicate our selues vnto God, he will accept of vs in so gracious manner, as that euen the holiest place of al shall at no time be barred vnto vs. Having done heere, then were the Priests to set the Arke in the place for it prouided, a little within the Most-holy place, vnder the winges of the two Cherubims : and then to draw forthward (from the West to the East) the endes of the barres so farre, as that they might something appeare in the Holy-place without, and yet the other endes not forsaking their rings neyther. At which time it is plainly noted, that there was nothing in the Arke, but onely those two Tables of stone of the Ten Commaundements ; about which diuers of our Writers trouble themselves more than needeth, because of a place of the Apostle, which seemeth to say : that other things were there besides. But the Apostle speaketh of a former time : & because these were not so needefull as these, nor so proper to that very place originally ; therefore is it lesse maruell, if since they were lost, or elsewhere bestowed. A matter that may seeme to teach vs, that God would not alwayes haue his people to depend on such rudiments (as that pot of *Manna*, and *Aarons* rod, were Testimonies how God had fed their Fathers, and how he detested that any should approach as Priest vnto him but onely such as him-selfe allowed) but that hee would haue the word onely to suffice them now : and withall, that he hauing a greater care for our  
sakes

1. King. 8:6-8.

2. Chr. 5:7-9.

Exod. 25:10.

1. King. 8:8.

2. Chr. 5:9.

1. King. 8:6-8.

2. Chr. 5:7-9.

1. King. 8:9.

2. Chr. 5:10.

Hebr. 9:4.



Exod. 25:14-16.

1. K. 6:23-28.

2. Chr. 5:7-10.

1. King. 8:7.

2. Chr. 5:7,8.

Exod. 25:10.

37:1. 39:42,

43.

Comp. Pell. in 3.

Reg. 8:8.

Pet. Mart. ibid.

sakes for the preservation thereof, than of the others (though those also were rich Jewels) we in like sort, to his glory, should be more regardfull to his worde, and carefull to keepe it, than any other Treasure of earthly wisdom, or whatsoever good things of that kinde besides. But as touching this manner of placing the Arke in the place Most-holy, in such sort that the barres thereof should appeare a little within the Temple adioyning vnto it, as it behooueth vs to consider of the meaning of it: so is there iust occasion giuen likewise, not to omit the maner neyther. For the meaning of it, I thinke it best, that we begin with the first institution of it. So do we finde, that the Arke was ordained for those two Tables of stone wherein the Ten-Commandements were written: and that, whereas while they were in the wilderness and traueiling there, they had euer to carry the same with them, the barres likewise whereby it was to be carried, were euer to bee in their places ready. A plaine document to them, that they were to haue a speciall regard vnto those Commandements, to obserue and keepe them in all their waies, so neere as they could. All which time of their trauell there, and diuers times in their Countrey after, they had such sight of the Arke, as might renew that regard vnto them. But now at this time it was to be shut vp generally from the sight of them all: for that the people were to come but onely vnto the outward Court as it seemeth, and but the Priests and *Leuites* into the inward; and but the Priestes onely into the Temple or Holy-place, and that but by course, when their time was to serue; and but the High Priest onely into the Most-Holy or inmost place of the Temple, & but once in the yeare neither, where that Arke was to be reposed now. In which case wee may readily see, that it was to very good purpose, that the ends of the barres, being euer in a readinesse for the carriage of the Arke if need should bee, should neuertheless be so disposed, as that withall they might cast themselues (or some part of them) into the eies or sight of the Priests, that still by course and order came in, to doe such seruice in the Temple as was appointed: that they being the teachers of the people, might so be put in mind by those two witnesses, how carefully they ought to teach the people to haue speciall regard in all their waies to those holy Commandements. And whereas it is noted by diuers, and reason it selfe teacheth that so it must be, that those ends of the barres reaching out to the vaile, and butting somewhat hardly vpon it, should in those two places beare it forth more than in others, and so make those two places of the vaile somewhat like to a womans breasts: true it is, that if the Priestes should take so good regard thereat, that they thereupon would more diligently teach the people those Commandements, so might those two swellings of the vaile, made by those two ends of the barres, be iustly accounted as very motherly papes indeede, yeelding forth such milke to the Children. The manner of it is somewhat harder: yet not in it selfe, for any thing that I can find therein; but onely by the inordinate hast of such as haue written thereon, setting downe their iudgement of diuers particulars, before they haue considered of altogether, and the framing their iudgement of those that follow, by others mistaken going before. For amending of which, the best way to me seemeth to be, first to set downe that which is certaine and plainly declared: then, thereby to determine of that which is not so plainly set downe, and therefore left more vncertaine vnto vs. Certaine it is and plainly declared, that those two Cherubins which *Salomon* made, were so set in the inner House, or the Most Holy-place, that as with their outward wings they reached to the wals or sides of the house, so their inward Wings meeting together should bee directly ouer the Arke, and the barres thereof aboue. But now if the inner Wings of the Cherubins did where they met, couer the Arke and the barres thereof aboue, then must the Arke of necessity be vnder their wings so meeting together. Certaine it is againe, that the Arke it selfe was but two Cubits and an halfe long, or about an ell with vs. How long the barres thereof were, it is not declared: but then wee are to conceiue, that they were of such length as was most conuenient. For as touching that that is reported by some, that certaine of the *Hebrews* held them to bee ten Cubites or fve yardes long, which, it seemeth was much more than needed, or for swaying was conuenient: by other that they were but two Cubites long, which was too short, though it had beene carried to the



the greatest advantage to that purpose, I thinke we do best when we least trouble our selues therewith; though for the latter of these, it seemeth to be an error in the print, and not to be that which the Author himselfe did meane. But if wee consider what may be a convenient length for the bars, we are first to determine, which way it may seeme most likely that it was carried, whether end-long, or flat-long, as we do tearme it: for that diuers there are that varry heerein, some on the one side, and some on the other. Howsoever it were carried, it seemeth that two Cubits, or two cubits and an halfe at most, were large enough to be at both ends of them without the Arke it selfe: and that as if they were too short, they could not well beare it for want of length; so if they were too long, either they must sway vndeceitly in the bearing, or else they must be the heaviest burthen. Supposing then that it was carried end-long (for the Rings must be on the sides of the Arke: & the barres likewise, being put through the Rings, must be on the sides. As for the reasons that do moue some to the contrary, they are not so forcible, for though sometime the ends are accounted sides too; yet, neither so usually, nor so properly: and though two men a-front could not so well carry together in so narrowe a roome, to employ which shoulder they would to their businessse, yet yielding their inward shoulders vnto it, well they might, as we haue daily experience carrying a dead corpes on the Beere; and they were for the most part, enow to shift so ofte as they would) and allowing the barres to bee an Ell long at each ende, longer than the Arke it selfe, so haue we the length of three Elles in all, or of three yarden, and three quarters: and being so set in the Most-Holy place vnder the winges of the Cherubims, that the East end of the Barres being drawne forth Eastward, so far as they may, not being drawne from within those other Rings of the Arke at the West end of it, so haue we two Els of those bars Eastward from the East end of the Arke, and nothing remaining at the other. And so the Arke, being thus placed, should be full two yarden within the Most-holy, leauing the other cubit or halfe yarde (of the barres) to pierce into the Temple or out-most place: and so should the Cherubims that *Salomon* made, stand (in the midst, from side to side) about halfe an Ell farther within, that so the meeting of their in-most winges might be iust ouer the midst of the Arke, and of the barres aboue or vpper ends of them, & ouer the meeting of the winges of those others that were on the lid that was made by *Moses*. So likewise if the sides of the Arke be taken more generally to signifie both the sides and the ends, and so the barres being put through rings at the ends, the Ark it selfe was flat-long carried and placed heere (for that is the iudgement of diuers) then the Arke being but little more than halfe an Ell broad, if we suppose the residue of the bars to be as long for carriage as before, so must the Arke and *Salomons* Cherubims too (for those of *Moses* euer went with the Ark it selfe, & so I doubt are il omitted by some) be so much neerer vnto the Temple or outmost place, and so much lesse within the Most-holy: but otherwise the meeting of those in-most winges of *Salomons* Cherubims, should this way also be ouer the midst of the Arke, and ouer the bars aboue at the West end of them. But the former of these I should thinke most likely, sauing that one place there is, that seemeth rather to make for the latter; namely, the sprinckling of the bloud East-ward, on the Mercy-seat once a year by the High-Priest: which seemeth more meete to haue beene on the full side thereof than on the end, which should haue beene, if long-way it stood East and West. Those that are not so plainly set downe, but that by those others that are more certaine, we neede to gather not our determination of these, are two: one the partition betwixt those two Houses; the other, the enterance into the Most-holy. The partition by diuers is accounted a wall: but it seemeth rather to be of the Nature of a Lattice, tralice, or grate (& so the word it selfe doth seeme to import) whereby the ends of the bars might be put through vnto the vaile that hung within betwixt the two houses likewise; & being made of wood, to be couered ouer with beaten gold, On the East of which, and close vnto it, within the Temple or outmost place, did a rich and faire Vaile of wrought worke hang, ouer the whole partition from the one side to the other, all euen (as such hangings may bee) sauing where the ends of bars did

Lyr. in Exod.

25. in lit. k.

Conr. Pelli. in.

Exod. 25: 25.

Exod. 25: 12,

14.

Lyr. in Exod.

25. in lit. k.

Conr. Pelli. in.

Exod. 25: 25.

Conr. Pelli. in.

Exod. 25: 25.

Conr. Pelli. in.

Exod. 25: 25.

Conr. Pelli. in.

Exod. 25: 25.

Conr. Pelli. in.

Exod. 25: 25.

Lyr. Con. Pelli.

ut supra. Fran.

Vatab. in Exo.

25. pag. 74.

Fran. Vatab. in

1. Reg. 6. fol.

106. b.

Lcu. 16: 14.

Pet. Martyr.

Conr. Pelli.

Tremel. in.

Ari. Montan

Fr. Vatab.

Tremel. in. in.

Mazine. Bibl.

Angl. in marg.

2. Chr. 3: 14.



did beare it a little out, and as it were, in these two places imbossed the same. That the enterance therunto was a doore of two leaues (as we terme it) made of Timber but of faire workmanship, and ouerlaid with beaten Gold; there is no quæstion with any: nor for so many as I haue seene, but that it stood in the midst of the partition. But it seemeth rather to haue beene at one of the ends of it, and at the North end as I should thinke most meete: not taking the right hand of it, but coming vp on the left hand rather. For if it were in the midst, the coming in must haue been vpon the Arke, and the barres by likelihood must haue beene put backe first: else should the doore haue opened outward vpon the Vaile, which was not likely; and inwardly it could not open, the barres so mingling with it, vnlesse they were put backe before. In the Tabernacle before, I take it, there is no quæstion with any; but that both the ends were loose, and neither of them made fast to the wall by which they hung; and that, as so it afforded enterance at either end of the vaile, so it was there likewise taken: as also it is the manner in al such roomes as are hung, so to cast the hangings, as that in such sort they fall fit with the doores that are to bee vsed. And so was it in much like manner with the enterance both into the Court of the Tabernacle and into the Holy-place it selfe: both of them being shut vp with hangings, and hauing the enterance, not in the midst, but at the ends of those hangings onely. And that the vaile that now we speake of did rend in two, from the top to the bottom, at the death of Christ, and likely enough about the midst, that was not to patronage any enterance thereby now, but to shew that the true High-Priest was otherwise entered once for all, and to abolish that vaile for ever. The Cherubims also I grant, if there heighth be not considered, may seeme to barre all enterance that way, in stretching out their Wings so close to the wall: but so would they doe euery where else besides. Howbeit for this matter there is no doubt to be conceived. These Cherubs we speake of, were as it were young men standing on their feete boult vp right hauing their faces towardes the people, and towards the whole seruice of God there, stretching out their wings as armes, on either side of them, out-right from them: which, by due proportion must be accomplished in the vpmost fourth part of their stature. Being therefore ten Cubites or five yardes high, or foure elles, and this their stretching out of their wings being finished (for the most part of the length of their wings) very fully in the vppermost ell, or in the vppermost yard and one quarter, so haue we three yardes and three quarters, or, which is all one, three elles remaining for men to goe vnder almost twice so much as the ordinary stature of men doth require. And true it is, that as God by the wings of his Angels giueth, in his Holy-place, protection to all: so giueth hee liberty or freedome of accesse vnto all, euen from the lowest vnto the highest.

7 Of those on whom this seruice did not so properly lie, but yet now attended A to helpe forward this solemnity, with their præsence so well as they could, there were, as it may seeme, two principall sorts: of which we haue certaine knowledge for the one sort of them; and but probability for the other. Those of whom wee haue certaine knowledge, were King *Salomon* himselfe, and those Elders & Heads of the Tribes, euen the flower of all the Land, that at this time hee had gathered together. For of those we haue it plainly set down, both that the King himselfe was there: and that those Elders together with the people did accordingly repaire vnto him and attend him therein. Of those of whom we haue no certainty but onely probability, some of them were of the same people: others, but strangers. Of that people it seemeth, that the Queene, King *Pharoës* Daughter, whom King *Salomon* had married before, as also *Naamah* and *Ammonitish* woman but one of his Wiues (whom that he had married before hee was King, it appeareth, as before is noted, by the age of *Rehoboam*, being one and thirty yeares old when he began to raigne, immediately after his Father, who had reigned but fourty yeares) and if hee had any others then (as it may well bee that he had) these I say it may seeme, were some part of this assembly, and by them, many other of the Princesses, Ladies, and chiefe women



women in *Israel*: because this assembly was not of any ciuill affaires, but altogether religious, and about a speciall seruice of God, wherein both the godlyer sort of the women them-selues would be desirous to bee partakers, and not vnlike, but that their husbands (at least the better sort of them) would haue a speciall regarde to it also. Of strangers likewise it seemeth that many were at this assembly, not onelie for the solemnity of it (as it is the manner of strangers, on such occasions oft to come in on euery side, especially such as are well affectioned to the Princes or people to whom they come) but much rather because hee had rule over all those Kinges and kingdomes which lay betwixt the great Riuer *Euphrates* on the North and North-East, and the Lande of the *Philistims* and *Egypt*, on the South and South-West: which being about sixteene degrees from the West to the East, and about eyght from the North to the South, do make one hundred twenty and eight in all; and euery degree being multiplyed by thescore miles, amount to the number of seauen thousand sixe hundred and foure-score miles, the square as it were of *Salomons* Dominions. And we may probably thinke, that where-as in duty they were to attend him, if he should call for them, both himselfe would take this opportunity to acquaint them with some knowledge of God now: & that many of themselves would be ready enough so to curry fauour with him. The assembly beeing in this sort gathered together, and all thinges beeing now in a readinesse, *Salomon* first belike setting the Priestes and Leuites on worke to offer the Sacrifices that fell for the time, and that hee or any of the people did then bring in, gat him vp to the Scaffolde or Stage of Brasse, purposely made (but not so nakedly, as I shoulde take it, as is described, belike because the Scripture maketh no farther mention of the manner of it; but onely of the heighth and breadth of it: which notwithstanding by likely-hood had staves aboue, both conuenient and sayre, as the rest of his worke was then) in the out-most Court which was for the people, hee first acknowledgeth the great goodnesse of GOD vnto him, in that he hath vouch-safed him that mercy, that now he hath built that House vnto him: then hee desireth, that GOD would continue his mercies to him and his, and that in what distresse soeuer the people should at any time bee, it would please him in that place to heare them and to helpe them; and, if the case were at any time so, that them-selues could not in person be there, and then did turne theyr faces thither in theyr Prayer, that in such case also hee would be mercifull vnto them. Our selues in like manner are much beholding to GOD, if it please him at any time to vouch-safe vs the fauour, to doe any speciall seruice vnto him: so farre off is it, that hee is any way beholding to vs, when wee doe him the best seruice that wee are able. And whether *Salomon* had respect or not, vnto him whom that Temple did figure, Iesus Christ, when hee craued, that in that place GOD would be so fauourable vnto the Prayers of his people: true it is, that in him it pleaseth GOD euer to heare vs, and in none other in Heauen nor in Earth.

C When *Salomon* had thus farre dealt with the Lord, then turning to the people, hee put them also in minde how deeply they were beholden vnto God: and exhorted them euer to stand in his holy feare. Then proceeding in theyr Sacrifices, both the King and the people brought in so plentifully, that the Altar was for that time a great deale to little, and they were faine to vse therein a great part of the Court it selfe; euen theyr Peace-offerings themselves were so many (of which there was but some little part of them burnt to the Lorde, and so the lesse roome would serue them, but for the great multitude of them:) insomuch, that those that are ascribed to *Salomon* onely, were two and twenty thousand Beeces, and one hundred and twentye thousand Muttons: and when account is made of those that not onely *Salomon* offered, but wherein all the whole Congregation had theyr handes in besides, then it is sayde, that they could not bee numbred for multitudes. But all the charge was not in these, for that they were to adde to euery of these a certaine quantity of very fine Flower, besides Wine, Oyle, Fanckensence, and Salt: the verie Flower which at that time was to goe with theyr Sacrifices onely besides,

Hi that

1. King. 4: 21.  
2. Chr. 9: 26.

Ptol. Tab. 4.  
Asia. Ortel.  
fol. 69.

1. King 8: 5.  
2. Chr. 4: 6.  
2. Chr. 6: 13.

Fran. Patab  
fol. 107. a.

1. Ki. 8: 12-21  
2. Chr 6: 1-11

1. King. 8: 22-33.  
2. Chr. 6: 13-42.

1. King. 8: 54-61.

1. King. 8: 64.  
2. Chr. 7: 7.

1. King. 8: 62, 63.  
2. Chr. 7: 4, 5.

2. Chr. 5: 6.



Num. 15:1-12 that which was otherwise spent (allowing according to the Lawe, to euery of those Beeues, as it were, three pottles of our measure, and to euery of those Muttons two) comming to about two thousand three hundred fourescore and ten quarters or better. But as touching the multitude of these Sacrifices, being as they were but Peace-offerings, there was but little of them to be consumed with fire, as the fat of the inwardes the Kidnies and Rumpes: all the rest going (the Priestes Fees onely excepted) to the vse of those that brought in those Sacrifices, wherewithall to Feast themselves before the Lord. Insomuch, that whereas the more able sort did by likelihood at this time sacrifice for themselves, and so feasted on their owne, that ouer-plus of *Salomons* Sacrifices, beeing so many as they were, might serue very well for great contentment to all the meāner sort of the people then gathered together. And true it is, that the true worshippe of God would euer haue liberality and Charity ioyned withall: and indeede, is not, but where it hath those also attending. This beeing the substance of their businesse, the manner of doing it that now we speake of, was no more but this, that there were a number of the Priestes and *Leuites*, that beeing D  
 1. Chr. 5:12, 13. apparelled fit to such purpose, holpe forward this whole solemnity with the sound of Trumpets, with their voyce also, and with many Instrumentes of Musicke besides: so expressing the ioy of their owne heartes; and giuing glory to God withall. As with vs also, we should not onely haue our ioy in the Lord, when it so falleth out that we doe reioyce: but farther that wee should still endeauour our selues to ioy in him, and euer stirre vp our selues vnto it. How graciously it pleased G O D to take it, wee haue declared vnto vs, both at that præsēt, and the night ensuing besides. At  
 1. Chr. 5:13, 14. 7:1-3. that præsēt, as the Priestes and *Leuites* were in theyr ministration, and *Salomon*  
 1. K. 8:10, 11. withall had ended his Prayer, Fire came downe from Heauen, and consumed the Sacrifices, and the glory of the Lorde filled the House, so that the Priestes could not for a time performe theyr offices and duties. Insomuch, that all the company touched there-with (as it was great reason they should) gaue glory to G O D, for that so comfortable and plaine demonstration of his so gracions fauour towards them: G O D so testifying, that hee graciously accepted of this theyr seruice, and would accept of them in him that was to come, by that house nowe repræsented vnto  
 1. Kings. 6:11-13. 9:1-9. them. The next night ensuing hee appeared to *Salomon*, and tolde him that hee  
 2. Chro. 7:12-22. had heard his Prayer, and accepted of the House hee had built vnto him: and with-  
 Tremel. et lun. all assured him of great fauour, if hee persisted in his holy feare; but other-  
 in 1. Chr. 8:2. wise, threatened very heauy and strange iudgements, both to his people, and to that fayre and glorious House that hee had builded. Neyther are wee at any time so ready to serue the Lorde, as hee is, both to accept of, and to reward all such our seruice, if it bee right, and that in most gracious and liberall manner: and yet must wee take heede wee doe not præsūme, hee beeing altogether as readie a-  
 1. King. 8:65, 66. gaine, seuerely to chastice if neede require. All which solemditie of this dedi-  
 1. Chr. 7:8-10 cation, continuing seauen dayes, and that with great ioy and feasting, not onely at Hierusalem, but euen all the Countrey ouer, from the farthest boundes of it to-  
 wardes the North, euen to the vttermost Coast in the South, reached vnto the Feast of Tabernacles, and ioyned close vnto it; which also continued eyght  
 dayes more, and was kept with great gladnesse on all handes likewise: and then E  
 the people beeing dismissed towards the end of the last of these fiftene dayes, and taking their leaue of the King in dutifull manner, the next day following, returned home-ward. Out of which wee also may conceiue (because all thinges were so much in figures then) that a time will bee, when all the faithfull in Iesus Christ, shall Feast with him for euer in æternall glorie: as now also, euen in this World, euen in the middest of all theyr labours and sufferinges, doe neuertheless in Spirite Feast with him now, euen all the World ouer. This erecting of the Temple beeing the chiefe and principall woorke that hee had to doe, and which did most properly be-  
 long vnto him, those others besides, which were common to him and others, were, that we read of, of this kinde, but two. One, that himselfe (for a time) was a di-  
 1. King. 9:25 ligent Worshipper of God, offering Sacrifices vnto God on the Altar that hee had  
 1. Chr. 8:12, 13. made, in such sort, and at such times as the Lawe required: on the Sabbaths, on their



theyr New-Moones, and on the three principall Feastes. The other, that he tooke order for the ordinary Service in the Temple to be executed by the Priestes and Levites, according to that forme, and those courses, that David had before prescribed: and that so effectually, that it is noted withall, that it was very well obserued. Which whether it were more commendable than the other, if there should bee a quæstion set, it might prooue some-what hard to decide against it, though the other be a worke, in the eye of most men, of greater glory. For as for such rare and singular workes, the more glorious they are in the eye of others, the more willingly can wee bee occupied about them: but as for thinges that are more ordinary, and with most men not of that reckoning, though of as great moment as the other, yet seldome goe we so readily about them. But letting it alone whether of the two were the more commendable, both of them being the seruice of God, and by him required, certaine it is, that euen this also was very commendable, and a singular good prooffe of his zeale and godlinesse then. And so with vs also, it were a worke of rare æstimation (to bee æsteemed, as the worth of it would deserue) if such as sit at the sterne with vs, would carefully vphold and maintaine, for the furtherance of Gods holy seruice, such thinges as were well disposed before by our good Elders, according to the word of God generally, and as God himselfe more specially led the way vnto vs by his example. But many of vs are so impotently giuen to reare vp some new workes of our owne deuise, and so egged on by the vn-satiablenesse and profane greedinesse of others, that we rashly pull downe what we finde to such end set vp already, before that euer our dull heades can conceiue, to how good purpose the same was reared and left vnto vs.

A 8 As touching the glory where-with it pleased God to cloath him, there bee strange thinges reported thereof: but therein also he was a figure of Christ; and blessed be God that hee would giue so comfortable a patterne in him, to shew what may be the the reward of well doing euen heere on earth, so farre, as the wisdom of God shall not at any time find it vnmeet for his Children heere. That which is spoken of his glory, dooth most of it but respect himselfe: but part of it, his people also. That which doth respect but himselfe, is, first in the thing that himselfe desired God to giue him: then, in that farther augmentation, that it pleased God (of his owne goodnesse) to giue him besides. The thing that himselfe desired God to giue him, was, as wee saw before, but wisdom: in which, what his glory was, we haue set downe, first, but simply in it selfe; but then, by the way of comparison also. Simply in it selfe it is said, that as God promised to giue him wisdom in great measure, so did he indeede; insomuch that out of it, both hee indited or wrote three thousand parables or Prouerbes, sentences of profound and great wisdom, and one thousand and fiue Songs or Sonnets, belike, by the help of those, the better to let in wisdom to others; and was able likewise, well to discourse of the property, Vertue, or Nature of all these inferiour Creatures. By the way of comparison it is sayde likewise, that in wisdom hee excelled, not onely all the Kings of the Earth: but those also that were otherwise of speciall reckoning for that matter. That farther augmentation that it pleased God of his owne goodnesse to giue him besides, was, of such thinges as most men doe most desire, and very often follow after, wherethere is some speciall measure of wisdom going before: a thing so much the rather in this case to bee noted, for that, although whatsoever of such thinges hee had, it all proceeded of the good giift of GOD vnto him; yet for the obtaining, or farther aduancing of some part of it, he vsed the wisdom that God had giuen him. So it shall not bee amisse, distinctly to marke, both what it was that God did farther giue him; and, howe himselfe came to the fruition or benefite of it. That which God did farther giue him, wee may plainly finde in the promise that thereof hee made vnto him: and so doe wee finde, that it consisted of two principall fauours; Riches, and Honor. That he was specially blessed with riches, that which his Father David had left him, and that which already hee hath bestowed on the Temple (of both which wee haue heard already) may sufficiently

Chr. 8:14

15

1 King 4:29

5:12

1 King 4:32

33

1 King 10:13

2 Chr. 9:22

1 King 4:31

1 King 3:13



1.K.7:8.9:24. witnesse. But besides those, hee did build an house or Pallace, peculiarly for the  
 2. Chr. 8:11. Daughter of *Pharaoh* whom hee had married (and then brought her into it, there to  
 dwell: as Iesus Christ also prouideth for his Spouse a glorious habitation in the hea-  
 uenly Hierusalem, and will not faile, when all things are ready to bring her thither)  
 1 King. 7:1-11.9:10. and two others for himselfe, one, in *Hierusalem*, the other, in the Forrest of *Libanus*:  
 2. Chr. 8:2-6. and besides these a speciall house for the administration of Iustice; and a Throne for  
 1.K.10:18-20 himselfe, of great valew and beauty, such as then was thought not to be in the world  
 2. Chr. 9:17-19. besides. Of which, his own House or Pallace in Hierusalem is plainly noted to haue  
 beene in building thirteene years (a great probability, that it was a very sumptuous  
 thing) & not only his magnificence and correspondency of his other works do both  
 of them boad, that all these his woorkes were, in their kinde, very sumptuous and  
 faire, but the Text it self likewise doth so affirme it of some part of them, that we may  
 1. Kin. 7:7-11. well conceiue the like of the whole. In like manner, those two hundred Targets,  
 1. King. 10:16 and three hundred Shieldes, or Bucklers (for these were the lighter) all of beaten  
 17. Gold, euery Target weighing better then eighteene poundes, and euery Buckler  
 2. Chr. 9:15, better than nine (after two of these Sickles to an ounce sterling with vs) and that all  
 16. his drinking Vessell or Plate was of Gold, and all the Vessell of the *Libanon* (not on-  
 2. Chr. 9:20. ly the Plate, but other necessary implements besides, it seemeth, that being an house  
 of pleasure) of Gold likewise, are all great witnesse, that his riches or treasure was  
 great: besides that, the Text it selfe dooth witnesse, that therein hee exceeded all the  
 1. King. 10:23. Kinges of the Earth; and then could it not bee, but that himselfe was very well sped.  
 2. Chr. 9:23 That in like sort hee was specially blessed with honour, although it followeth on the  
 other so readily (as for the most part it doth) that the other going before, this dooth  
 necessarily follow after; yet haue we more special declaration of it also: partly among C  
 his owne people at home; but especially with others abroad. At home he raigned  
 1. King. 4:1. ouer them all: and such of the *Canaanites* as his predecessors could not expell, those  
 1.K.9:20,21. neuerthelesse did hee make tributaries vnto him; such power it pleased God to giue  
 2. Chr. 8:7,8. him ouer them all. Abroad likewise hee raigned ouer all the Kings, from *Euphra-*  
 1. Ki. 4:21,24. *tes* vnto the *Philistims*, and the Land of *Egypt*: and it seemeth that the Kings round  
 2. Chr. 9:26. about him, cyther brought or sent in to *Salomon* their presents yearely; euen all the  
 2. Chr. 9:24. Kinges of *Arabie*, and the Princes or great men of the Countrey there-about. At  
 2. Chr. 9:14. least he had comming in (from among them, it seemeth) fixe hundred threescore and  
 1. King 10:14. fixe Talents of Gold yearely, besides that which the Merchants brought in, and the  
 15. tribute of *Hiram*, only, the King of *Tyrus*, is noted to haue beene one hundred and  
 2. Ch. 9:13,14. twenty Talentes of Gold likewise. And besides these that ought such duty vnto  
 1 King. 9:14. him, both Princes and people came from all quarters to be acquainted with the wise-  
 1. King. 4:34. dome of *Salomon*, and to see his honour and glory: and among others, one speciall  
 10:24,25. example we haue deliuered vnto vs of the Queene of the South. But as her exam-  
 2. Ch. 9:13,14. ple is more specially set downe vnto vs, so haue wee more speciall instruction thereby  
 1. King. 10:1-13. likewise deliuered: first in that her comming vnto him; then, that she was so well re-  
 2. Chr. 9:11-12. solved. In that her comming vnto him, that she came so painefull, and chargeable  
 a iourney: and that she came with hard quæstions, or with such doubts, as wherein  
 her selfe was not yet resolved. For so should we also, not sticke for paine nor char-  
 ges, to attend the Gospell when we haue it among vs: and thereunto bring whatsoe-  
 uer doubts we haue conceiued in matters towards God, and whatsoeuer hard points  
 we light on, and seeke to bee thereby resolved. And true it is, that the Spouse of  
 Christ heere in this World, a Queene likewise, and crowned with glory, and all the  
 true members thereof, doe in such sort seeke vnto Christ, and to the Gospell, as she  
 did vnto *Salomon*: and whosoever they are that doe not, themselues doe sufficiently  
 shew thereby, without any other prooffe at all, that they are none of that companie.  
 In that she was so well resolved, both in her quæstions, that she had all made plaine  
 vnto her: and in that wisdom of his, that shee founde it much more than was  
 reported, and therefore, that those Seruants of his, were happy that did attend him: D  
 we may safely gather, both that so we might bee resolved in all our doubtles or hard  
 points whatsoeuer; and that the wisdom thereof is a great deale deeper than wee  
 were aware of, as also that it maketh those happy for euer that doe attend it. How  
 him-



himselfe came to the fruition or benefite of this that God so promised vnto him, it is good so much the rather to marke, for that it may seeme that he sought the same immoderately: partly, in his dyet; but chiefly, in some others besides. In his dyet it seemeth, he was somewhat immoderate, in that he raised it to so great a proportion: his dayly expences being better than foure and thirty of our quarters of fine Flower, <sup>1. King. 4:22,</sup> threescore and eyght of Meale, ten Oxen stall-fed, twenty out of the pastures, and an <sup>23.</sup> hundred Weathers, besides Venison, Wilde-Foule, and all such like. In disposing <sup>1 Kings 4: 7-19, 27, 28</sup> Officers to that purpose in such sort as he did, and as it seemeth not dealing precisely by the Tribes, but diuiding the whole land that should be liable thereunto into twelue seuerall partes, for euery month one (of whom one of them had threescore walled <sup>Ibid 13, 19</sup> Citties in his part, another as much as two Kings had before, whatsoeuer the others had of theirs) as also in his other Officers besides, no doubt his wisdom plainly appeared: but he was very sumptuous; and his people after complained, that hee was very chargeable vnto them. And thing heerein noteth a speciall moderation, and it may be a godly care besides, that being so mighty a Prince as he was, and hauing so many Princes about him as would bee glad of his alliance, neuerthelessse hauing two Daughters that we read of, he married them to his owne subiectes, to two of those his Officers aforesaide. Those other things besides, wherein it may chiefly seeme <sup>1 Kin 4:11, 15</sup> that he dealt for those earthly things immoderately, were the prouision he made for so many Horses and Charets: <sup>b</sup> and his nauigations for Gold: <sup>c</sup> both those beeing so <sup>1 King 4: 26, 10: 26, 28, 29</sup> plainly forbidden as before they were. And though as yet *Salomon* hath good <sup>2 Chr 1: 4, 16</sup> commendation for godlynesse, vntill that afterward he fell so fouly as hee did, and in <sup>17. 9: 2, 28</sup> many thinges gaue good prooffe of the same; yet, seeing such warning was before <sup>6. 1 Kin 9: 26-28. 10: 12</sup> so plainly giuen him, and himselfe so pittifully afterward fell (and in such sort, as was <sup>2 Chr. 8: 17, 18. 9: 2</sup> likely enough by his abundance to be something occasioned) and seeing it seemeth, <sup>6. Deut. 17: 16, 17.</sup> that Christ therefore aduanced the beauty of a filly and common flower, aboue all that royalty of *Salomon*, as hauing but that beauty that God did giue it, and hee not <sup>Mat. 6: 28, 29.</sup> contenting himselfe with it, but still endeououring by the wisdom that God had giuen him, and by his industry to aduance it farther: therefore is there great probability left vnto vs to doubt, that herein he some-thing passed those boundes of moderation that he ought to haue kept; not, but that God himselfe did meane both those vnto him in very ample and great measure, but that he holpe forward the same more than for his part he should haue done. As for example, when seede was promised to *Abraham*, and the blessing to *Jacob*, neyther of them aboad so firme as they ought, expecting the performance at the handes of God; but cyther of them added their owne industry withall immoderately: the former, by getting *Ismaell* of *Agar*; the other, by prauenting his Brother, and by circumuenting his Father. Or as it is the manner of the great men of the World to do, who, when God hath giuen them by descent or birth, lands, or goods in plentiful measure, do not so content themselues with that liberality of his towards them, that they nothing labour to better theyr estate therein, but rather to aduance the glory of him who hath so farre aduanced them: but on the other side, being gotten so high already, they make it a meane euer to get higher and higher, or still to lay more vnto that which God before had giuen vnto them. But as if *Salomon*, hauing so great and large a promise had nowe altogether sequastred himselfe from those matters, letting GOD alone with them, and had giuen himselfe fully and wholly, to the aduancement of Gods glory and good of his people, he might so haue done much better seruice to God, and haue beene more answerable vnto those speciall fauours of God towards him: euen so, might all our great men of the world do maruellous great seruice to God, and bee a blessing of wonderfull comfort vnto their brethren, if being so well provided already, they should altogether giue themselues to the aduancement of Gods glory, and to the good of their inferiors with whom they liue; and in such sort likewise might they become a great deale more answerable vnto God for his fauours towards them, than by so busie endeououring themselues as they do, either still to be climbing higher, or else to grow greater and greater. But such is the corruptinn of our Nature, and so vnlucky (as it were) are the Children of men to so speciall fauours beere, that



that seldome it is seene, that such as are most blessed of GOD, with the good things of the World, doo any good there-with to others that stand in need: E but altogether imploy them about themselves, or otherwise lauish them they care not how, rather than any way they shoulde bee auailable to those that neede. That part of his glory that respected his people withall, consisteth in two principall points: one, that touched their persons neerer; others, that more appertained vnto their estate. That which touched theyr persons neerer, was, that hee made no bondmen of them, to bee imployed in seruile businesse, but that they were his men of War, Captaines or Officers, imployed in some good place or other. Those that more appertained vnto their estate, were, that the King himselfe being in peace with all his neighbors round about him; his people also liued in great peace all his dayes, grew very many, and comfortably enioyed their owne; and that in his dayes there was such plenty of Gold, that Siluer was then little esteemed; and that whereas Cedars were a rare and dainty wood with them before, he in his time brought them to be very rise among them. And true it is, that in the kingdome of Iesus Christ, the true *Salomon*, none of his people are seruilly kept vnder the power of sinne; but in great peace and freedome, and in their great prosperity continually keepe feast in the Lord: also, that the pure gold of the holinesse and righteousness of Iesus Christ, is of so great plenty with them by faith in him, that the Siluer-righteousnesse euen of the Angels and best Saints in Heauen, is (in that reckoning) of no value with them. Much lesse do they (in that reckoning) account of their owne: and yet do they see and will not deny, but acknowledge to the glory and praise of God, that whereas the lande was euery where pestered but with wilde fig-trees in those dayes of their ignorance before, they finde it furnished with comfortable store of faire Cedars in these dayes of the Gospell now.

9 In that latter part of *Salomons* raigne, which did odde so farre contrary to the forepart of it, that therein we might learne, not to looke for any perfection heere, we haue deliuered vnto vs, first in what sort he fell: then, howe it pleased God to chastice him for it. His fall was such, as did not rest in his owne person only; but ouer-threw others withall. His owne person was very much touched there-with, first by his loose carriage euen before men: but then soone after, euen before God. In his carriage before men, it could not be but a great touch and blemish vnto him, and an euill example to others, partly, that he tooke pleasure so much in the things of this world: but especially in that hee married so many wiues, and those for the most part idolatrous also, and such as God had forbidden to all his people. That he tooke his pleasure much in the things of this world, may sufficiently appeare, in that he gathered Treasure together so much as he did, and in all things so much aduanced his owne glory. Himselfe afterward granteth that so he did: but then addeth withall, that all was vanity. In matters of wedlocke, that hee would haue so many, it was great Intemperance, and a bad example to others: in that they were such as were so ill qualified for Religion, and such as God otherwise forbad, it argued no regard of his owne safety, nor to that inhibition of God; and therein also was a dangerous example to others, such as might soone corrupt all generally. That soone after he became so offense to God also, that hee declared himselfe to bee highly offended with him therefore, we are to consider, not onely what his offence was then: but also, what a speciall lesson is thereby giuen vnto all. His offence was then, very foule and grosse idolatry, whereunto he was brought by those idolatrous wiues of his: they, notwithstanding all his wisdom, perverting him sooner from the true God; than he thereby could conuert them from those vain Idols of theirs. That speciall lesson that by this so great a fall of his is giuen vnto others, is, that if he could so ill weild so great prosperity and so high estate, being likewise so incomparably furnished as he was with wisdom: it is not to bee coueted so as it is, to grow more wealthy, or to be higher, because heereby it is made plaine vnto vs, that without all question it is a very dangerous estate for any man liuing to holde his feete in. That others were ouer-throwne by this fall of his, it doth not onely appeare by the words of *Abijah* the Prophet, but may easily bee other-wise concei-

1 King. 9: 12

2 Chr. 8: 9

1 King. 4: 10,

24, 25

1 Kings 10:

21, 27

2 Chr 1: 15, 9:

20, 27

Eccle. 2: 11-11.

1 King. 11: 3

1 Kin 11: 1-10

1 King 11: 33



conceiued: both because any euill course in the Prince doth readily infect the people also; and because they also were partakers with him in the punishment that for it was cast vpon him. But so both his fall and fault was the greater, because thereby he brought so heauy wrath vpon many. The chastisement that it pleased God to cast on him for it, was part of it for his time: but most of it for the time ensuing. For his time, he was himselfe reproofed: and his state made more troublesome. In the reproofe that was giuen to himselfe, the Lord sheweth, that hee was much for this offended: and denounceth heauie iudgements vnto him besides, which should afterward come on him and his. In that hee shewed himselfe offended, euen that onely ought to haue heene grieuous enough vnto him, because hee had iustly deserved the same. The iudgements that were denounced vnto him, though they were heauy in themselves: yet were they mingled with mercy withall. Heauy they were, that so faire and glorious a Kingdome should now bee rent off, or plucked away from him: especially, as the consequent thereof did shew in the end, or as things fell out after, so many people being thereby carryed away so great Idolatry, and to most pittifull ruine thereby. They were mingled with mercy, in that he would not doe it in his time; nor take from his line all the whole people neyther: but that was but for *Dauids* sake, for the promise that hee had made vnto him; a figure therein of Iesus Christ, in whom onely it pleaseth God so to spare vs. His estate was made more troublesome, by certaine enemies, and one dangerous Subiect, that it pleased God now (towards the latter part of his raigne) to raise vp against him: of those Enemies, one in the South among the *Edomites*, the other, in the North among the *Syrians*; *Ieroboam*, one of his owne Officers, beeing that dangerous Subiect wee spake off, to whom the Lord by one of his Prophets, had now already made promise of the greatest part of his Maysters Kingdome. Out of which our selues also may gather, that to keepe in the true seruice of God, preserueth best, both whole states, and priuate men also, from enemies without, and from disloyall and vndutifull members within: and that whensoever we faile of our duty therein, then doe we also let downe thereby our owne good estate in these things heere; and that our selues haue giuen the cause, of whatsoever such disorder or businesse we finde at any time to grow vp among vs. That part of the chastisement which was for the time ensuing, was the maine part of that which God threatned vnto him in his reproofe: the diuiding or renting in sunder of that Kingdome of his; and to giue away the greatest part of it vnto his Seruant. A manifest token, that the sinne of *Salomon*, though it selfe were not of any long continuance to speake off; yet in the iust iudgements of God, it deserved the punishment of many ages: and though himselfe were sooner to goe to his corruption, yet his sinne suruiuing, the punishment was to haue his course also. As wee in like manner neede not to doubt, but that the renting in sunder of many other Kingdomes and great States, as also of meaner inheritances and patrimonies of priuate men, haue beene iustly occasioned by sinne going before; and that no man can so offend God, but that euen then hee worketh the ruine of his owne estate, to him and his for the time ensuing.

A 10. As touching *Salomons* death, something we haue very plainly set downe: but some other left very doubtfull. That which is plainly set downe, is, that when he reigned forty yeares (and so out-liued, and out-raigned his own glory, and found his estate in his owne time declining, nor mended himselfe on *Ieroboam*, who was to succede him in the greatest part of his Kingdome, but was now fled into *Egypt*, out of his reach) hee then slept with his Fathers, and had his buryall among them: his Son *Rehoboam*, raigning in his stead. That which is left doubtfull is, whether before his death, he repented and turned vnto God again, or not: a matter that hath bin in question among the Fathers of old, and so yet is among the learned of these daies also; but such as cannot be cleerely decided by the word of God. Certain probabilities there are; but none, it seemeth, that directly conclude the one, or the other; as by the search that hath bin made, by *a Lyra* before, & by *b Pet. Martir* since, may sufficiently appeare; both of them inclining vnto the negatiue. Others there be

1 King. 11:  
11-13

Ibid. 14-21  
Ibid. 23-25  
Ibid. 26-40

1 Kings 11:  
40-43

a. In. 2. Reg. 7:  
12. in. c. priore.  
b. In. 1. Reg. 11:  
4-43.

of



2 Chr. 11: 17.

2 Chr. 9: 27.

31

Lyr. in prolog.

Conr. Pellie. in

1. par. 1: 1-4.

Fr. Vatab.

Tremel. Iun. et.

Bibl. Angl. in

suo. Quoque.

argumento.

Heb. 11: 32

Ibid. 12: 1

Hieronymi in prol.

gal. et in epist.

ad. Paul.

Fr. Vatab.

Bibl. Angl.

Conr. Pellie. in.

Eccle. 1: 1

Ibid.

Iunius.

In Eccle. 1: 1.

of latter time than the latter of those, that are of opinion hee did repent : men of speciall reckoning among vs, yet grounding their iudgement therein ouer weakly as I doe take it. For the places whereon they ground, are two : one, that whereas the Story sheweth, that the kingdome of *Iudah* stode wel for three yeares after the diuision, but then fell to Idolatry also, one place there is, that setteth down that their standing well for those three yeares, by affirming, that at that time they walked in the waies of *David* and *Salomon*. Wherein because it is plaine, that by those wordes they are commended for wel doing, and *Salomon* is ioyned with *David* in the pattern which yet they followed, thereon they gather, that it is likely, that *Salomon* repented, as otherwise vnmeet to be ioyned with *David* in the patterne that they did follow. The other, that seeing he made a whole Booke in detestation of the vanities of the world, that also may seeme to be a good testimony, that towards his end he came to repentance. But for the former of these, it seemeth rather (as I should take it) by the course of the Booke it selfe, that his meaning was, of the former part of *Salomons* raigne : because this Booke it selfe speaketh nothing of *Salomons* fall ; but from his prosperity and glory, passeth immediately vnto his death. If therefore *Exra* gathered these Bookes of Chronicles, and that after they were returned from *Babylon* (as from *Rabby Salomon*, it is conceiued by many) and then altogether omitted the mention of *Salomons* fall : seeing hee laid before him nothing but the better part of his raigne, when he was in that part of his Story, it may well seeme, that now in this reference he had no respect but onely to it. As afterward also wee haue diuers commended, as *Gedron*, *Samson*, and *Iephthe*, and set forth as patterns vnto vs, for diuers good thinges that were in them, though otherwise they had their notorious imperfections withall. So likewise for the latter, seeing hee maketh so little mention of those thinges wherein most he offended, his marrying with Idolatrous women, and his owne Idolatry withall ; and that, as King, he was by the Lawe of God so plainly forbidden, to haue such treasure, many Horses, Wiues : as it is plain, there is no great probability, that he made that Booke in the way of repentance of those his transgressions ; so, by the whole course of it, it seemeth rather more generally to tend to discover worldly vanity, and to gather all men to the regard and obedience of G O D. And though indeede it came to diuers particulars, yet still is it so far from those wherein he most offended, that still it barreth vs of all hope of warrant so to take it. Neither doe others so take it, now especially, after that the light which God hath giuen vs, hath made things more plaine now than they were before : as in diuers of them is to be seene, some of ancient time long before, and others of these latter times since. One there is, who with greater reason is of opinion, that this Booke is of the nature of the Prouerbs, consisting, for the most part, of seuerall sentences of great wisdom ; but gathered together, *sine diligentia exquisiti ordinis*, not much respecting any precise order therein : and that so farre, that when such as haue laboured to interpret this Booke, haue withall endeouored to make all to hang together in some set order, then haue they beene compelled, to force such a sense to diuers wordes as might not well stand with the nature of them. But one thing there is, of which the reader had neede to be admonished, that hee may the better vse the freedome of his iudgement heerein. One of those from whom wee haue those Annotations (and the chiefe, as I take it in that point of the labour) hath otherwise shewed, himselfe to be for that new forme of Church-gouernment, which for the more credit of it they haue carefully commended to others vnder the name of discipline, as the onely true discipline of the Church. One reach of which discipline is, to haue Princes more liable vnto their censure, than they haue any warrant for them : though neuertheless Princes are euer to be admonished as neede shal require ; and that they ought euer to cleere their duties therein. At this he seemeth to aime very faire, as if *Salomon* for those his transgressions were excommunicate out of the Church : and after, in penitentiall manner vttering these speeches, first, in the Church, and then setting them downe in writing, as a monument to all posterity of that his penitency, was reconciled to the Church againe. If it were so, the Presbytery then, was, it seemeth, much more easie to be pacified, than ours could yeeld vnto now : so to receiue him into the lap of the



the Church againe, with so little acknowledging of those finnes, wherein he had bin the most offensive; vnlesse they thought good, because hee was so great a Prince, so farre to spare him.

## CHAP. 15.

A



Then after they were againe diuided andso continued, we are againe first to consider, of the Story of them: and then what knowledge it pleased God in those daies to giue vnto them. The Story of them leadeth vs to consider, first in what sort they were diuided: then in what case they stood after that so they were diuided. In what sort they were diuided, doth carry another consideration of such moment

with it, that it shall be good for vs, when we haue considered of this diuision of theirs: then to turne our eyes a little aside vnto that other consideration also. In this they

B

diuision, we are first to consider, who it was that now succeeded next after *Salomon* to raigne ouer that people: then, what dealing passed betwixt the people and him, at this his enterance into his Kingdome. He that succeeded next after *Salomon* in the Kingdome, was *Rehoboam* his Sonne, one and forty yeares old when hee began his

1. King. 11: 43.

14: 21.

2. Chr. 9: 31.

12: 13.

raigne, and so borne to his Father about one yeare, before himselfe came to the Kingdome. The dealing that passed betweene the people and him, was all about

the diuision wee speake of: eyther of them first hauing some dealing the one with the other; and immediatly after the diuision we speake of breaking in thereupon.

The dealing they had the one with the other, was first of the people with the King: then, of the King with the people againe. That which the people had with the

1. Kin. 12: 1-4.

2. Chr. 10: 1-4.

King, was, that they made a petition or suit vnto him, that whereas *Salomon* his Father had made their yoake grieuous, it would now please him, to make the grieuous seruitude of his father, & his sore yoak which he put on them, lighter: & that so they would serue him also. The King had dealing twice with the people: first, willing

them to depart, and to repaire vnto him againe three daies after; then, afterward giuing his answer vnto them. In willing them for a time to depart, that he might in-

1. King. 12: 5.

2. Chr. 10: 5.

quire and take aduice in the meane season, it was a point of wisdom, that so more aduisedly he might make his answer vnto them. And so in great matters it behooueth all men, especially those that haue their dealing in great affaires (euen in lesse

also, as men will serue themselves therein) euer to aduise themselves well, before they answer, and before they fully resolue on that they will doe. Before he gaue his

1. King. 12: 6-

11.

2. Chr. 10: 6-

11.

answer vnto them, he first consulted with others about it: then at the time hee had appointed, he gaue them their answer. He consulted first with the elder sort, who

had beene his Fathers Counsellers before: but then soone after, with others besides. The elder sort gaue him aduice, to yeelde something vnto them now, at his first en-

try: and so should he euer haue them fast vnto him. Those others that were a yonger company, such as had beene brought vp with him, and wayted on him: whose aduise

was to answer them roughly, and roundly to tell them, that he would be more grieuous vnto them, than his Father before had beene. When the time appointed

came, he gaue them their answer: but his answer was, not onely in sense accor-

1. Kings, 12:

12-15.

2. Chro. 10:

12-15.

1. Kings. 12:

16-19.

2. Chro. 10:

16-19.

C

ding to the aduise of those hotter and greener heades; but euen much after theyr owne wordes too, which were very grieuous. Immediatly vpon this answer of

his, ten parts of the people did plainly renounce their allegiance vnto him; & when neuertheless hee sent his Officer vnto them to gather vp his tribute among them (as

making no doubt but stil to retaine them in his allegiance) they in their rage stoning him to death, made it apparant enough thereby, howe resolute and egar they were,

in the course that now they were in: and according to this their rebellious departure now,



1. King. 10: 27.

2. Chr. 9: 10.

Punctius.  
Bersald.  
Broughton.

Gen. 49: 10.

2. Sa. 7: 14-16

Psal. 89: 28-37

now, and this vnkindly diuiding themselves from their bretheren, they euer afterward floode, and neuer vnited themselves to their bretheren againe; the greater part of them going away with the name of them all, and being called the kingdome of *Israell*, the other being called the Kingdome of *Iudah*. That other consideration that this Story of their diuision carrieth with it, consisteth of two principall branches: one of instruction; the other, of Doctrine. The instruction that this diuision of theirs doth giue vs, doth much concerne both Princes themselves: and people, too. Princes it teacheth, first for their people, not to impose vpon their Subiects, that which their Subiects generally may thinke to bee greuous (for the Text doth not shew that *Salomon* had bene ouer greuous vnto them indeede, but so farre as they were to beare his charges; and he indeede was a magnificall Prince, and yet may seeme otherwise to haue inned the same vnto them againe, euen to the full, when he made Siluer so little esteemed, and in *Ierusalem*, in a manner, as common as the stones of the streetes;) and, if at any time they haue so done, yet that neyther themselves nor their successors doe afterward præsume still to gird them in more and more: then, for their owne direction, that they do not easily turne aside from the aduise of such as are experienced and wise, vnto the weaker and greener iudgment of those, that are in such matters but raw; nor from the aduise of those that with a fauourable care of the people, to those that are such hot-spurres against them. People it teacheth, first not to complaine, vnlesse there be cause: then also, if there be, yet that they be not so immoderately bent to their owne priuate lucker, as that for the safegard of it they sinne against God, in so high a degree as this withdrawing themselves from the allegiance of such as God hath giuen them, and to whom they in duty ought to abide. That other, which is of Doctrine, is, that as immediately after *Salomons* daies his Kingdome was thus rent in sunder, the greater part to continuall Idolatry, the other oft-times very much defiled therewith: it ought to be lesse maruell to any (contrary to that perswasion which diuers haue) that the *Gentiles* of the most knowne parts of the world, had no sooner receiued the Gospell of Christ our *Salomon* indeede, but that soone after they diuided themselves, most of them to *Mahomet*, the residue also to the Church of *Rome*, and to be much defiled thereby. In what sort they stooode, after that so they were diuided, the Story doth in such sort deliuer vnto vs, as that for a good part of it, it selfe doth set it downe vnto vs: but for some part againe it doth often refer vs to such other monuments, as now we haue not extant among vs. What it is that the Story it selfe setteth downe vnto vs, to the ende that we may the better find, I hold it the plainest and readiest way, that wee consider of either of them apart by themselves: and first of the Kingdome of *Israell*, that soonest miscarried; then of the Kingdome of *Iudah*, that stooode the longest. As touching the Kingdome of *Israell*, for the better vnderstanding of the estate thereof, it shall be good, first to consider of it but generally: but then to enter into a more speciall consideration of it. Considering of it but generally, first it shall be good to consider of the compasse of time: then, of the estate wherein it stooode. The time that it stooode, was about two hundred fifty and three yeares: or as others do reckon (foure yeares more) two hundred fifty and seauen yeares. As for the other, wee may easily conceiue that their estate must needs be hard: partly, in respect of diuers good helps that now vnaduisedly they did abandon; and partly, because of certaine disadvantages that afterward befell them all generally. Those good helps that now vnaduisedly they did abandon, were two: one, the Tribe of *Iudah*; the other, the line of *Dauid*. For to both those they knew well enough (and could not bee ignorant) that very speciall promises were made: to the Tribe of *Iudah*, by that Prophecie of *Iacob*, that the Scepter (or a conuenient gouernment, and a tolerable estate thereby) should not depart from it, till the promised Sauour himselfe should come; to the line of *Dauid*, by God himselfe, that he would not abandon it for euer, but that although it should wax and wane as the Moone, yet should it euer stand before him. Those disadvantages that befell them all generally, were two likewise: one, that themselves making so little reckoning of the true worship of God, that they claue no sa-

fler



Efter than so, to his Temple and seruice there, they were all soone after drawne to Idolatry, and so continued so long as they stood; the other, that in the short time that they stood, they had about twenty kinges, and those of eight or nine seuerall families, as plaine a Token as may be conceiued of a troublesome State.

A. 2 If now we enter into a more speciall consideration of it, it shall not be amisse first to note, that two seuerall times God dealt very effectually with them: once, at the first; another time, about fourescore and ten yeares after, better than the third part of all their time that after they stood. At both which times himselfe appointed such Princes as should raigne ouer them: which he did not (in such manner) at any time else. In both which we are to marke, how little that gracious dealing of God preuailed, both with themselues, and with those that followed. The former of those that God himselfe appointed, was *Ieroboam*, their first King: concerning whom, first we are to consider of himselfe; then, of those that did succeed him, till God himselfe did appoint another. With him we finde that God did deale very effectually, both to set him in the right way at the first: and afterward also, as was most meete, when he was wrong. To set him in the right way at the first, hee letteth him vnderstand, why hee so dealt with the line of *Dauid*; and maketh great promises to him, if he shall take better heede to his wayes: and doing this before he brought him to the kingdome, euen while *Salomon* himselfe as yet was King, & soone after bringing him to the kingdome indeede, he gaue him assurance enough of the other, if himselfe should do as was required. Dealing with him as was most meete, when he was wrong, we are first to see wherein he was wrong: then, howe God dealt with him thereon. Wrong he was, first in that himselfe tooke no better a course in that his first entrance, being so graciously dealt with as then he was: then also, in that he did not amend it, when afterward he was reprobued for it. The course that he tooke in that his first entrance, was, that first setting him-selfe as he thought most meete in his owne kingdome, in two seuerall places, one at *Sichem* in the South part of his kingdome, on the West of *Jordan*; the other, at *Penuel* in the heart of the other part on the East side of *Jordan* (the vsuall manner of godlesse men, first to gather themselues vnder the protection of their owne wisdom and strength, and then at more leysure to haue their recourse, such as it is, to some kind of dealing in Religion also:) then cleane contrary to the Law of God, and all sense of reason too, he set vp those two Calues in such sort as he did; and putting away the Leuites, brought in so base a Priest-hood in their roomes. In setting vp those two Calues, the one in *Dan*; the other in *Bethel*, some things there be common to them both: and something peculiar to either of them. Common to them both it was, both the intention and meaning he had therein: and the forme or manner of them. His intention or meaning was, to keepe the people at home within the precincts of his owne kingdome: least that going to *Ierusalem* (thrice in the yeare, as the Law of God required) that Citty being in the other kingdome, the people might so ioyne together againe one time or other, and so defeat him of his kingdome, yea and of his life too, as hee seemed then to feare. God had assured him before, that in the obseruation of his Lawes, should his kingdome be assured vnto him: but, in humaine reason the doubt he conceiued, was in deed very propable or likely; and he destitute of faith, or weake therein, did now giue more credite to that likelyhood in reason, than he did to that other word of God, the performance whereof could not be expected, but onely out of some speciall worke of God to that end directed. And such are the elections of humaine wisdom, euen in the deepest pollicies that are, and in matters of greatest moment. That the Idolatrie that now he erected was of that manner, or the Idols themselues of that forme, it seemeth he rested on that which is a great motiue in the corrupt nature of man, resting on two principall points: one, that their Elders in *Egypt* had beene invred to those before; the other, that the *Egyptians*, time out of mind, had vsed the like, and that they had, of their knowledge while they were with them (til on their behalf God was offended with them) in prosperous estate. Peculiar to either of them it, was that

1. King. 11:  
29-39.

1. King. 12:35.  
Chr. Adrich.

1. Kin. 23:26-  
30, 32, 33.  
1. King. 12:31  
13:33, 34.

in



Judg. 17: 4, 5.  
18: 13-31.  
Bibl. Angl.  
Tremel. Iam. in  
Judg. 17: 1  
Fran. Vatab.  
Bibl. Angl.  
Chr. Adrichom.  
Gen. 28: 10-  
22.  
Pet. Martyr:  
Ios. 16: 1, 2.  
Lib. 3. cap. 2.  
In Efr.  
Num. 27.  
Judg. 1: 22-26.

In Benia.  
Num. 42.

In those places they were erected; both of the being places of special note to such a purpose: *Bethel* at least by name, being interpreted to be the house of God; & *Dan*, for that in the time of the Judges, & (soone after the people came into the Land) by *Michaels* Gods translated thither, and worshipped there. But as touching the former of them, the learned are of diuers opinions: some of them not allowing it to be that *Bethel* which before was called *Luz*, where *Iacob* had that comfortable vision, when he fled from the wrath of his Brother *Esau*, but to bee some other of that name; one other accounting it the very same. And true it is, that a *Bethel* is allotted to the Tribe of *Ephraim*, as it may seeme, by the Text it selfe, where the bounds of that Tribe are named, and the same to be another from *Luz*: which also is plainly set downe by *Cummannus Flinspachius* in his Genealogie of Christ; and not onely such a place attributed to that Tribe, by *Christiannus Adrichomius* in *Theatro terra sancta*, but withall plainly set within the bounds of that Tribe, and noted to be the place, where *Ieroboam* erected the one of his golden Calues. But now the truth is withall, that euen that *Bethel* which was called *Luz*, is by the Text it selfe elsewhere noted to haue beene gotten or gained by the house of *Ioseph*: and to the house of *Ioseph*, it is knowne well enough, there belonged but two Tribes, *Ephraim* and *Manasseh*; of which two, *Ephraim* onely ioyned on *Beniamin*, where that *Bethel* should be (and so are the moit likely it belonged to them) whereas both the partes of *Manasses* were elsewhere placed, one, by the other side of *Ephraim* towards the North, the other, much farther off, and on the other side of *Jordan*. So that the same *Bethel* which before was called *Luz*, and which was allotted to the Tribe of *Beniamin*, seemeth to be most likely to be the place (according to the foresaid iudgement of *Peter Martyr*) where *Ieroboam* placed one of his Idols: which *Adrichomius* also doth grant to be there when he treateth of it, and acknowledgeth it to bee that which the *Ephraemites* wan from the *Beniamites*; though afterward, treating of the other (forgetting himselfe, as it seemeth) he allot one of the Calues, as I said before, to that also. And then, this being the place, it was not onely of a faire name for the purpose, but indeede *Iacob* had worshipped there many Ages before, and on the comfortable vision that there he had, gaue it the name, calling that place *The house of God*: and so were both places of speciall good note for that purpose of his. Wherein withall it is good to marke, that it is no great matter with the common people, whether the ground of their doings bee good or not, so that they haue some pratenſe whatſoeuer: the worship that in these places was vsed, yeelding no patronage or warrant at all, vnto this that now was vrge or forced vpon them. In putting away the *Leuites*, and taking in so base a Priesthoode in their roomes, his meaning is plain enough in it selfe: and our own experience teacheth, that we also can hardly abide to haue such a Ministry, as by the word of God will vrge vs farther than our selues do like of; and like rather to haue them of the baser sort, that dare not meddle with vs in any of our waies be they neuer so grosse, or that haue no regard thereunto, than such as were likely to looke into them, and accordingly would deale with vs therein. It seemeth also that *Sathan* himselfe hath to that end holpen, or put to his hands, and daily yet doth, to abridge the needfull maintenance of the Ministry, otherwise to imploy it to other vses, that so the Ministry might euer be kept so needy and low, as that they should haue neyther heart nor power, to haue any such kind of dealing with vs. Hauing thus farre, wrong made his enterance at the first, the dealing that now the Lord had with him about the same was, that hee did but onely reprove him for it; but that he did that twice: first, more gently; but afterward, a great deale more roundly. In that wherein hee was but gently reprov'd, though the reproofe it selfe was very effectuell, to haue withdrawne him from those his waies so offensive to God: yet fell there out such an accident immediately after, as, in the opinion of many, might not a little crosse it againe. So farre forth as it was effectuell to such a purpose, it consisted of two principall partes: one, the message that then was sent him; the other, the mirracle that was done vpon him. And yet notwithstanding, neyther of these came to any great proofe in the end: he growing but angry at the former; and nothing amended by the latter. The mesſege did not direct-



ly touch himselfe, but onely that new deuice of his (and yet thereby obliquely re-  
 proued him withall:) namely, that God was offended with it, as by a signe he would  
 then declare; and afterward, by heauier iudgements. At the doing of which message  
 he was then so angry, that forthwith he willed those that were by, so lay hold on him.  
 A thing worthy the marking, that a man of that dexterity and wisdom, and now of  
 late so highly aduanced by God, from his yongth also brought vp among the people  
 of God, shold now be so wedded to so grosse Idolatry, or so far blinded, that he could  
 not see how wrong he was, that he wold so rage against the Prophet that did reprove  
 it no sharper than so: and a good lesson for others, not euer to looke for any great  
 E sincerity in the greater sort of the world towards the truth of Religion, when their  
 owne waies about their estate is any thing touched, albeit as lightly as may be. The  
 miracle that was done vpon him, was, that the hand which so he put forth, to cause the  
 Prophet to be apprehended, he could in wise take in again: yet on his request to the  
 Prophet, and on the Prophets Prayer to God, his hand was forth-with restored vnto  
 him. Which notwithstanding wrought so little with him (though withall, according  
 to the word of the Prophet, the Altar brast before his eies, and the ashes fell out) that  
 although he had him to dinner, and promised him then to giue him a reward (which  
 the Prophet might not accept of, and so refused his courtesie therein:) yet did he no-  
 thing repent him of his sinne; but rather went on forward therein more than before.  
 As also we finde by experience with vs, hauing in all ages, especially among our Po-  
 liticians or worldly-wise, many that can afford to their teachers ordinary courtesie,  
 and yet nothing at all regard their Doctrine to their owne amendment: respecting  
 more, yet not of loue, but for their owne credit among men, not to faile in that lesser  
 kind of duty, than in that greater, which by many degrees did more deeply concerne  
 them. The accident that I speake of, which fell out immediatly after, and in the o-  
 pinion of many, might be able much to crosse this call that they had by the Prophet  
 now, was, that the Prophet neuer came home againe, but was slaine by a Lyon in  
 the way as he returned, and not farre from this Idoll neyther, as also, soone after hee  
 had spoken against it. In whose Story notwithstanding it is good to marke, not  
 onely what many might gather to the hardening of their heartes therein: but with-  
 all, what better instruction may be gathered on it. To the hardning of their hearts  
 heerein they might gather, that he could neuer prosper, after that hee had spoken a-  
 gainst that deuotion or worship of theirs: or rather, that their God had bin auenged  
 on him for the same. That better instruction that may be gathered thereon, is, first for  
 this matter: then, for some others besides. For this matter, that God indeede diuers  
 times leaueth such stumbling blockes in the way, for those to stumble at that will, and  
 for the exercise of his; but yet withall, sufficiently prouideth for those that are careful:  
 as giuing that power to those Sorcerers of *Egypt*, to make such Serpents; but yet  
 prouiding that the Serpent of *Moses* should preuaile against them. So in this like-  
 wise, both the token that the Prophet gaue before, and the miracle done on the King  
 F himselfe, which already were giuen them, might be sufficient: and yet haue they more  
 in that which followed, both in the maner of his death (in that the Lyon neyther tare  
 him, nor preied on the Ass) & in the testimony of the old Prophet too, bearing wit-  
 nesse to his prædiction, and requiring (when he died) to be buried with him. For some  
 others besides, that young Prophets, not cleauing fast to the word of God, may som-  
 times be deceiued by the old: and that it is dangerous to credit any report of any ap-  
 parition of Angels, otherwise teaching, than God himselfe hath taught vs already. In  
 that wherein he was more roundly dealt with, first he was (as it were) no more, but on-  
 ly reprovèd: but, a good while after, punished also. While he was but onely reproo-  
 ued, most of the Story doth appertaine to that matter onely: but in one part of it we  
 may learn another lesson besides. That which appertaineth to that matter only, is, how  
 sharply he was reprovèd; and how plainly himselfe might see that it was of God. His  
 reproofe now was a plain and resolute denouncing of very heauy iudgements, against  
 him and his: to the vtter ouerthrow of his owne house for euer; and to the great af-  
 flictio of al his people. He might plainly perceiue the same to be of God, both because  
 their close dealing in the manner that hee and his Wife vsed to inquire, was not hid  
 from

1. Kings. 13:  
1-3, 5.

1. Kings. 13:  
1-3, 5.

1. Kings. 13:  
1-3, 5.

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1. Kings. 13:  
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1. Kings. 13:  
1-3, 5.



from the Prophet: and because he had so pregnant a token in that Sonne of his, on whose behalfe he made that inquiry. That other Lesson that we may learne heere besides, is, that when they came to inquire of a Prophet (as in the Story of *Saule* before) it seemeth the vsuall manner was, euer to bring some-thing with them: as *Ieroboam* heere did direct his Wife to doe. And true it is, that they which would haue any dealing with God by those his Seruants, they likewise should euer bee mindfull of their necessities, & take such order, as that they might be in good estate by them. The time when that his punishment came, was, not till towards the end of his raigne: *1. King. 14: 19.* when as, raigning two and twenty yeares in all, he had quietly raigned seauenteene of them. For *Rehoboam* would at the first haue tryed that quarrell with him by the Sword, to haue brought the people againe to his allegiance, and had gotten together one hundred and fourescore thousand chosen men, all good Warriours: but that the Lord, by *Shemaiab*, one of his Prophets, presently stayed both him and the people from that voyage. Againe, on the heart-burning that hereby would arise betwixt them, it is not vnlikely, but that there would bee much variance betwixt them, and want withall, as occasion was at any time giuen, and opportunity thereunto serued; as also the Text it selfe doth witnesse: but because *Rehoboam* was staied in this main *G* and chiefe quarrell of all, and we haue no speciall Story of any, therefore it seemeth that those matters were of lesse importance, and that *Rehoboam* did let him alone for that chiefe and principall matter betwixt them. But now hauing bin, as it were allowed, to do what he list all that time, & *Rehoboam* who was inhibited, now being gon, and his son *Abiam* being stept vp in his roome, he would needs try it with him by the Sword, and God did not forbid him too. At which time, and in which quarrell he lost in the fiede five hundred thousand of his people (more than halfe of those that hee brought & was himselfe in his own person also afterward stricken or plagued of God, and thereon died: euer being kept in war by *Abiam*, so long as he raigned: and being so low brought down as he was, he was neuer able to recouer his strength againe. A good example to bee marked, that though the Lord himselfe did place him in the *2. Chr. 13: 6.* kingdome, so that he was not a Rebell, as *Abiam* (belike not knowing, or not believing that the Lord had giuen it vnto him) did account him to be, but therein had the right on his side, and his Army twice so great as *Abiams* was: yet, hauing offended in such sort as now he had done, and neuer yeelding to be reformed, he thereby made himselfe and his state so odious to God, that in this action he cleane abandoneth (in a manner) the protection of them, giuing them to the sword so very freely as then hee did.

### Nadab.

*1. King. 15: 25-28, 31.*

### Baasha

*13* Of those others that succeeded him till God himselfe appointed another, there *A* was but one of them only, that by lineall descent from him, came to the kingdome: all the rest being meere strangers vnto him. He that by lineall descent from him came to the kingdome, was *Nadab*, his son, of whom we haue no Story, but that he did ill in the fight of the Lord, following the waies of his Father before him: and so hauing raigned but two yeares, was slaine by *Baasha* (one of his Captains, it seemeth) as he lay at a siede; and so lost, both his kingdome, and life together. Who no doubt, might before haue seene, that God was highly offended with his Father, by that great overthrow that he had at the hands of *Abiam* K. of *Iudah*; as also he could not be ignorant, how heauy iudgements God had denounced against all the posterity of his Father, of all which himselfe was now in place and the formost of them: and yet hee not regarding to take away that great offence, crying for vengeance in the eares of God, followeth on the ordinary affaires of his Kingdome; leauing the chiefe and principall matter, altogether neglected. As with vs also experience teacheth, that seldome *B* doe Children amend the bad waies of their parents; especially such as seeme to concerne their owne worldly estate: and yet hold on their course still without any feare, although they cannot be ignorant neyther, but that such things are offense to God, and one time or other are like to ouerwhelme them with heauy iudgments; and euer lightly when they are in the midst of their strength, or otherwise most void of the fear of any such matters. Those that were meere strangers to *Ieroboam*, did some of them make



make the Seat of their Kingdome at *Tirzah*: and some of them at *Samaria*. Of those that made the seate of the Kingdome at *Tirzah*, one of them had the kingdome to him and his son: others but to themselves alone. He that had it to him and his son, was *Baasha*, who being of another Tribe, of the Tribe of *Issachar*, rose vp against his Mayster and slew him, and raigned in his stead foure and twenty yeares, in *Tirza*: a place but a little from *Sichem*, and North from it, and in that halfe Tribe of *Manasse* which was placed on that side of *Jordan*, and lay close vnto *Ephraim* on the North side of it. This man made an vtter destruction of the house of *Ieroboam*, and yet himselfe walked in those his bad wayes, for which that heauy iudgement was denounced against *Ieroboams* house by God himselfe, which hee had now executed on them: he also made head against *Judah*, and so strongly, that the King of *Judah* was faine to seeke to the King of *Syria* for his helpe, and thereby got him drawne backe againe. This man also it pleased God, by *Iehu* the Sonne of *Hanani*, both to vnbraid with his great vnthankfulnesse, that hauing aduanced him from so meane estate as he had done, he neuerthelessse so much offended him by following that Idolatry of *Ieroboam*: and now denounced to him also the selfesame iudgements for his so doing; and withall, for killing his Lord and Mayster. *Elab* his Sonne succeeded him in the Kingdome, and in those bad wayes of his Father withall: but hee raigned but two yeares; and on a time drinking all hee was drunke, was euen then slaine by *Zimri*, one of his Seruaunts, and so was in such sort requited, as his Father had dealt with *Nadab* before. Those that had it but to themselves alone, were but two: *Zimrie*, and *Tibni*. *Zimri* rising vp against *Elab* his Mayster, slaying him, and rainging in his stead, held the Kingdome but seauen dayes onelie: but in that short time hee so bestirred himselfe against the House of *Baasha*, that according to the word of the Lord, he made an vtter destruction of them, both of his Kindred, and of his Friends. But then the people setting vp another against him, besiedging the Citie and taking it, hee also desperatelie set Fire on the Pallace wherein himselfe was, and so destroyed both it and himselfe withall: the Lorde so ordering the matter, that for his good liking of *Ieroboams* Calues, for his treason, and these his Murthers, hee was himselfe his owne Executioner after a strange and fearefull manner. *Tibni*, it seemeth, came to the Kingdome without any bad practice at all, chosen by the people that were at home: but they then hauing warre abroad, another was chosen by the Army. Albeit therefore, that this man also stood as King (at least, as one of the two) for foure yeares: yet haue wee no Story of him, neyther good nor bad; the other, as it seemeth, going away with all the Story of rainging as King, as in his Story wee are more plainly to see. Hee therefore that was set vppe by the Army, was *Omri*, the Generall of the fiede in that peece of seruice, and hee that afterward remooued the Seate of his Kingdome to *Samaria*, where afterward it stood, so long as the Kingdome it selfe continued. So now, as touching these, we are first to consider of *Omri* himselfe: then, of those others that did succeed him, till it pleased God himselfe to appoint another. As touching *Omri* himselfe, we are first likewise to consider of the materiall part of his Story: and then of the time of his raigne besides. The materiall part of his story, is, first, as touching one speciall action of his: than, as touching all his whole carriage generally. That one specially action of his was, that the Pallace at *Tirzah* beeing destroyed, though himselfe neuerthelessse made his most aboad there, for six yeares after: yet some-time in the meane season it seemeth, hee compassed the other; and so, after the first sixe yeares shifted the Seate of his Kingdome from *Tirza*, where it was before, to *Samaria* where it was after, calling it after the Name of him of whome hee bought it. His whole carriage towardes GOD, is noted to haue beene very ill, and worse than all that were before him: and the matter was, for that he was so giuen to those wayes of *Ieroboam*, the corruption of Religion which he erected. A matter so much the worthyer of marking, for that it seemeth, that it was but his great religiousnesse that way, that GOD so much misliketh (and then, the more Popish, may bee in like sort so much the more odious: ) otherwise not seeming so bad as others (for any thing that is deliuered vnto vs of him (both

1 King. 15:

27-30, 32-34

16: 5, 6.

2 Chr. 16: 1-6

1 King. 16: 1-

4-7.

*Elab.*

1 King. 16: 6,

8-10, 14.

*Zimri.*

1 Kings. 16:

11-13, 15-20,

*Tibni.*

1 Kings. 16:

21, 22.

*Omri.*

1 King. 16: 16,

17, 23.

1 Kings. 16:

24-28.

1 King. 16: 23



for that he came not to the Crowne by blood as others did, but aduanced thereunto by the Army; and because wee haue certaine tokens of some good moderation in him. For neither did he oppresse or so much as vrged any of his Nobles, or people to get any house of theirs from them: neither did hee slip into that common vanity of the world, to impose his name on that building of his. As touching the time of his raigne, it is plainly set downe, that he raigne twelue yeares: and if we lay those twelue yeares of his, to the time when first hee was made King of the Army, and to that which is said of him againe in the one and thirtieth yeare *Afa*, so shall wee perceiue, that foure yeares at the first he did not raigne by himselfe alone, but with *Tibni* also, and the other eight yeares onely alone. For when first they made him King, it is plainly saide, that *Zimri* began his seauen-daies-Kingdome, in the seauen and twentieth yeare of *Afa* King of *Iudab*: and soone after, that the same day the host heard of it, they made their own Generall King; and withall speeded them so fast against *Zimri*, that they got him downe at the seauen daies end. So may wee see, that he also first began in the seauen and twentieth yeare of *Afa*, aswell as *Zimri*: and that there were very few daies, if any at all, betwixt the beginning of the one and the other; when as it might very well be, either the selfe same day, or the next. In the one and thirtieth yeare of *Afa* it is said likewise, that *Omri* then began to raigne ouer *Israell*: which if we vnderstand of his raiging alone, so haue we his twelue yeares fully accomplishe d, by those foure with *Tibni*, and eight by himselfe. And this is so much the rather to be marked, for that, although there bee many of the learned that haue noted this before: yet are there diuers others that are of other iudgement therein; and therefore to be heeded so much the more.

Psal. 49: 11.  
1. King. 16: 13.

Ibid. 15, 16.  
Ibid. 23.

1. King. 16: 15.  
Ibid. 16.

Ibid. 17, 18.

Ibid. 23.

Lyr. Vatab.  
Martyr Trem.  
Iun. Pellie.  
Beroal. Codum.

## Ahab.

1. Kings. 16: 28, 29.

Ibid. 30-33.

Calepin ex  
Hierony.

Polyd virg de.  
In vent. lib. 1.  
cap. 5. ex Berofo

1. King. 16: 34.

4 Those others that succeeded him till in pleased God himselfe to appoint another, were three: one of them, his owne Sonne; the others also no farther off from him, but onely the sonnes of that sonne of his. That sonne of his was *Ahab*, whose Story is much more large, than any of the others that yet we haue had: and yet the effect of all is but this, that he was very offensiue to God; and that God dealt accordingly with him. His offensiueneesse to God was such, that first for a time he did no more but chastice him for it: but afterward he tooke him away cleane. When he did but chastice him for it, we are then to see, what his offence was: and how it pleased God to chastice him for it. His offence was such, that he is noted to haue done worse, than any of those that were before him: and that to haue beene, because hee did not onely walke in the waies of *Ieroboam*, as others of his prædecessors before; but because he had so corruptly married, and thereby had fallen to much Idolatry besides. That which was reprooued in his marriage was, that he matched with *Iezebel*, by the City whence she came, a *Canaanitish* woman, and therefore such as with whom he should not haue married. The Idolatry besides whereinto he fell thereby, was the worship of *Baal*, or *Baalim*; the Idoll, or the Idols of the *Sidonians* whence she came: and not vnlike to be that *Belus*, the Father of *Ninus*, King of the *Assyrians*, whom, after his death, not onely the *Babylonians*, but the *Assyrians* also did worship, and in diuers Countries had Idols of him. Before, the Text doth shew, how God did chastice him for these his sinnes, it first bringeth in another matter diuers from it: but then, it prosecuteth this againe. That other matter which it recordeth before, is the building of *Iericho* againe by *Hiel* of *Bethel*, in the daies of this *Ahab*: a speciall good warning to all, and a needfull lesson for many of vs (that are giuen to the spoyle of the Church, and for our owne priuate luer to take that from it, which our Elders gaue well vnto it, and laide a curse on those that should alter it) not to make so light of a curse going before, though but of any one Seruaunt of God: and much more to take heede, when so many, so wise and godly, so deliberately also, and especially on behalfe of Gods glory and good of the people, haue so iudicially done it, as that case of ours affoordeth, in former times, many speciall and great examples. Prosecuting the former matter againe, it giueth vs to vnderstand, that those his sinnes were chasticed two speciall waies: one, by a Famine; the other, by inuasion of Forraigne enemies. In the Story of that Famine, we haue deliuered vnto vs, first in what

sort



sort it was laid vpon them: then, how it was taken off againe. When God was disposed to lay it vpon them, first by one of his Seruants, he denounced the same vnto them: and then soone after, accordingly sent it. That Seruant of his by whom he did denounce it vnto them, was *Elias*, a man of no special note before, that wee read off, nor of the ordinary sort of the Ministry, *Thesbe*, the Citty whence hee was, being none of those whereunto the Leuites were sorted, but of the Tribe of *Gad*, and so one of *Achabs* owne Subiectes. This man came some-what strangely about this businesse: coming but to the King alone, that wee read of, not reproouing him first for any thing he had done, nor labouring him to any amendment, nor so much as telling him, that the Lord had sent him vnto him; but euen abruptly, as it were, and bluntly enough, telling the King, that as the Lord God of *Israell* lived before whom he stood, there should be neyther Dew nor Raine for those yeares ensuing, but according to his word. Iesus also the Sonne of *Sirach* goeth no farther, but onely that he did shut vp heauen, & by the word of the Lord: but else-where we haue, that it was doone by earnest prayer. But to go no farther than this present place giueth occasion, the greatest personages that are, euen Kings withall, must bee content sometime to be so dealt withall by the Seruants of God, as, out of which they may easily take offence, as not being dealt with in such good manner, one way or other, as appertained: especially now, since the time that Christ is come among vs, and hath shewed vs all; neyther denouncing before when it pleaseth him to strike, nor shewing why it should bee needfull now, but euery one for himselfe to heede his wayes as hee will bee serued, and neuer to looke for it, now to bee taught or warned still. According to which word of the Prophet, God, first prouiding for that his Seruaunt, sent indeede a maruellous great drought, and of long continuance on all that Land, to the great distresse thereof. For the Prophet hee first prouided, before the Famine by that great drought did begin: but then againe, when the Famine was sore vpon them. Before it beganne, God appointed the Prophet to go and hide him by the Riuer *Cherish*, arising in the West, and running Eastward into *Jordan*: that so hee might euer as neede should be drink of the Riuer, and telling him farther, that he had already commaunded the Rauens to feede him there: Which when the Prophet accordingly did, he plainly found the good hand of God extended towards him to his good, both in gracious and wonderfull manner, the Rauens, that hardly finde oft-times enough for themselues, bringing him both Bread and Flesh, euery day, both Morning and Euening, wherein wee may note, not onely that vsuall worke of God, euer setting his in safety, before hee poure forth his wrath on the wicked: but that at this time besides, hee would haue the Prophet to hide him there, that so those that made so light on the word of God before, should not now bee able to get to the Prophet, though neuer so faine (after their manner) they would. Another thing also might some (to good vse) gather heereof, namely, such as for gaining time to theyr study, would, if it might stand with theyr health, haue but one meale a-day: besides that Phisicke accounteth that to bee the overthrow of good health by decaying the stomacke; seeing God himselfe, in so great a famine, allowed his Seruaunt two meales a day; it may stand in such like case for a rule vnto others. When the drought was now so great, that the Riuer it selfe was dried, for that no raine fell on the earth, God then prouided otherwise for him, with a poore Widdow in the Coasts of *Zidon*, and so but a *Gentile*, and none of the *Israelites*. A strange worke of God, to ouer-hippe all in *Israel*, and send his Seruant forth to the *Gentiles*: and, being so full handed himselfe, yet not to relieue so special a Seruant of his, but out of such penury as hee did, and that among straungers too. The Widdow being a Stranger, might in reason some-thing haue staggered at *Elias* his demand to be partner with her and her Son, of that little store that then she had; and to serue him first too: but obeying therein, she is farther tryed in her Sonne, and farther acquainted with the power and glory of God. And if any of vs would gladly raise others, in such sort as to vs appertaineth, from errour to truth, or from loosenesse of life to some amendment, hence might we learne, how carefully to apply our selues vnto them, and withall to seeke vnto God, if we would przuaise there-

1. King 17: 1.  
Ios 21: 38, 39.

1. King 17: 1.

Eccles 48: 3.

Iam. 5: 17.

1. Kin. 17: 6.

1. Kings, 17: 7-16.

Ibid. 17-24.

Ibid. 21.



1. Kings. 18: 2, 5, 6. in. Having thus provided for his Servant, the drought was now so great, that in *Samaris*, the chiefe Citty of all (and then much rather in the whole Kingdome besides) D the famine was very great, and their pastures were every where so burnt vp, that at length the King himselve in his owne person, tooke the one part of the Land to goe through, to see where he might find pasture enough wherby to saue such cattle as they had left, that they lost not some whole kind of them: & for the other part of the land, he gaue the like charge to *Obadiah*, one of his Nobles, belike of speciall good reckoning with him. These thinges are certaine: the Text it selfe dooth plainly witness them both. Besides which, there are two others very probable also; one of *Ahab*: the other of *Iezabell*. That of *Ahab* is plainly reported by *Obadiah*, a personage, and very well giuen, as that time and place might affoord: namely, that *Ahab* his Lord and Mayster had made great search for the Prophet *Elias*, in all those Countreyes there-about, and would gladly haue heard where he had beene; yet not (as I take it) as hauing denounced or proclaimed him to be an enemy to his State, as is conceiued by one of speciall reckoning. For both the Lorde had willed him before to hide himselve: and when *Ahab* had found him againe, hee was so farre from doing him any hurt, that very farre hee was ruled by him. So it may seeme rather to be, that *Elias* did not keepe himselve secret, as for feare of the King, but that they might be truly humbled by that chastisement, before that he would be found of them againe, to eate them of it; and that *Ahab* did not so inquire for him to haue his life, or any way to hurt him (which may rather seeme hee durst not, hee saw the power of God so present with him, by that his prediction before;) but rather that hee would haue had him, to see if hee could haue obtained release of that chastisement, as the Prophet indeede had told him, that they should haue neyther Dew nor Raine, but according as himselve should say the word. The other of *Iezabell*, is, that whereas
- Ibid. 18: 4, 13. she slew many of the Prophets of the Lord (the particular of which Story we haue not) it may very well bee, that it was most for this famine too: as eyther themselues refusing to helpe them, being so distressed as they were, or concealing *Elias* among them (for so did *Nebucadnezzer* after, rage against the Wise-men of *Babylon*; and in such cases, such is the impaciency of godlesse persons;) or else, as being the chiefe and principall causes of all that their misery, as Christians were charged by many of the persecuting Emperours since, and by much of their people besides. When this chastisement of theirs was to be taken off from them, first wee are to consider of it: E
1. King. 18: 1. then, of another accident that fell out thereupon. As touching it, when the Lord had thus farre laid his hand vpon them, then did the word of the Lord come to *Elias*, willing him to goe shew himselve vnto *Ahab*, and promising that hee would send raine vpon the earth: as also it did soone afterward prooue, when some such thinges as that case required had passed before. Those thinges that passed before, were some of them, but with some few seuerall persons: others, with many. Those fewe
- Ibid. 2, 7-16. seuerall persons were but two: *Obadiah*; and *Ahab*. *Obadiah* was the man who first light on the Prophet, and as he was comming to shew himselve vnto *Ahab*: and the businesse that the Prophet had with him, was, but that he willed him to goe and shew *Achab* that he was there (and so it appeareth the Prophet himselve did not goe, but onely sent by *Obadiah*: both a performance no doubt of Gods commaundement, willing to goe shew himselve vnto *Achab*; and yet not letting down therein the dignity of his function, in such place as it pleased God then to vse him) which though at the first he did not obtaine, on some feare that was thereon conceiued, yet soone after it was with good will performed. With *Achab* he had some businesse also, both at their first meeting: and about the businesse they had in hand. At their first meeting, *Achab* tooke on him something like a King, as hee was: in effect charging the Prophet, that he it was that troubled *Israell*. But the Prophet plainly told him againe, it was not he, but that it was euen himselve, and his Fathers house, in that they had forsaken the commaundements of the Lord: and that, for his part, hee had followed *Baalim*, besides, so defiling himselve with much more Idolatry than his fathers had done. In that the King did so charge him, we are not to conceiue, that he did it against his owne conscience or iudgement therein, though the Prophet were as free



free from it as might be : but that it is a naturall perswasion in vs all generally, that we may sufficiently serue G O D, and the Worlde too, and therefore, that they are too precise, and troublers of publike peace, that will not allow vs both in our profession and life, to be some-thing like to others about vs. And the anniwere of the Prophet on the other side teacheth, both him and vs, that wee cannot any way decline from the word of God to gratify others, or to make our selues, or our waies suitable to them, but that therein wee trouble our owne estate, not onely priuate men but F Princes too, euery of vs in our owne proper measure. About the businesse they had in hand, the Prophet propoundeth a course to the King, how to grow to some good yssue : and the King ioyneth with him therein. The course was, that the King should send and gather together vnto the Prophet in Mount *Carmell*, all the people generally : and together with them, all the Prophets of *Baal*, foure hundred and fifty ; and the Prophets of the Groues, whom *Iezebell* maintained, foure hundred also. Which the King readily did : not referring the matter to his Counsell, who were like enough to haue beene such (at least, for diuers of them) as would haue crossed it one way or other, though it had beene for none other cause, but onely to haue brunted the Prophet, that he should not haue that interest in the King, or so farre meddle, as the gathering of so great assembly to him, might diuersly import ; but by and by satisfying the Prophet therein. Those beeing now gathered together, the Prophet hath to deale with many : both with all the people generally, and with those other Prophets ; and that hee dooth twice. His former dealing with them, was, to propound vnto them some indifferent course, whereby to make tryall of themselves, in what case they stood towards God, or whether they were, in that respect, right or wrong. Which course of his, was no sooner propounded, but that it was liked of all generally ; and soone after effected too : but what it was, is not so fully described vnto vs, but that some part of it we may easilie mistake, vnlesse we take the beeter heede. He required *Ahab*, in distinct and plaine tearmes, to send for two sortes of Prophets : *Ibid. 19.* foure hundred and fifty of *Baals* ; and four hundred of the Groue, or, as it is interpreted of the groues, otherwise also noting them to haue their diet then at *Iezebels* table. *Ibid. 20 :* It is said likewise of *Ahab*, that besides that he sent for the people, hee gathered the Prophets together : not noting that he gathered all ; nor yet, on the other side, that he left out any. But now when *Elias* is to deale with the people about that matter, neyther dooth hee charge them with any other matter, but onely with a doubtfull and mingled worshipping, parted, as it were, betwixt the Lord and *Baal*. Now the Lord, with him, was out of question : and *Baal* onely the party impugned. So that although he first required the Prophets of the Groues too, those that did eate at *Iezebels* Table : yet haue we no mention, but onely of those Prophets of *Baal*, in all that followeth. Out of which some haue gathered, that those others the King would not bring hither, and that *Iezebell* would not suffer them to come : a matter *Contr. Pell.* *Pet. Martyr.* G indeede likely enough ; but wee haue no certainty of it. It may bee therefore, that they were there too : but that the Prophet doth not so roundly oppose himselfe against them, as he doth against the others, as not accounting these so hurtfull : and yet that he would haue them there with the others, as in diuers good respectes hee might. And this were likely to stand the more cleere, if it may bee found, that the Prophets of the Groue, or of the Groues, were not so Idolatrous as the others : and that may seeme, may well be gathered ; though it be not, that I doe know of, considered by any. For those Groues were not common Woods, or hoults of Trees, but eyther specially chosē, or purposely set about some place, where the people eyther then worshipped, or meant to doe it : and therefore diuers times, Groues, and high places goe together ; such places as were of any delightfull or beautiful heighth about the rest, beeing thought to be the meetest, for places of assembly to worshippe, and therefore set with Trees too, both for the vse and beauty of them. First therefore as touching the higher ground, it is the generall inclination of all, that as any thing is of more price and dignity with vs, if by such kinde of placing wee can adde any beauty vnto it (or if it bee no more but the contentment of our owne mindes therein) wee readily affoorde it that aduantage ; and then Religion, or religious

*Ibid. 19.*

*Ibid. 20.*

*Ibid. 19.*

*Ibid. 20 :*

*Contr. Pell.*  
*Pet. Martyr.*

*Ambr. Calepin.*  
*ex Servio.*  
*1. Kin. 14 : 23.*  
*2. Chr. 17 : 6.*



17. in 2. Reg.  
13.

Exod. 20 : 26.  
Num. 33 : 52.  
Deut. 7 : 5.  
16 : 21.

1. Sa. 9 : 12-14.  
19, 23.  
1. Chr. 16 : 39.  
2. Chr. 1 : 3.

1. King. 18 : 21

Ibid. 22-24.

Ibid. 25-39.

ous worshipping, beeing of that account with all men, it falleth out naturally with vs, that if wee light on any such place as something mounteth, and the same in seemely and pleasant manner, if we can conueniently get it of others, or spare it if it be of our own, we are as it were with child, til we haue graced it some such way, one or other. Then as touching the Groue to be added thereto, that also is in the common iudgement of all, a comely and a pleasant ornament vnto it: and of good vse besides, both in the hotter Countries for shade, and in the colder, for wind and weather. Neuerthelesse there haue beene others besides, that haue had some baser meaning to haue those places so shaddowed vnto them: and yet hath that also been such, as that although men would not bee acknowne that that was any part of their meaning; yet on that behalfe could they bee content to winke at them, shrowding themselues therein vnder the generall inclination of all. This then being the generall liking of all, it must needs be graunted, both that it is a ready course for all men generally to incline vnto: and that easily it breedeth dislike of others that any way crosse it, as doing it rather of meere peeuishnesse, than of any reason to beare them out in it. The word of God, giuen vnto them, was against both: and it might very well bee, that euen in those things also hee would haue his people sundred from them, least that otherwise they should ioyne with them, in that which were corruption indeede; and, that in matters of deuotion or religious worshipping, hee would therefore haue the lesse beauty or pleasure in the place, that they might the rather bee altogether occupied in that which were true deuotion indeede. And in these places it is very cleere, that among them the Lord onely was worshipped: but after that himselfe appointed what should be the place of his worship, and forbad all others besides, then could not these be to that end vsed. Againe it is certaine, that many of them were vsed to Idolatry, both before this people came into the Land, and by themselues afterwarde also. But as yet it may probably seeme, that as where the golden Calues were, yet there also they professed no worship but onely of the Lord: so might it bee in their Groues and high places also; this King himselfe being the first (to speake off) that brought in that other Idolatry beside. So it seemeth to me, not to be vnlikely, but that those other Prophets of the Groues, did professe the worship of the Lord, though but in corrupt manner, and so might more easily bee borne-with: and yet that there were of them Idolaters also, remnants of the old *Canaanites*; though the Lorde was their onely God, were yet to fresh in the memory, & in the assurance of all generally, that the most of them may probably be thought to be of the other. That those did eate at *Izebel's* Table, or were maintained by her, may seeme to import otherwise, as that they were not like to find such fauour with her, if they were none other than so: but shee being wedded into that Land, where it was so firmly on all handes held, that the Lord God of *Israel* was their onely Lord, it may probably be conceiued, that shee was content to professe him also; at least being left to her liberty for the manner of it, to follow the guise that most was vsed. And so it may be, that these also were of the number: and yet that *Elias* on good consideration (though hee required to haue them there, and like enough that *Achab* was content to satisfie him to the full, as his case stode then) thought not good in such sort to proceede against them, as he did against the others. Then falleth it out, that now the businesse is but against the Idolatry of *Baal*, and against the practicers and teachers of it: and not (in the course that now is intended) against any of those others besides. The thing therefore that he opposeth himselfe against, being the Idolatry of *Baal* that they were in, and labouring to draw them out of it, first hee reprooueth them for their inclining from the Lord to *Baal* so much as they did, and tearing it halting betwixt both: then, when the people are silent, as hauing nothing that they may iustly alleage in their defence, he propoundeth that course vnto them that we speake of for the triall of the matter in question; & the people thought it so very indifferent, & so good a triall withal, that generally they accepted of it. Setting in hand therefore with their triall, & *Baal's* Prophets hauing the fore part of the day to work in, and there in great measure too, earnestly endeavouring, but nothing przuailing: when the turne came



came to *Elias*, he quickly dispatched, to the great contentment & admiration of al. This being his former dealing, both with the people, and with those foure hundred and fifty Prophets of *Baal*, his next was, for the execution of those false Prophets, willing the people, that they suffered not one of them to escape, and the people readily yeelding their helpe and seruice therein: so that at the bottome of the hill by the side of the River *Kison*, they were all by *Elias* and the people there put to death; the King himselfe nothing at all hinderiing that Iustice, that there we read of, but as it may seeme by a circumstance soone after following, hauing the Prophet then in speciall fauour. One there is, who is of opinion, that those other foure hundred Prophets of the Groues, were then and there executed likewise: but I do not see that he hath, in the Text, any warrant for it; and others there bee, as I saide before, that are of opinion they were not there. This execution first being done, and the time being now come, that the promised raine was to be giuen them, the Prophet first desireth the King now to go and refresh himselfe (hauing it seemeth fasted till then) assuring him, there was good store of raine now verie neere: but himselfe goeth aside to pray, and so continueth till hee saw that he had obtained. By which time the King hauing refreshed himselfe, is now by the Prophet aduised, to speede himselfe home so fast as he can, least he be stayed by rayne: and himselfe attending the King home, made such speed withall, that he euer kept with the kings Chariot, and came to *Iezrael* some-what before. Whereby it seemeth, that the King bare him such countenance then, that the Prophet conceyued good hope of more good to be done vpon him: and thereon attended so as he did.

Cumma, Flinch  
in Geneal. Christi-  
lib. 2. cap. 26.  
pag. 117.  
Ibid. 41-46.

- A 5 That other accident that fell out heereuppon, was cleane contrary, as it seemeth, to that the Prophet had before conceyued, being no sooner come to *Iezrael*, hauing attended the king thither, but that he findeth himselfe as it were closed vp in the iawes of death, vnlesse he see to himselfe in time: a great discomfiture to him for the time; but quickly comforted againe of God. His discomfiture was such, as presented vnto him present death the next day, vnlesse he could vse some meanes to auoide it before: whereupon he shifted for himselfe so well as hee could. The danger therefore that he was in, being to bee considered, first, it is good to note, that together with the danger it selfe, God so ordered the matter, that withall he had a way to escape. The danger it selfe, was, that *Ahab*, when he was returned, telling Queene *Iezabel*, how things that day had passed (as it is the manner of men to do, especially when the things are strange withall) that godlesse Queene so little regarded the great glory of God shining therein, that she presently determined with her-selfe, to haue his life for it, the next day following. The way that he had withall to escape, was, that the Queene her selfe coulde not keepe in the bloudy purpose she had conceyued, but plainly sent him word thereof: accounting belike, that now she had him sure enough; and not contented, it seemeth, onely to haue his life, but that also she would torment him with the feare of death in the meane season. The shift that then he made for himselfe was by flight: and the same in good sort by him performed. That he must saue himselfe by flight, it is somewhat strange, both in respect of his late good deserts; and of that extraordinary power wherewith he was diuersly endowed: but so God vseth to humble his, notwithstanding whatsoever benefite it hath pleased God to make to redound to others thereby; or whatsoever power he hath otherwise giuen vnto them. That it was in good sort by him performed, we may perceiue plainly enough by that which wee haue recorded of him therein; and yet haue we one likely-hood that doth seem to shew it farther. That which we haue recorded of him therein, is, that hee made his flight by *Judah*: and that then he tooke into the wildernesse so farre as hee did. That hee made his flight by *Judah*, it appeareth, because hee came from *Iezrael* to *Beerseba*, in the out-most Coast of *Judah* South-ward. Where it is noted, that he left his seruant, but not declared withall, whereupon he did it: and yet notwithstanding because it is recorded heere, it seemeth to haue some dependance on this story, and that I cannot finde that it hath, vnlesse it bee in one of these two: that either

1. King. 19: 1.

Ibid. 2.

Ibid. 5.



either he left him behinde in pollicy for a time; or else parted with him cleane, as not so fit for him as he did neede. For as touching that conceit of some, that this his seruant should be that child of the Widdow with whom he sojourned, to whom at his intercession God had giuen life againe, and that the same was likewise *Ionas* the Prophet, because it is but their owne conceit, & altogether without any ground on the Text, we are therefore to leaue it where it is. Hee might leaue him behind in policy, if either *Iezabel* did indeede, by any such meanes as she could vse, pursue him thither (a matter both possible, and not vnlikely) or if the Prophet but doubted she had: or otherwise found, when he came thither, that there he was in danger also. For so leauing his man in sight, and, as it were, going about his Maisters business there, it might seeme to imply, that himselfe was there also. And *Iezabel*, being so bloody a woman as she was, and so wickedly bent against the Prophets of the Lord, hauing destroyed so many of them before, being armed also with so great Authority, and hauing bound her selfe with an Oath to the slaughter of this man of whom we speake: was not vnlikely to haue laid for him euen at *Bethsabee* also, by such meanes as she might easily haue thereunto. But if that particle *there*, may, by the vse of the *Hebrew* tongue, bee vnderstoode of that other place from whence he fled (as Relatiues, with them, are diuers times vsed) then had the Prophet iuster occasion a great deale, to make the best shift that he could for his owne escape: especially, when his Seruant so left, should bee in no danger thereby, the quarrell being but personall onely, & himselfe being the onely man against whom C it was. Hee might also leaue him behind, to part with him cleane, as not so meete for him as he did neede, for that we do not find that they met againe, and soone after it followeth, that *Elizens* is by God himselfe mentioned vnto him, and that hee did Minister vnto him, or did him seruice: as also it is reported by one of the seruants of the King of *Israell*, after the death of *Elias*, that *Elifens* the Prophet then, was the seruant of *Elias* before. And true it is, that the neerer that any approochevnto the waies of God indeede, the harder is it, for any such to light on such Seruants, as are meete for them: not one to bee had among many mo than one would thinke at the first, but will either condemne of morosity his Maisters integrity, and thereupon hang off from him againe: or else seeing it to bee but a barren seruice in worldly respects, thereupon hang impatiently on them for the time they tarry, so long as they see not, otherwise how to better themselues; and when they do, or but perswade themselues, then readily take the opportunity offered, yea and themselues force it too rather then faile. At the first a man would thinke, it were no matter of any such difficulty: but had not God himselfe provided that seruant for him that then he did, and such an one as himselfe should bee a Prophet after; no doubt it would haue beene a hard matter for *Elias* to haue gotten one fit for his purpose. And the greater the Prophet himselfe is, though the seruant may be in guifts inferior by so many degrees, that therein there may bee no comparison at all betwixt them: yet in orderly carriage, and good moderation to his affections, the neerer had the seruant neede to come vnto him; otherwise, the farther hee is off therein, the more troublesome must hee needes be vnto him, and therefore so much the vnmeet for him. Howsoeuer it was that now he parted with his seruant, hee then 1. King. 19: 4 sped himselfe farther, euen one daies iourney into the Wildernes, before he rested: and so got himselfe reasonable safe (to the iudgement of any) from the danger that then he was in. But a strange sight in some respect it was, that so notable a Prophet as he, so very lately so much honoured from aboue, so beneficiall and welcome to the whole land beneath, should now notwithstanding bee in that feare among them, that he rather chose to flee to Serpents, and the sauage beasts of the Wildernes, than to abide among his owne people, though all of them now, in most fresh memory, very deeply indebted vnto him. A true and right patterne of this present vnthankfull and ill world: often bearing it selfe hardest against those, that haue best deserued of it. That one likelihood that we haue which farther sheweth vs, D that whereas *Elias* was to saue himselfe by flight, he did the same effectually, is, that being so come into the Wildernes, himselfe, being in speciall anguish, neuertheless



lesse fell so soone asleepe; and that G O D so soone did feede him there: the one branch thereof importing, that he had trauelled very sore; the other, that hee had not any where stayed, so much as to take him any meate. Because the King himselfe, it seemeth, was fasting, till they had done their businesse at *Carmel*, it is most likely that the Prophet was so too: but when he thereupon wished the King to forbear no longer, but to go and refresh himselfe, he notwithstanding went then to Prayer, and persisted therein, till he perceyued hee had obtained. Then wishing the King to speede himselfe homeward, himselfe hastened thither also: there, it may seeme, thinking to haue had opportunity to haue refreshed himselfe at leisure. He is no sooner come thither, but that he findeth, there is no staying at all for him there. Speeding himselfe thence, his journey was great; and seeing hee was so soone fed by God himselfe, when he was come to his iourneyes end, that is it that may seeme to import, that he made no stay by the way: a kind of exercise or triall, that others also of the children of God must looke sometimes to be put vnto; and for that cause are to arme themselves before hand for it. His discomfiture hereon being so great, that he besought the Lord he might dye (so heauy a burthen is it oft-times, euen for those that are best endued, quietly to beare, the great vnthankfulness that the world for the most part yeeldeth) now are we to see, how it pleased God to deale with him thereon: first in that place where now hee was; then, else-where, a little after. In that place where now he was, it pleased God in that his distresse, to minister much comfort vnto him: in one thing very plainly; and it seemeth, that in another he had the same meaning also. That one thing wherein it was plaine, was not onely for that present: but for many dayes after ensuing. For that present it was, that God did shew himselfe to take such care on his behalf, as to send him foode in that his necessity: and that hee did it, both so plentifully, that it serued him twice; and that he did it by the ministry of an Angell. In that which was for many dayes after ensuing, wee are to consider, not onely what the thing it selfe was: but also, of another thereof depending. The thing it selfe was, that his body was sustained by those two refections forty dayes, and forty nights: a great experiment, and a great number of witnesses of many dayes, of the great and speciall fauour of God towards him, myraculously, by his extraordinary dealing with him, preserving his good estate so long, not onely in speciall great comfort to himselfe; but also to his great honour in all ages with others. Wherein likewise we may farther note, as on Gods behalfe the variety of his working, in that place feeding the Prophet, with those two meales forty daies, where hee fed the people before forty years, euery day giuing them their meate afresh vnto them, the Sabaoths onely still excepted: so on the behalfe of *Elias* also, though he were a great Prophet, yet that vnlesse his businesse were the greater there, hee was much beholding to God that so maintained him in that wilderness, if hee all that time were but walking the wanderings, or kept close in the couertures of his owne infirmity. That other that dependeth thereon, is, that we do not read, that any of the godlyer sort of the people of God ensuing, did euer take vp among them any imitation of this myraculous fast of *Elias*: that vsage of theirs implying, that it was not of necessity, that any should afterward imitate such another that followed in Christ. That other wherein it is likely that so it was also, is, that then the Angell told him, that there was much way abiding him yet: not so much respecting thereby, as it seemeth to me, that his iourning to *Horeb*, which notwithstanding followed immediately after; as framed rather to be an answer vnto him, for that he desired a little before, that he might dye, giuing him now to vnderstand, that hee might not looke to go yet, but had to returne to his labour againe, as hauing much to do, before he might thinke to giue over. For neither doth the Angel bid him go to *Horeb*; neither was it of any such distance by far, as to require so long a time thither (the way from *Horeb* to *Kadesh-barnea*, being almost as far as the other, & that being but 11. dayes iourney:) and when he was there, God did ask him twice, what he did there, which it seemeth he would not haue done, if himselfe had sent him on that iourney. And then this comfort was, that whereas he was affraid of his life by

1. King. 19:4

Ibid. 5-7.

Ibid. 7.

Adrichom.

Dent. 1:12

1. King 19:9,

13.

Iezebel



*Iezabel*, heereby he is giuen to vnderstand, that as yet he was in no such daunger. In that other place wherein God had farther dealing with him, we are first to consider, of his going thither : then, what dealing it was, that God had with him there. As touching the former of these, wee haue it not expressed in what sort he came thither : but conceiued by one, as, for feare of *Iezabel*, fleeing away from his calling. *Pa. Martyr.* But seeing we doe not reade of any farther calling hee had, than that which hee hath as yet performed, and seeing that, as his case was (so farre as wee are able to charge him by the Text) it seemeth to be cleere, that he might flee : I doe not see how hee may be iustly charged, by this his flight to forsake his calling, or that he did any more therein than was lawfull for him to do. But now that in the Wildernesse he had so good experience of the providence of God towards him, being so readily refreshed, and serued therein with an Angell from heauen ; hauing likewise such wordes vttered vnto him, as out of which he might as readily conceiue, that yet he had much time to spend (that being the matter whereof he stood in doubt now) as that he had some long journey to go (that being not otherwise spoken of yet) I, for my part, doe not see, but that heerein (for any thing we haue in the Text to the contrary) hee might be led much by his owne infirmity, in this his iourning vnto *Horeb* : not onely, because it was so farre out of the way from that which was likeliest to be his businesse, if any way he had to deale with the people of God as he had begun, and because we do not reade of any direction at all of going thither ; but much rather, both because when he was come thither, God asked him twice what hee did there, and because it was so long before he came thither. For if God had commaunded him thither, it is not likely that he would so haue asked him what hee did there : and seeing it was so long before he came there, which by likelihood he might well haue done in one quarter of that time or neere vnto it, it seemeth he had no set iourney thither ; but that he kept himselfe in the Wildernesse to auoyd that former danger, and by that occasion the rather went vnto *Horeb*. For not onely the more idle, and the lighter sort of the people, are giuen to see places of speciall note : but sometimes euen the wisest and best men that are, as either neede at any time requireth, or as opportunities are offered vnto them. That therefore being a place of so speciall a note, by the giuing of the Law, and that gracious conuersing of God with *Moses* there, it may well bee, that in that respect he rather chose to go thither (if hee thought it needfull, as it seemeth he did, there to keepe himselfe out of the way for the time) than elsewhere to sojourn therein : and surely that was pardonable vnto him, were he the grauest & best man on earth (as it seemeth that age of his could not out-match him, nor match him neither) vnlesse at that time he had more vrgent businesse then to be done, which by the Text no man is able (as I do take it) to charge him withall.

Deut. 4 : 10,  
16. 5 : 2.  
Exod. 3 : 1, 2,  
17 : 6, 13 6, 18  
13. 24 : 1-8.

6. Being come thither, first God dealt with him, about that his comming thither: *A* and then employed him farther besides. About that his comming thither, his dealing tendeth to his instruction onely, as it seemeth to me, though he did no more in effect, but onely aske him what he did there: but that he did not onely at the first so soone as he came ; but afterward also, when it seemeth he did prepare him to some better aduise ment in that his answer. When first he asked him what he did there, it was as that time sufficient to put him in minde, that vnlesse he had some iust occasion of that his being there, he was without defence or warrant therein. Many of vs haue in like sort had and yet haue our wandrings too, some of trauaile as we terme it, to see the estate and manners of strange peoples, others in the way of deuotion to visit places of special note; of al which, though there may be some vse, sometimes needfull, sometimes but tollerable ; yet in the all this question to him is of special moment for vs, to occasion or driue vs, by comparing together what we do there, and what we haue elsewhere to do, to aduise our selues well, whether we be right or not. When it seemeth God did prepare him to some better answer, we are to see, in what sort he did it ; and how farre it may seeme to haue preuayled with the Prophet. The better to finde in what sort he did it, whereas, if that be his meaning, as it seemeth to me to be, such things as follow must haue relation to his answer going before we are first to confi-

1. Kin. 19 : 8, 9.



consider of that his aunswere: then, what course is taken for the framing of it to some better order. In that his aunswere, it seemeth, his meaning was, that hee had occasion to flee; and so was fled thither: else I see nohow hee made any dyrect aunswere to the matter demaunded; but beeing so taken, it is playne that hee hath directly aunswered. But now whereas there bee two speciall braunches of that his aunswere, the former of them onely hee further confirmeth, or dooth shew some reason for it: and sayeth nothing of the other, but seemeth to leaue it as onely implied. The former of them is, that hee had occasion to flee: for which though he shew very good reason; yet doth hee altogether omit that, which seemeth to bee most in quæstion now. The reason that hee bringeth in, consisteth of two principall partes: one, that his zeale was such towards the Lord, that hee could not abide to see such things as of late had passed among the Children of Israell; the other, that they sought his life besides. The former of which his Father expresth: complaining that they had not onely forsaken his Couenant, but that still they so persisted in that their apostacy, that they had also broken downe his Altars, and so farre destroyed all his Prophets, that he onely now remained. That they brake downe his Altars, and made such hauocke of his Prophets, it may seeme their meaning was, vterly to abolish the memory of that his Couenant, and to leaue none among them that might renew it vnto them againe. That which he omitteth as touching the cause of his flight, and seemeth to be most in quæstion now, is that slaughter that hee made of Baals Prophets, which was indeed, if not the onely, yet the chiefe cause why *Iezeebell* threatned death vnto him, and for which he fled: neither do we read, that he had any warrant so to do, or that it was of the Lord that he did it; as also it may be that he rather omitted it, as not cleered in his owne conscience now, but that it was something inordinately done. True it is, that by the Law of God they were to bee put to death: but we doe not know, that any such authority was to him committed; and hee did not, it seemeth, speake to the King to doe Iustice on them, but directed his speach to the people for that matter, euen in the præsence of the King who onely was interessed therein, for any thing that appeareth yet to the contrary. The latter part of his aunswere was, that thereupon he was fled thither: which, as I said, he doth not plainly alleage; but onely leaueth it, as it were, implied. But, as I saide withall, eyther wee must take it to bee implied, or else that hee did not directly aunswere: which of the two, I thinke were the harder. And yet if the Prophet did leaue that to be implied (namely, that on that occasion he was fled thither) although indeede that was the onely cause that he fled: yet out of the circumstance of so long a time, and of the distance and dignity of the place, it may seeme, that some other respect concurred withall. This being his aunswere, the course that was taken for the framing of it to some better order, was, that first there was, as it were, such matter laide foorth vnto him, as out of which hee might learne to doe it: then, was hee asked the quæstion againe. To the end hee might the better heede the matter that shoulde be layde foorth vnto him, out of which hee might learne to frame his aunswere better, he is first willed to come forth, and to stand on the Mountaine before the Lord: seeming to imply, that so hee might take the better heede, to that which there hee should see and heare. At which time it may be he came forth: though it bee not remembred till some-what after. That which was done (whether hee came foorth at the first or not, to be partaker of it) consisted of diuers particulars: of which it is sayde for the most part of them, that the Lorde was not in them: but one there is, wherein it may seeme the Lord was taken to be, and yet it is not plainly spoken, no more than it is thereof denied. In those of which it is saide, that the Lord was not in them, it is to be marked, that albeit in euery of them it be denied in particular: yet of them all generally it is plainly said that the Lord went by; and, as it seemeth to import, euen in them all that there are named. And true it is, that the Lord hath his hand in such thinges also: though in other good sense hee might bee denyed as then to be in them. Those wherein he was denyed to bee, were all of a forcible, or violent Nature: one of them a mighty strong Winde, renting the Mountaines, and breaking

Ibid. 10.

1. King. 18:40

Ibid. 19: 2, 3.

Deut. 13:1-5.

1. King. 19:

11, 21.



Ibid. 13.

Gen. 3:9.

1 Sa. 2:13-25,  
29. 3. 11-13

Ibid. 14.

the Rockes before the Lord; two others of great force too, but hauing nothing specially noted of them, but such as inseparably goeth with the Nature of them, the Earth-quake making the Earth to moue, and the Fire not being able to continue but by consuming some-thing. And wee, whensoever we are in any kinde of violent or immoderate motion of the minde, are to knowe, that that lightly is not of God, but a meere perturbation of Flesh and Blood, howsoever it may seeme to be to our selues, but pure zeale, onely on behalfe of Gods glory. That one, wherein it may seeme the Lord was taken to bee, was that still and soft voyce: and it seemed that *Eliab* conceived the Lorde was in it, because then hee couered his face with his Mantle; as also at that time it is not denyed the Lorde to bee there, as it was in D the other, and because then there came a voyce from the Lorde vnto him. Out of all which, *Elias* may gather, that if hee had not some speciall calling to that Execution of *Baals* Prophets, then had hee beene too forward in it, and that it was not pure zeale onely that carryed him vnto it, but that there was mingled some humane perturbation there-with. So that now hee might haue gathered, that it was not GOD that directed to any inordinate dealing: and therefore, that, if that were his case, some of his owne humane perturbation, had therein associated it selfe vnto that, which hee thought to haue beene pure zeale onely towards God. And this might hee haue gathered so much the rather, first, because GOD might so plainly seeme to haue quæstioned with him, what occasion it was that hadde brought him thither: then, because his other dealing with him also might seeme to poynt the same way also. For in that hee asked him what hee did there, hee might easily take it to bee of that Nature, as his quæstion was vnto *Adam*, when hee asked him, where hee was: not, that hee had any such regard vnto the place where then hee was; but that by putting him in minde how hee had hidden himselfe there, hee would thereby haue him to finde out his sinne, the onely cause of that his hiding. His dealing with him beside, what dooth it else, but onely reprove all immoderate roughnesse, and commend vnto him gentle and quiet moderation? And although it bee not plainly sayde of that still voyce that GOD was therein, as it was plainly sayde of euery of those violent courses, that God was not in them: yet is it enough, that when as hee was so plainly denyed to be in the other, hee is not denyed to bee in this; hauing such other Testimonies besides, that then he was there. For indeede, euery still and soft voyce, is not of him: and so, it may be, that therefore it was not then affirmed, least that should be taken, to bee as generall as the other. For though no violent or rough dealing bee euer of GOD: yet neyther is all easie and soft dealing of him, as wee may see in *Ely* before. God hauing in this sort layde him out matter enough, out of which hee might haue framed his aunswere in some better manner, then asketh hee him the selfe-same quæstion againe: expecting belike (and that in great mercy) after that now hee hath so plainly pointed him vnto it, and so well holpen him therein, to haue that aunswere E of his amended, which came so defectiue from him before. So with vs also. For whensoever God doth point vs to any slip that we haue made, and withall affordeth vs his helpe to amend it, we may well account it to be one of the chiefe and principall fauours that hee bestoweth on those that are dearest vnto him. And it is good to note, that he doth not by name deliuer vnto him what it is that he would haue to bee farther cleared: but onely asketh the quæstion againe: that wee may learne thereby, euer to keepe so good account of all our wayes, as that if at any time wee bee called in quæstion for any of them, wee may sooner be able to finde what it is, and then set in hand with amendment of it. Howe farre this dealing of GOD prauayled with him, may soone bee seene; being, so farre as wee may perceiue, nothing at all: the Prophet making the selfe-same aunswere that hee did before. A notable patterne, how hardly wee can finde out our owne defectes, though God himselfe doe point vs vnto them, and yeelde vs speciall good helpe therein: when as so notable a Prophet as this, though hee had those helpe, yet neuerthelesse was defectiue in it. And as the Prophet persisting still in his former aunswere, and no-  
thing



thing at all amending it yet, might easily make one to conceiue, that hee stood very cleere therein, but that this dealing of God with him, is a stronger witnesse against him: so may the better sort of vs likewise bee so fast settled in our owne ouer-weaning of our selues, that easily may wee induce others to be of opinion that wee are right, when neuerthelesse wee are very wrong, vnlesse they haue the wisdom and grace, resolutely to make tryall of vs by the exact word of God. Howe it was with Saint *Peter* himselfe in such a-like case wee cannot certainly say: though hee also, it seemeth, by persisting in his aunswere, vnderstood as little the meaning of Christ. But sure we are, that such as would bee his onely successors since, and their complices and adherents, many of them sufficiently furnished, with humane capacity, wisdom, and learning, haue eyther not scene (or else haue dissembled) what should be the meaning of Christ therein: euery where so busily hanching at some probabilities for their desired Primacy, that this place also must needs bee of that matter too; neuer perceiuing (at least not acknowledging) though a matter as easie to bee scene (to such as haue not theyr eyes fore-stauled already) as in a fayre daie the Sunne in the Firmament, that Christ allowed not that to stand for any sufficient token of his loue towards him, that so readily hee leaped foorth of the shippe to come first vnto him, but much rather by diligent imploying himselfe about those that he left behinde him. Another example sufficient to shewe, how hardly the best of vs all, in our owne case especially, doe at any time pierce to the depth of that which is by God deliuered vnto vs: but the parties in this case beeing of a baser kinde, and much more fore-stauled, than was that party that wee spake off before in the other. Hauing thus farre dealt with him about his comming thither, and getting no better aunswere of him now than before (which notwithstanding hee quietly putteth vpp: a token of a wonderfull loue and patience in him) then hee imployeth him about some other seruice besides. But heere it is not amisse to marke, that after in this hee vseth in his seruice others besides, and not onely *Elias*, as hitherto this hee had doone: and yet that afterward hee both vseth him agayne, and vouchsafeth him extraordinary and speciall fauour. But because it pleaseth GOD no more to vse the seruice of *Elias* after this for a time, therefore wee are not nowe to prosecute his Story any farther yet: but onely so farre as this present place dooth giue vs occasion. Heere therefore wee are to see, what seruice it was about which it pleased GOD to imploy him nowe: and howe it was by him performed. In that about which it pleased GOD to imploy him nowe, it pleaseth God both to direct him in that which hee should doo: and withall to acquaint him before, with the effect that it should take. That which hee was directed to doe, was now no difficult peece of seruice, but yet part of it somewhat daungerous: but the residue of it both very easie, and altogether without daunger too. That which was of no difficultie (I meane for the laboriousnesse of it) but yet some-what daungerous, was, that hee was to goe and annoynt two seuerall persons to succeede in two Kingdomes, to those that nowe raigned in them: *Hazael*, for the Kingdome of *Syria*, the King at that time beeing *Benhadad*; and *Iehu*, for the Kingdome of *Israell*, *Ahab* as yet rainging there. The daunger of which peece of seruice, was, that if those that then raigned should get vnderstanding thereof, then were the life of the Prophet in daunger, without some speciall protection had of God: as *Samuell* made no other reckoning before, when he was to goe and annoynt *David* while *Saule* yet raigned. That which was both very easie, and altogether without daunger too, was to annoynt *Elisha* (commonly called *Eliseus*) Prophet in his roome. The effect that this his seruice shoulde take, was, that God would make those whom hee should so annoynt, Instruments of his iudgements agaynst many of them for theyr sinnes: and yet, notwithstanding such slaughters as they should make, hee would leaue seauen thousand in *Israell*, all of them such as had not polluted themselues with the Idolatry of *Baal*; but therein making no mention at all of that other Idolatry of the Calues that raigned among them. That this seruice was by him performed, though we may well hope the best, yet we do not finde, sauing onely for that part of it which was without daunger,

John. 21: 15-17.

Ibid. 7.

1. Kings. 19: 15-18.

1. Sa. 16: 2.

1. King 19: 19-21.



the annoynting of *Elifens* the Prophet; which also hee did not in such sort, as the wordes of his charge did seeme to import: and yet that which he did, was very effectually to that purpose; God, it may bee, bearing with him, in that hee tooke another course, or assaied it another way, and yeelding to worke euen by it also. For so God wrought by *Moses* before, notwithstanding that his infirmity was great then, and therein did otherwise, than God had directed him to doe: and very often he putteth vp great infirmities in many of his.

7 When it pleased God to chastice those his sinnes aforesaid, by Forraigne enemies inuading his Land, hee neuertheless dealt graciously with him in that chastisement also: and whereas the Land was inuaded twice, in either of them hee did very graciously helpe him. These inuasions were by *Benhadad* the King of the *Syrians*: both the former of them, and the latter. In the former of them hee came in with a great and mighty Army, euen into the heart of the Countrey, and besiedged *Samaria*, the Head-Citty of all the Kingdome: and yet was no way prouoked now that we reade off; but trusting, as it seemeth, to his owne forces, refused great reason offered vnto him by *Ahab*, so the rather to make himselfe a quarrell against him. In this inuasion first comforting, and directing him by a Prophet, with small forces hee gaue vnto him a great victory. The latter of them was about a twelue-month after, at which time the *Syrians* came in but to the side of *Jordan*, hoping to speede better in the bottom of the Countrey, than they had done on the Hills before: at which time it pleased God to giue *Ahab* a greater victory, & the King himselfe into his handes; but then sharply reprooued him, for that he suffered him then to escape. In which latter point we haue a rare and strange example, of the selfe same iudgement inflicted on one seuerall person, that a Prophet denounced vnto him, for that, being known vnto him to be a Prophet (for it was his neighbour or fellow) & requiring the same in the name of the Lord, he did not strike him, a thing that otherwise himselfe forbiddeth: an odde example to shew of what credit the word of a Prophet should be with men, so oft as there is no disagreement, betwixt it and the word of God; and withall, both of what force it may be with God, and how dangerous disobedience thereto may be vnto men, though it swarue somewhat aside from the generall rule, being such a thing as may be supposed to be lawfull (though otherwise it be not lawfull indeede) as this was, when the man himselfe did so desire, especially he being a known Prophet, and requiring it in the name of the Lord.

8 When the sinne of *Ahab* was such, that hee would take him away for the same, we are to consider, what his sinne then was: and how it pleased God to deale with him about it. His sinne was about a peece of ground of one of his Subiectes, the Vine-yard of *Naboth*: first going no farther, but onely that hee did couet it, or faine would haue it; then, when it was ill gotten, that he neuertheless entered vnto it. When he did but onely desire to haue it, it was because it lay so neere vnto him; and, to make him a Garden of it: and withall, he offered to giue another Vine-yard better for it; or the worth of it in Money. A reasonable Gentleman, in comparison of many meaner with vs. What his fault was, when although it were ill gotten, he neuertheless entered into it, that we may the better find, we had need first to consider of the getting of it: then, of his entering into it. Ill gotten it was by *Iezabels* meanes: but himselfe gaue some occasion of it. The occasion hee gaue, may it selfe likewise be occasioned by the nay that *Naboth* did giue him. For notwithstanding *Ahabs* faire offer, *Naboth* did plainely deny it: standing, as it may seeme, on some conscience therein; but it may likewise bee, that he was more stiffe therein, than eyther conscience, or wisdom required. For it may well bee, that the Lawes concerning that matter, did not so much tend to instruct priuate men what they should not in duty do, as to shew vnto all priuate and others, how farre their power should be in that matter restrained, or that they should not be able to do it: and, that in duty they bind Magistrates chiefly to see them obserued; and not priuate men so much, but so farre as their owne estate shall beare, because he alloweth them if neede be, to sell,



sell, but then himselfe provideth how those Landes shall come againe, and, as they in their measure are to bee carefull to haue all the Lawes of God obserued. Againe, if hee stood but on conscience onely, then might hee haue yeelded it so farre vnto him, as by the Law of God hee might haue done: but that he dooth not, that heere wee reade of. And then, so stiffly refusing to gratifie the King therein, so farre as hee could not but see himselfe cleered of the Lawe of GOD for that matter, it might well occasion the King (yea, and any other Neighbour or Friend, that might account himselfe to haue any speciall interest in him) to take it as vnkindly and ill as *Achab* did: at least it is plaine, that it was the occasion of his owne ouerthrowe, as soone after appeared. The occasion that *Achab* hereupon gaue, was, that he tooke it so impatiently as hee did: and that hee imparted the cause of his griefe vnto the Queene. In that hee tooke it so impatiently as hee did, it was very ill, though hee hadde beene but a priuate man, and needy withall: but much worse in that hee was the King, and therefore neyther had himselfe any such neede, and by his office hee was to see, that the Lawes of God (and that Law among others) were in all his kingdom duly obserued. In that hee imparted his minde to the Queene, although it may be he had no such meaning, that shee should any way attempt the obtaining of it inordinately: yet was it in common reason most likely, that to gratifie him, she wold be doing after her manner: and his fault therein was the greater, in that hee left his Seale so carelesly too, that shee might come so easily to it, and vse it so badly as shee did. Himselfe hauing thus far giuen some occasion, shee quickly taketh the matter in hand: first deliuering a peece of her mind vnto him: then setting in hand with her businesse. In deliuering her mind vnto him, both shee reproveth him, as not gouerning well, in that he tooke not vpon him better than so: and biddeth him set his heart at rest for that matter. Setting in hand with her businesse, the effect of all is this: first, to make him a way vnto it; then, to get him to take it vnto him. To make him a way vnto it, she taketh her course to worke by certaine Instrumentes: and they doe according as shee praescribeth. Her Instruments were the Nobles and cheefe Men of the Citty, where *Naboth* dwelt, to whom shee wrote in the Name of the King, and sealed the Letters with his Seale, to publish a Fast (as to inquire of some speciall sinne committed among them) to lay to *Naboths* charge, that hee had blasphemed GOD and the King, to haue witnesses ready, to bring him to his tryall, and to stone him to death thereon: and they doing accordingly as shee praescribed, when so they had doone, they sent her word of it. To get him now to take it vnto him, both shee stirreth him vp so to doe; and telleth him withall that *Naboth* is dead. Which when *Achab* heard, he neuer inquireth (that we read of) what was doone in that matter, nor how *Naboth* came to his death (though it seemeth, by the report of *Iehu*, as he related the matter to *Bedcar* one of his Captaines, and that as deliuered by the Lord himselfe, that his Sons also were put to death with him, and then was the murther so much the more hainous) but praesently addressed himselfe, to go and take possession: as many of our heires doe, who succeeding vnto their Fathers, whom they knew to be hard men to others, & to haue come to much of their lands and goods by some kind of iniurious dealing, neuertheles do neuer enter into any such consideration, but readily enter into the fruition of those thinges themselves. How it pleased God to deale with him about this sin of his, that wee may the better finde, we are to note that iudgements were first but onely denounced against him: but afterward executed also. When iudgements were denounced against him, as he had *Iezebell* partaker with him in his sin: so was she made partaker with him in those iudgements also. *Elias* therefore was now sent vnto him againe, to meet him at the Vineyard of *Naboth*, there to doe his message vnto him, by denouncing vnto him such iudgments as he would cast on him for it: and *Achab* was so touched therewith, that in some sort he humbled him thereon. Vnto the denouncing of which iudgments it doth appertain, that immediatly after we haue set downe, that which may be some farther reason, why the Lord dealt in such sort with him. In the denouncing of those his iudgements, the Prophet, wee may well conceiue, deliuered what was appoynted vnto him: but yet it shall bee good, that wee distinctly marke what passed



sed therein betwixt God and the Prophet; and then, what passed betwixt the Prophet and the King. Betwixt GOD and the Prophet there passed of this matter some-thing twice: vpon the former of which, some-thing likewise passeth betwixt the Prophet and the King; but nothing (that wee reade of) vpon the latter. That which the former time passed betwixt the Lord and the Prophet, was, that D  
 Ibid. 19. the Lord directed him, how to speak to the King, first as touching his fault: then, as touching some part of the punishment which should light (as it were) on his owne person. That which now passed betwixt the Prophet and the King, was, first that  
 Ibid. 20. the King (eyther at their first meeting, or on deliuey of this first part of his message, as it seemeth, for it is not plainly expressed) spake to the Prophet, tearing him his Enemy, and shewing himselfe grieued, that there hee had found him: then, that the  
 Ibid. 20-21. Prophet, answering somewhat (yet but little) of that his finding of him, and so coming to the matter, first telleth him that he is become, or hath made himselfe exceeding sinfull before the Lord; then, hee assureth him (not, as in the name of the Lord, but as in his owne: yet not vnlikely, but that some other speeches passed betwixt them, though not mentioned heere, whereby all might be cleered to come from the Lord; and yet the Prophet might in good sense so speake in his owne person also) first for himselfe, that he would bring euill vpon him, then for his yssue or linage (first simply, then by comparison of two other Families) that hee would vtterly destroy them, and withall sheweth why. That which the latter time passed betwixt the  
 Ibid. 23, 24. Lord and the Prophet, was, as touching the fearefull end of *Iezebell*: and of *Achabs* stocke, that it also should be strangely destroyed, for the substance of it, the same in effect that was saide before. That farther reason, why the Lorde dealt in such sort  
 Ibid. 25, 26. with him, is yeilded to be, for that he did so farre exceede in wickednesse, prouoked thereto by his Wife: and more specially, that his Idolatry was so exceeding great. In  
 Ibid. 27-29. *Achabs* humbling of himselfe, we haue noted, first, in what sort hee did it: then, how it pleased God to accept of it. In that which he did, wee may note, seeing it was no true repentance that was in him, how many things may be in a Child of the world, which may seeme to boad true repentaunce, which notwithstanding is none indeede. In that it pleased God so to accept of it, we may note likewise, that if God so accepted of that his sorrowing which was no true repentance, much more may wee assure our selues that he will accept of that which is true indeed: and that, as his repentance was not true, so the acceptance of God did not extend it selfe to the remitting or for- E  
 giuing of those his iudgements, but onely to the deferring or putting off the most part of them to a farther day.

9 How these iudgements were accordingly executed, we haue not to confi- A  
 der of now, but onely for one part of them, which appertaineth to this Story, and (as it were) to his owne person too: the residue wee are to looke for in the Stories ensuing. That which wee haue in this Story of him, is how hee came to his end: and therein withall, how some part of those iudgments that were foretold him, were executed on him. Coming to his end as he did, it is good for vs to note, by what mean he came thereunto: and then what end he had thereby. The mean whereby he came thereunto, was, by a certaine warre that then he entred into: first, as it seemeth, committing an error in that, but himselfe resolved thereon; but then most plainly making his choyce ill, in the aduise that was giuen vnto him. It seemeth he committed an errour in that, but himselfe resolved thereon, for that hauing made peace with  
 1. King, 22:1-3 the King of *Syria*, himselfe (for any thing wee finde to the contrary) would needes first breake it, and so enter into needlesse warres. For it doth not appeare, but that he was content to make peace with *Benbadad* before, without demaund of that Citty then, when as he had fitter opportunity so to doe: neyther doth hee now make his quarrell, that it was one of the Citties that should haue beene restored when the peace was made, as hauing hitherto kept it from him contrary to their agreement; but that time was, when it did belong vnto them. Diuers opinions I know there are of the cause of this warre: and, among others, that it was *Achabs* duty to make  
 Put. Mart r. this warre, for the recouery of that Citty, because God had giuen it vnto the people of



of Israell before. But the same God that giueth such thinges oft-times to one, dnt h iustly take them away againe, and bestoweth them on some other: and in this case, neither was his owne Tytle to the Kingdome it selfe, very cleere; neyther haue wee so good warrant in the Text, any way to take it, as that nowe hee entered into a needlesse warre. In the aduice that was giuen vnto him, wherein hee made his choyce so ill, we are likewise first to consider what aduise it was that was giuen him: then, of the choyce that himselfe did make. The aduise that was giuen him, was first by a King who then was with him, and in the way of friendship came to make merry with him, *Iehoshaphat* the King of *Iudah*: then, by others of those parts neere vnto him. The aduise that *Iehoshaphat* gaue him, was by occasion that the King of *Israell* desired his company in that his warfare: whereunto hee readily yeelded; but then desired withall, that first he would aske counsell of the Lord therein. This aduise being giuen (and that plainly enough, though but in the forme or manner of a request) the King thereupon sent but for such as ordinarily went vnder the name of Prophets among them: but he got together enow of those (if they were not more than a good many) euen foure hundred persons, or there-about. Who these should bee, it is not agreed: most men taking them for the Prophets of *Baal*; and some insinuating, it seemeth, they were such as were gotten together in the place of those that *Elias* had slaine, which is in effect (being so taken) all one with the other. For they were the Prophets of *Baal* that by him were slaine. But it seemeth to me, that these were the Prophets of the Groves before mentioned: both because the number doth so well agree; and because these doe speake in the name of the Lord. Neyther doe I finde, that the Prophets of *Baal* did pretend the name of the Lord, as is conceiued: but rather as we haue it in one place plainly, that they professed but *Baal* onely. For there it is said, that they called on the name of *Baal*, from Morning to Noone: saying, O *Baal* heare vs: and still they are called, by that one difference, the Prophets of *Baal*. Whereas, because Groves, and high places are often in such sort coupled together, as if they were both of one nature, that is, places of worship, and sometimes concurring in one place together; and it is certaine, that in the high places, it was but the Lord that (for the most part) was worshipped of all this people (and yet were exceeding wrong therein, especially after that it was notified vnto them, that theyr onely place of such worship should be at Hierusalem:) therefore it seemeth, that as this whole people generally did professe the Lord; so these their Prophets of the Groves did likewise (though but after their manner) professe the Lord. And this may wee the rather conceiue, both because diuers of the Kinges of *Iudah* are much commended in the cause of Religion, who yet notwithstanding are noted withall to haue tollerated the peoples worshipping in their high-places: and because wee haue it plainly set downe, in the Story of *Manasses*, that although the people did worshippe in their High-places, yet was it not but only vnto the Lord their God; as also the *Assyrians* their Neighbours (though enemies then) and priuy enough to their manner of worshipping, would make the people to doubt they were not able to stand in their hands now, because *Hezechiab* their King had taken away the high-places where the Lord their God was worshipped, and noted no other defect in the peoples worshipping therein, but that *Hezechiab* would haue had them to doe that in Ierusalem, which they did in those their high-places. Those therefore (it seemeth) were none other but such as indeed professed the Lord: & yet in no other maner, but as the kingdome of *Israel* did, after that now they were deuided from the rest of their Brethren. So that, when *Iehoshaphat* desireth him to aske counsell of the Lord, he goeth but only to these, that though they still professed the Lord, yet had they far departed from him: but thinking belike to make vp in number, that which hee wanted in weight and measure. And so doe many in these daies also, when they pretend their meaning is to inquire of the Lord, neuertheless not but to go vnto those that though they retaine the profession of him, yet are they departed farre from him: not hauing the grace to repaire vnto those, whom by the testimony of the word it selfe they may find, to be such indeede, as by whom they may bee assured, to haue their direction euen from the Lord. Those others that were of those parts neere vnto him were

1. Kin. 22:4-6

Lyr. Martyr.  
Bibl. Angl.

1. King. 18:19.

Pet. Martyr.

1. King. 18:26.

Ibid. 19:22, 40

2. Chro. 17:6.

34:3.

1. King. 14:23

2. Kin 17:10.

1. Sam. 9:12

1. Chr. 16:39,

40.

1. King. 15:14,

22:43

2. King. 12:3.

14:4, 15:4, 35

2. Chr. 30:33.

2. Chr. 33:17

2. King. 18:22



were of two sorts: many that did aduise him vnto it; but one that did dissuade him from it. Of those that did aduise him vnto it, some we haue of whom we are certain for that matter: others there be of whom we haue but likelihood onely. Those of whom we may be certaine for that matter, were those foure hundred Prophets, who all aduised him to set forward, assuring him that hee should prauaile; one of them also (and not vnlikely but that it was done with the priuity of the rest, in the name of them all) confidently assuring the same by a visible signe of those Iron-hornes. Those others of whom we haue but likelihood onely, are those that did attend him, especially his Captains and Martiall men: and the likelihood we haue, is that one of his attendants beeing sent to *Micaiah*, did earnestly labour him (though but in vaine) to frame his speech to Iump with theirs. As touching that one that dissuaded him from it, wee are to consider, first, how hee came into that company: then, in what sort he did dissuade him. Being to consider how he also was brought into that company, it is not amisse first to consider of his leauing-out hitherto: then, of his bringing in now. That he was hitherto left out, and yet so great flore of others brought in, it rightly noteth both the sinister iudgement of worldly people: and of what reckoning the truer Seruants of God may looke to be of heere. His bringing in now, was both mooued and vrged too, by *Iehoshaphat*; and then performed by *Achab*: as they both sate together, while those foure hundred peophecied before them, and deliuered their iudgement vnto them. In which it is good farther to note, first in those Princes, that *Iehoshaphat*, a man that had regard to God indeede, could not content himselfe with those degenerate Prophets, though *Ahab* could: then in those Prophets, that though themselues might plainly see (if they could rightly examine themselues by the word of God: and so might ours aswell as they) that they were farre departed from God, and from all sincerity in him; yet can they asmuch assure themselues, that hee doth acquaint them with his Will and pleasure, as if they were his true seruants indeede. *Micaiah* being now brought vnto him, and we being to see, in what sort he doth dissuade the king from it: that intended voyage, because it will fall out in the end, that it was not wel accepted, therefore we are first to see in what sort he dissuaded the kings from it: then, how it was accepted of them. The manner of it was, that he did not at the first fall to dissuade him: but in plaine tearmes made a kind of shew, that he also did approue it. For being asked by the King of *Israel*, whether they should go vppe against *Ramoth-Gilead*, or not, Go vp, saith he, and prosper: and the Lord shal deliuer it into the hands of the King. Which words in what sence he vttered, it is not declared in the Text: and the learned are not all of minde in it. It seemeth to me, that the Prophet conceyuing no hope that any thing would be accepted, but onely that which was to their owne liking, did therefore after a sort accorde therunto: and yet not but in such sort withall, as that the King perceiued he spake not in the freedome of his owne mind. Which also I should rather impute to some infirmity in him, notwithstanding he was otherwise resolved before (for such infirmity is in the best) rather than account him so bold, as, at the first, in the presence of those two Kings set in their Maiesty, honourably (no doubt) attended, and before those foure hundred Prophets had any way opposed themselues against him, to speake it in the way of a scorne to them, which is the iudgement of the most that I meet with. Againe it is vsuall, that when good men are some-what daunted with feare, or carried with fauour to some partiality, or but doubting of the successe, giue a carelesse answer: in all such cases euer to let slip some-what withall (their owne consciences somewhat contradicting within, what outwardly they seeme to allow) whereby others that take any heed, may easily perceiue that they are not right, or that it is not their vndoubted iudgement indeede. When hee came to dissuade it indeede, wee are there also to consider, in what manner hee did it: and how hee did farther confirme it, when hee sawe it called in question. Vnto his manner of dooing of it, doo appertayne the occasion giuen him: and in what sort he dealt thereupon. The occasion giuen him was, that the King, perceyuing he spake not with that freedome, that might fully cleare the same to bee his iudgement

1 King. 22: 6,  
11, 12

Ibid. 13, 14

Ibid. 7-12

Ibid. 15

Conr. Pellic.  
Fran. Vatab.  
Pet. Martyr.  
Bibl. Angl.  
Trenel. lun.

E



ment, did earnestly charge him to tell him truly, what it was that he vnderstoode to be indeede the Lords pleasure therein. And this, it seemeth, was not so much to let *Iehoshaphat* see, that he neuer prophesied good vnto him, as it is taken (thogh it may be, that also was his meaning, and it is plaine that he did so apply it after:) as for that, others might see, as well as he, euen all in effect, who then were present, that the Prophets answere was not such as did seeme to cary with it his iudgement indeede; and therefore, that if he should haue rested thereon, others might haue scene, euen *Iehoshaphat*, and all the rest, that he rather caught aduantage of the prophets infirmity, than sought to haue his vndoubted iudgement in the matter propounded. His dealing heereupon was, that he plainly told him, as touching that matter, both what he saw: and how the Lord himselfe did interpret the same vnto him. Namely, that he saw all *Israell* scattered vpon the Mountaines, as Sheep that had no Shepheard: and that the Lord saide vnto him, These haue no Mayster; let every man returne vnto his house in peace. This so plainly implied a strong disswasion, that *Ahab* himselfe right well perceyued it, notwithstanding that otherwise he was earnestly set on the contrary: but yet he interpreted it, as of some speciall bearing of the Prophet hardly against him; as neuer prophecyng good vnto him, but euer euill. Whereupon the Prophet adding farther confirmation to that he had saide before, first requiring all to giue eare, and telling them it was the word of the Lord: then, he telleth them how farre him-selfe was made acquainted with this matter; and sheweth the King the plaine meaning thereof towards him. Himselfe was made acquainted both by sight and hearing of an honourable assembly in heauen the Lord sitting in the Throne of his Maiesty, and all his host about him: first propounding, how *Ahab* might be enticed to go to *Ramoth-Gilead* to his own ruine there; then concluding, that it should be by a lying spirit in the mouths of all his Prophets. The plaine meaning whereof was, that the Lord himselfe had put a lying spirit in the mouths of all those his Prophets; and had determined euill against him.

Ibid. 17.

Ibid. 18.

Ibid. 19-23.

A 10. How this was accepted of them, we haue plainly set downe for the most part of it: but we may gather somewhat more than is expressed. That which is plainly set downe, is, first of one of those Prophets: then, of the King himselfe. That one of the Prophets was *Zidichiah*, who as hee was the chiefe doer thereof all his fellowes, so may we sufficiently see in him how acceptable these dooings of *Micaiah* was to all the company of them: he striking him there on the face, euen in the sight of them all, as it seemeth; and insolently asking him when the spirite of the Lord went from him, to speak to so base a fellow as he. But the Prophet answered quietly againe, that when that day came, himselfe should then know it: and to auoid the danger thereof, should run from chamber to chamber to hide him. In which act and presumptuous speech of *Zedekiah* we may note, not onely a marvellous bad and sawcy dealing in him, so to strike him in the sight and presence of both the Kings; but in them also, yet chiefly in *Ahab*, very dishonorable dealing too, to suffer him so to be stricken before them: as also, in that the Prophet was so dealt withal then, that the seruants of God must be prepared to beare such dealing; and therein to be assisted, not onely not by *Ahabs*, but also not by *Iehoshaphats* too. *Iehoshaphat* indeede doth mitigate it much, conceyuing that *Zedekiah* did not in so turbulent manner strike *Micheas*, but to derogate to the credit of his prediction, if the hand wherewith hee stroke him did not presently wither, as *Ieroboams* did before; when he stretched it out to bid them apprehend that other Prophet. But besides that the Text it selfe hath no such matter. *Zedechiahs* owne words do shewe, that there was no such meaning in him, as had any such sparke of moderation, but that altogether it proceeded of violent passion: and therefore is it so much the stranger, that any other should neuertheless bee so conceited. The King himselfe, and in the presence of another King also, doth quietly suffer him so to be stricken; and besides commandeth him vnto prison, and to be straightly kept there till he returned. But to that the Prophet replied againe, that the Lorde had not spoken by him, if

Ibid. 24.

Ibid. 25.

Antiq. Iudae. lib. 8. cap. 16.

Lyr. 1 Kings. 22: 26, 27.

Ibid. 28

euer



Ibid. 29

Ibid. 30, 31

Ibid. 32-37.

Vulg. edit.

Lyr. Con. Pollis

Fr. Vatab.

Pet. Martyr.

Bibl. Angl.

Tremel. Ion.

1 King 22:32

2 Chr. 18:31

2 Chr. 18:31

1 King 22:36

Ibid. 35

2 Chr. 18:34

1 King 22:36

2 Chr. 18:34

Pet. Martyr.

1 King 22:17

ever he returned in peace: and withall he willed all the company to marke it well. That which we may gather farther, which is not expressed, is of *Iehoshaphat*, who in-  
 inquiring before for some Prophet of the Lord, and yet regarding him so slenderlie  
 now, seemeth to bee strongly bound with the back-bias of that his affinity with *A-  
 hab*, seeing he doth no straighter hold on the course he began; a good warning for  
 all, to take heed of such affinity; and to Princes too, that many good graces, by such  
 vnkindly mixture, may be so abased in them, as that neither may the better sort di-  
 stressed, hope of any great helpe at their hands, nor themselues retaine the account of  
 good Princes indeed. Being thus aduized, by the one sort of them to holde on the  
 course that already they had entred into, but, by those iudgements fore-shewed dis-  
 swaded by that other, what choyce theselues make of these, is seene by the waies that  
 now they take, holding on the course that before they conceiued, going vp in war-  
 fare against *Ramoth Gilead*, either of them making their choyce very ill: the King of  
*Israell*, it seemeth, as vtterly destitute of iudgement and grace to chuse any better: the  
 King of *Iudah* not vnlikely but to see hee was wrong, and yet ouer-weake to breake  
 off the course that hee was already entered into. In the Story of his end it seemeth  
 that *Ahab* had some feare of that which was threatened, and that hee did something  
 endeuour to escape it: but yet that it fell on him notwithstanding. His endeuour  
 to escape it, was, not by turning vnto the Lord, and giuing vp the course that he was  
 in; but to performe it by a slight of his owne, and the same such withall, as was to put  
 the King of *Iudah* his friend in his roome, especially the King of *Syria* hauing giuen  
 that charge that he did, of which himselfe, as it seemeth, had gotten vnderstanding  
 before: a very good patterne, first what helps they are that vngodly men turne them-  
 selues vnto in their distresse; then, how such of the better sort may looke to be dealt  
 withall by the vngodly, when they on good-will so cleaue vnto them, that they goe  
 against their owne conscience therein, and put their liues in hazzard besides.  
 It fell out notwithstanding, that hee by whom hee would haue made his escape, was  
 præserved: and that the mischief fell on himselfe who was the chiefe actor heerein,  
 and vsed the base helpe of wily dealing to shrowd him from it. The præservation of  
 him that escaped, is, after a sort ascribed to his crying to the Lord: but we doe not  
 reade, if we marke, that he cryed vnto the Lord, in either of those places where this  
 Story is deliuered vnto vs (sauing onely in the vulgar translation for the latter of them)  
 but onely that he cryed, or cried out, as diuers times men are wont to do in suddaine  
 danger, when they do not so much as thinke on the Lord withall. And it may very  
 well be, that then on the suddaine he did not so much as remember the Lord: or if  
 he did, yet being now in his owne conscience clogged with sinne, hee had not that  
 freedome of conscience, as so readily to call vpon God. But certaine it is, and plain-  
 ly set downe, that the Lord did deliuer him, and made the *Syrians* to turne aside from  
 him. The mischief that fell on him who was the chiefe actor heerein, the King of  
*Israell*, was, that he had his deaths wound in the field, by an arrow very casually shot  
 (as to the iudgement of man it might seeme) and thereupon died that euening in  
 the field: and to make it more plaine to be of God, it seemeth the *Syrians* did not get  
 the field that day because the likelihood rather inclineth, that the Proclamation to  
 giue them licence to depart, is meant to bee in the hoast of *Israell* (the Story going  
 chiefly of it; and most likely, that if it had beene in the Hoast of the *Syrians*, it would  
 haue beene mentioned so by name) and because the King of *Israell*, though woun-  
 ded, yet stode still in his Chariot against the enemy vntill euen; and because wee  
 read of none other slain besides. And that he abode in the field til he died, it appeareth  
 in this, that his death, and the said Proclamation (it belike being made immediately  
 thereupon) are both set downe to haue beene at the going downe of the Sunne. In-  
 so much that whereas it is conceiued, that the *Israelites* lost the field & fled, it seemeth  
 to be on that prædiction of the Prophet, that he saw all *Israel* scattered on the Moun-  
 taines, as sheepe that had no shepheard: but that may well be meant of their manner  
 of returning home when they were dismissed, and is found by this, that so it ought the  
 rather to be taken. And the hand of God being so strange heerein, as it seemeth it  
 was, the Captaines and Souldiers, as they returned had the better occasion to call



to remembrance the sinne of *Ahab* in the cause of *Naboths* Vineyard, for which this iudgement was cast vpon him; and to admonish themselves to take heed of the like. That part of those iudgements that were fore-told him, and was heerewithall executed on him, as appertaining to this Story, was, that when his Charriot and Armour, all stained and much defiled with his blood, issuing out of that his wound as he stood in his Charriot so long, were had to the poole of *Samarina*, there to bee washed, yea Dogges were noted there to licke vpp of his blood, according to the word of the Lord, as they had in that very place licked off *Naboths* blood before. It was no paine nor shame to him, when once he was gone, that so base creatures should be so bold with his royall blood: but coming from the hande of God, as some part of his punishment, and so fitly answering his sinne before, it may iustly strike a speciall horror into the hearts of those that being of the greater sort, stand so much on the estimation of their blood, and yet can hardly brooke that any of their *Naboths* dwell quietly by them. It is reported immediately after (as a reference for no where haue we the Story now) that he builded diuers Citties, yea, & made an house of Iuory (a speciall odde vanity, Iuory being but Elephants teeth; and so the Originall tearmeth it, the house of the tooth:) but how much better hadde it beene for him, either to haue walked more vprightly in that matter of *Naboth*, and as a strong and mighty Protector to all good dealing, against whosoeuer should go about to impeach the same, or when he had slipped therein to haue stirred vp himselfe to sound and true repentance for it; than omitting those, to build him mo Citties, much fewer being moe than he could gouerne, or to spend his Treasure or time in so needlesse and vaine a toy of an Iuory house? But this foolishnesse also is stoutly followed by many of vs: especially of those, by whom our *Naboths* find it so hard a matter to dwell, or quietly to enioy what God hath giuen them, and themselves by their honest labour haue got them.

1 King 22:38

ibid. 39

Aria. Montan.

A II The Sonnes of *Ahab* (that came to the Crowne) were two: *Abaziah*; and *Iehoram*. *Abaziah*s raigne and Story is short: but therein, we haue a good part of the residue of the Story of *Elijah*, if we haue not al. For it is not distinctly set downe, what time he was taken vp or ascended: whether in the dayes of *Abaziah*,  
 B who now raigned; or in the dayes of *Iehoram*, who next succeeded. True it is, that his taking vp is not mentioned, but after the death of *Abaziah*: but then it is true withall, that his taking vp is mentioned before we haue the Story of any parte of the doings of *Iehoram* his Brother next succeeding. Therefore the learned vsually omit that circumstance of the time, in whether of their dayes he was taken vp; and one of them hauing a large discourse of his taking vp, neuertheless medleth not with that point neither: but one there is who alloteth it to the beginning of the raigne of *Iehoram*, and yet bringeth in no reason for him, why he should rather take it to the raigne of *Iehoram*, than leaue it to *Abaziah* before. For as for his abiding vntill the time of *Iehoram*, the sonne of *Iehoshaphat* the King of *Iudah*, as it might seeme by a Letter of his to him deliuered, that may be otherwise reconciled, as we are farther to see when we come thereunto. Seeing therefore we haue the Story of his taking vp, before we haue any Story of *Iehoram* the King himselfe, and seeing that *Moab* rebelling on the death of his Father, the matter was omitted or slipped in the raigne of his Brother, it is most likely that hee would set in hande with it so soone as he could after that once he came to the Crown, and *Elias* at that time was gone before: as it is heereby most likely to be before the raigne of *Ioram*, so haue I thought good this time to take it; leauing it notwithstanding to the freedom of other mens iudgements, if they thinke good otherwise to take it. So haue we in the time of *Abaziah*s raigne, some-thing as touching *Abaziah* the King: and some-thing of *Elias* the Prophet. In that part of the Story which concerneth the King, something we haue deliuered of him as he was by himselfe, before that God had as it were any dealing with him: then some-thing againe, when it pleased God to lay his hand vpon him. As he was by himselfe before God had any dealing with him; hee is noted to haue done euill in the fight of the Lord, and to haue pro-

Abaziah.

Lyr. Com. Pel.  
Fra. Vatab.  
Tre Iunior.  
Pet. Mart r.

2 Chr. 21:12

1 Kings. 22:

18-53

uoked



yoked him to wrath, first in the waies of his owne parents, both Father & Mo-  
 2 King. 1:1, 2 ther; and in the waies of *Ieroboam* besides: and that both *Moab* rebelled against  
 him; and that himselfe tooke such a fall in his owne house, as whereon hee percei-  
 ued himselfe in ieoperdy of life. By which occasion he farther vttered more impi-  
 ety in him than appeared before, for that when hee thought good to seeke farther  
 than to his owne accustomed gods for helpe, neyther did he then seeke to the God  
 of *Israell* in that his distresse, but to the Idoll of *Ebron* the God of Flies. When it  
 pleased GOD to haue some dealing with him, and to lay his hand ypon him, it is  
 good to note, wherein God so did: and how that same dealing of God did worke  
 with the King. As touching that which God did, wee find that it was in two  
 thinges: one, in the matter that now we are in; the other, in a purpose that hee had  
 of a voiage on the Seas. In the matter that now wee are in, hee did it twice: first  
 sending him word by the Prophet, that he should not recover because he sought to  
 Gods abroad, as if there were no God in *Israell*; then, when he looked (as it see-  
 meth) to haue the Prophet at his command by his earthly forces, twice destroying  
 those forces of his by fire from heauen, and yet sparing the third company of them  
 comming in more dutifull manner vnto him. That purpose that he had of a voiage  
 on the Sea, was to be partner with *Iehoshaphat*, preparing a Nauie to bee sent to the  
 Indies to bring in Gold: which though he obtained at the hands of *Iehoshaphat*, yet  
 the Lord so brused the whole Nauy with tempest before it set forth, that it was not  
 able to take that voyage; and this the Lord did because *Abaziah* was partner there-  
 in. Concerning which Story, it is good further to note, that whereas diuers there  
 be that take it for two seuerall Stories, or that *Iehoshaphat* making two seuerall voy-  
 ages, *Abaziah* did seeke to be partner in both, but that *Iehoshaphat* yeelding vnto  
 him in the former, did deny him in the latter (for the Text in one place is plain, that  
 he did deny him: in another place againe the Text doth witnesse, that the Prophet  
 2 Chr. 20:37 *Eliezer* did charge him, that he had taken in *Abaziah* to be partner with him) see-  
 ing the Scripture maketh no mention, but onely of one such voyage intended, and  
 of none performed, and seeing the place wherein *Iehoshaphat* denyed is the former,  
 and both of them true (both that he denyed, and that he yeelded:) the best recon-  
 ciliation seemeth to be, that first he denied (and that we haue plainly recorded) but  
 yet that afterward he yeelded (which indeede we haue no where deliuered vnto vs,  
 but that the Prophet did so charge him, and tolde him that for that cause the Lord  
 had broken his Nauy) and so is it interpreted by others also. How that dealing of  
 God preuailed with the King, we haue not plainly deliuered vnto vs, but only im-  
 plied, that seeing wee haue neither mention nor token of his amendment after, it  
 seemeth that neither of them both preuailed with him. So the Lorde tooke him  
 away when he had raigned but two yeares, nor those full out neither, as by compar-  
 ing the beginning of his and his Brothers raigne together may soone appeare, him-  
 selfe beginning in the seauenteenth, and his brother in the eighteenth yeares of *Ie-  
 hoshaphat*.

12 That which we haue of *Elias* the Prophet, and (as it seemeth, as I said  
 before) in the time of this Kings raigne, is of his taking vp into heauen. Such ano-  
 ther example of another estate about (after that once we haue done heere) to the  
 Age that then was, as that other of *Enok* was to that other Age that was before;  
 both of them confirmed and much more cleered, by the Ascension of Iesus Christ  
 that followed after. But whereas God, according to his wonted manner, would  
 not take away one, but that he would giue another, so falleth it out, that we are not  
 onely to consider of *Eliab* himselfe: but something also of him, that was left vs in  
 his roome. In that which concerneth *Elias* himselfe, it seemeth God had a speci-  
 all respect, both to that people of his then: and to all others generally that in any  
 Age after should come vnto him. That wherein it seemeth God had respect vnto  
 that people then, was, that he would vouchsafe that Prophet of his so speciall ho-  
 nour: and that hee would haue it in such sort done, as might resolute them of the  
 certainty of it. The honour that he would now vouchsafe him, was, that he should

not



not finish his course among them after the vsuall way of all flesh, so that death should not gnaw on him, as on all others generally: but that he should in extraordinary manner, and that same about any glory that earth could yeelde, bee taken vp aliue to the Heauens. For the manner of doing it, wee are first to consider what the manner was: then howe it is, that it might resoluē them of the certaintie of it. Of the manner of it, some part thereof fell out, as it were, of it selfe: and some part againe was vrged by others. Of that which fell out as it were of it selfe, some part of it was common to many: other, more proper to certaine of them. That which was common to many, was, that it was so knowne a thing, both that hee should bee taken vp: and the very time about when it should be. That *Elias* himselfe knewe it, it appeareth almost in all the whole Story: especially when he asked *Elisba* his attendant, what hee should doe for him, before hee were taken away from him. *Elisba* likewise thereupon, as it seemeth, being three seuerall times desired to stay where then they were, euen by his Mayster the Prophet himselfe, neuertheless would in no wise leaue him, but still attended him, euen to the end: and himselfe acknowledged to others twice (as occasion was offered) that he did know it. That it was knowne to others also, to how many we know not, but that it was knowne to many, it appeareth plainly, by the Children of the Prophets (as there they are called) or the Students of Diuinity (as we vse to tearme the like) that were at *Bethel* and *Iericho*; either of those companies acquainting *Eliseus* with it, as not assured that he had gotten knowledge of it: and there is a good probability for those fifty others besides, that stood a farre off looking after them, belike to see how it should be. Whereby also, for these two places, *Bethel* and *Iericho*, it plainly appeareth, and it seemeth for diuers others besides, that there were many of them, that in this corrupt state of theirs neuertheless gaue themselues to the study of the Law of God, and had those that exercised them therein: and it is not vnlikely, but that the better sort of the people purposely betooke themselues to that course, so to retaine the knowledge of God among them still, in those corrupt dayes, so well as they could; as on the other side, that neither people nor Prince were so egerly bent agaiast the truth of God, but that this sort of people might like-wise finde harbour among them. Those to whom there were some thinges more proper, were *Elias*, and *Eliseus*. In *Elias* wee haue one thing that is no more but onely probable: but some others, that are more certayne. Probable it is, that seeing hee went immediatly before his departure to those two places where those young Prophets and Studentes of Diuinitie were, that hee had to deale with them in some thing of speciall moment: and yet, because wee haue nothing recorded that hee did there, it may bee it is but to direct vs, nowe to beholde in this action of his, that which after wee shall see more fully in Christ. For though Christ imparted the præsence of his naturall body to all, not onely to Disciples, but to all the whole multitude of his Enemyes and Friendes indifferently, so long as hee was to bee occupied in the Mynistry for which hee came into the World: yet when hee had doone, was risen againe, had a gloryfied body, and was vpon his departute from them, though hee appeared then also to many, and the same diuers and sundry times, and at one time to fise hundred at once; yet wee finde not that euer hee imparted the præsence of his gloryfied body, but onely to those that were Disciples. So it may bee, that so farre as the taking vp of this Prophet now, was to raise vp theyr heartes to the consideration of another woorke of that kinde that should afterward bee of farre greater glory, which was the Ascension of *IESVS CHRIST*: so farre likewise shoulde this resemble that other also, in that now after hee had doone his Mynistry, and was to bee taken vppe from them, hee shewed himselfe but onely to the Children of the Prophetes; though before (all the time of his Ministry among them) he imparted himselfe to all indifferently. Those that are more certayne, were, first when he would gone alone: then, when hee tooke *Eliseus* with him. When hee would haue gone alone, he was diuers times in hand with *Eliseus*, who then did attend him, to haue tarried behind him; and, as it seemeth, in the way of modesty, as not desirous to haue any acquainted with it, when *GOD* should vouchsafe him, so vnworthy a Creature, that excel-



Ibid. 8.

Ibid. 9, 10.

Ibid. 12, 13, 14.

Ibid. 9, 10.

Ibid. 12.

left honour. Taking *Elifens* with him, and coming to *Jordan* to passe over there, he stricke the Waters with his Cloake, and they presently parted a-sunder, so that they both passed over on dry Land: even in that thing onely God vouchsafing him a very rare and speciall glory. But seeing that on the other side of *Jordan* hee was to haue that other his greater glory, the depth of the Riuer might now bee no hinderance vnto him: as others also of the Seruants of God shall haue no let then of such honour as GOD dooth meane them, when the time is once come that they should haue it. Being gotten over, both he asketh *Elifens* what he should doe for him before that hee were taken from him, as hauing care of his estate after: and when hee vnderstood what choyce hee had made, in such sort hee answered him therein; as both witnessed that himselfe had a fore-knowledge of the yssue of it; and neyther assured *Elifens* that he should haue his full desire, neyther yet discouraged him therein. So fauourable a kinde of sute (belike) the Prophet saw it to bee with God, that although himselfe graunteth it was an hard matter that hee had asked, yet hee graunteth withall it was not vnpossible but hee might obtaine it. In *Elifens* wee haue a speciall cleauing vnto his Mayster, so often moued to tarry behinde; but neuer taking the aduantage of it: and hauing free choyce to aske what hee would, wherein to haue his Maysters fauour before hee were taken vppe from him, that he passed over the whole World, and all things therein, and onely craued the giift of the Spirite, but that in great measure. For the resolution of the people, there was as it were, but a middle order taken: nothing so copious and apparant, as that none might bee ignorant of it; nor yet so obscure and scant, but that so many as would, might haue vndoubted knowledge of it. For it was knowne before to diuers, at least to those Children of the Prophetes at *Bethel* and *Iericho*, and to *Elifha* withall: seene likewise, out of all quæstion by *Elifha* then with him; and, as it seemeth, by those fiftie men of the Sonnes of the Prophetes, who looked after them a farre off. And GOD it seemeth would haue it so knowne, to make the authority of his Mynistry while he was on Earth among them, to bee the more regarded with them. But then must all take heede, that none conceiue such a manifestation of such thinges as many a one would himselfe imagine: but that euery one hold himselfe fully contented with such manifestation onely as it pleaseth God in his wisdom to giue vs. He that prophecied against the Altar in *Bethel* was no sooner gone out of the Citty, but hee was found slaine of a Lyon: this man neuer opened his lippes against the Golden Calues that we reade of (but onely against the Idolatry of *Baal*) and nowe is taken vp into Heauen. And whereas *Elias* was so notable a Prophet, and did not meddle with that kinde of Idolatry (and yet most likely to haue gone so farre as it pleased God to appoint him) it may seeme that God would teach them thereby (and vs with them) that once reproofing must be sufficient, though it be neuer mentioned more. The respect that heerein God may seeme to haue vnto all generally, is, to teach vs these two Lessons: first that there is another estate abiding for vs in the world to come, and that so glorious, that euen the entrance thereunto is glorious also; then, that in this little seruice of *Elias* so notably rewarded heere, we may conceiue good hope of vndoubted rewarding all faithfull seruice there.

13 Hee that was left vs in his roome, was *Elifens* or *Elifha*, who had attended him the latter part of his time, was appoynted before to succede him, and now hence-forward was Prophet in his roome. Of whom wee haue much in the Storyes ensuing: but for this time wee are to consider no farther of him, than seemeth to come within the raigne of *Ahaziah* the King that nowe we speake of. And that it is no more, but onely of such thinges as were doone in the place where yet hee was: and then of some others as he returned to those two places whereat his Mayster had beene but lately before. In the place where then he was, first as touching his owne behauiour when his Mayster was taken from him, seeing that Charriot and Horses of Fire suddainely to part his Mayster and him a-sunder, and his

2 Kin. 2:12, 13

Maister



Mayster to be carryed vp into Heauen in that Charyot by a Whirle-winde, hee cryed out: My Father, my Father, the Charyot of *Israell* and Horse-men thereof (so complayning, it seemeth, that hee had lost a needfull stay; and the Kingdome it selfe the maine part of all their strength:) and then, in that passion of sorrow, rent his Cloathes: and yet (not as a man vtterly ouerwhelmed with it, but ready to take hold of any comfort that should befall him) tooke vppe the Cloake of *Eliab* which fell from him. Of those others that hee did as hee returned to those two places where his Mayster was a little before, some there are that were doone in the way: and some others at the places themselues. Those that were done in the way, were two: one, that himselfe also now assayed (but with some diffidence it seemeth, for *Ibid.* that hee stayed there for a time, and afterward spake some-what doubtfully too: and yet both these might bee otherwise also) to part the Waters of Iordan, and to come ouer on dry Land as his Mayster had gone before, striking the Waters with his Masters Cloake, and so got passage for his returne, as his Mayster and hee had as they went forward; the other, that those fifty men of the Children of the Prophets *Ibid. 15.* that were looking after them, perceiuing now, that the Spirite of GOD that did rest on *Eliab* before, was now giuen to him, or that hee was endued there-with, came to meete him, and did him reuerence, as vnto him that now was Prophet in his Maysters roome. In the former of which wee may see agayne, that the effect oft-times is better than our Fayth: and in the latter, that where wee see the Spirite of GOD to haue lighted, there should wee likewise place regard correspondent. Those two places wherein his Mayster had beene but lately before, were *Bethel* and *Iericho*: but in this his returne hee first cometh to *Iericho*, and then after to *Bethel*. From *Iericho*, it seemeth, there were sent those fifty men of the Sons of the Prophets, to see if they could find the body of *Elias* cast on any of the Mountaynes, or in any of the Vallies, as they conceiued it might so bee: and yet it is very playne, they met him on the way; and because the motion of this sending is immediatly noted to haue beene made, therefore might soone conceiue, that they were sent from that place where they met him, and it may bee, that so they were. But it seemeth rather, that seeing they were of *Iericho*, they would first attend and bring the Prophet thither: and seeing they tarried forth three dayes in seeking, it seemeth they tooke prouision with them; which is not so likely, they had done when they came to meete him, because they knew not then (depending on the Prophet therein, so much as after they did) whether they were to goe about that businesse or not. Againe, it is plainly noted, that they returned to him to *Iericho*: and that the Prophet stayed them there. In which sending, and those so many, so desirously going about that businesse, sparing no time to haue performed it, if it might haue beene doone, and yet not beeing able to doe it, wee may plainly see, that God would yet adde that farther confirmation vnto that his people, that that Seruant of his was indeed taken vp, and not taken out of their sight for a time, and then cast down else-where: so the better yet to commend those his former labours among them. While this Prophet was there, the inhabitants of the Citty, or certaine of the Elders of them, complained vnto him of the vnwholesomnesse of the Water they had there, and how it made the ground (such belike as lay neereft vnto it, or which sometimes it did overflow) barren also: Which complaint of theirs seemeth not to bee, as onely misliking that they had no better; but on hope they conceiued to haue help by the Prophet: else it is not like the Prophet should so readily haue set in hand with so extraordinary an helpe vnto them. But they so desiring it as they did, and, though ordinary means did fayle, yet seeking to him as ordayned of God, by whom it might please him to woorke extraordinarily, hee yeelded vnto them, and myraculously healed those waters of theirs: God meaning thereby as it seemeth, by this so rare and speciall a woorke, doone by the speciall power of GOD, so much the better to confirme his authority, and to commend his Mynistry vnto the people of his time. But one thing there is therein, which needeth more specially to bee considered; namely, that the Prophet vsed Salt heerein: a thing that by the iudgement of most men was directly against the matter that hee hadde in hand (as *Lyr. Com. Peli. Per. Mart. v.*



Iob. 39:9.  
Psal. 107: 34.  
Ier. 17: 6.  
Ezec. 47: 12.  
Soph. 2: 9.  
Natur. hist. lib.  
31. cap. 7.

2. Sa. 8: 13.  
2. Chr. 18: 12.  
Chr. Adrich.  
2. King. 14: 7.  
2. Chr. 25: 11.  
Ios. 15: 62.  
Adrichem.  
Contr. Pell.  
Iud. 9: 45.  
Iyr. Con. Pellic.  
Fran. Vatab.  
Pet. Martyr.  
in 2. Reg. 2.  
Bibl. Angl.

Leu. 2: 13.

Num. 18: 19.

Iud. 8: 31. 9. 1-3

Tremel. Inn.

M. Plat: in  
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it pag 38-60.

Ibid. pag. 43.

Pet. Martyr. in  
2. Reg. 6: 25.  
2. Reg. 6: 25.  
Ioseph. in Ant.  
lib. 9. cap. 2. et.  
Pet. Martyr.

an occasion, so far forth, to make it more barren, and not more fruitfull) but that being the way to commend vnto them so much the more the power of God. And true it is, that diuers places of Scripture there be, that seeme altogether to condemne salt of barrenesse; but, if we marke, they are of two sorts: most of them speaking of such earth, as is of saltish nature and ouermatched therewith, or that the whole soyle is salt indeede; but one place there is which speaketh but of small quantity of Salt, by the hand of men cast on the ground, as men sow Corne. Such of them as suppose the ground to bee of saltish nature (as diuers of them do) though the soile it selfe be not meere Salt, yet may they very well boad barrenesse (as indeede they do) because it is plaine, that such thinges as grow on vsuall grounds, and are most in vse with man and beast, cannot in any wise prosper there, because of the immesurable burning heat that ariseth thereof, by the exceeding quantity of it. And *Pliny* recordeth, that there is much ground such in the hotter Countries, as the *Indies*, and in *Afrik*, that they haue great beds of Salt vnder those huge sands that they haue; that they haue such plenty of it, that they make wals and houses with it, in steede of stones; and that they haue euen Mountaines of Salt: and hee addeth withall, that euery such soile is very barren. There is mention likewise in *Iury* it selfe, of a certaine valley of Salt-pits, in the maine Land, it seemeth, lying on the West of the East-end of the dead Sea: and of a Citty about the midst of it, on the West likewise called the Citty of Salt; supposed also to be the same where all the whole lake was called the Salt-sea. Of the other sort of places of Scripture, I remember but one, and it is of a fact of that vngracious Imp, *Abimelek*: who hauing gotten *Sichem*, destroyed the Citty and sowed it with Salt; which in like sort is expounded, that he did it to make the soile barren, so to be after vnprofitable to others. But strange it is, that so many of the learned should account, that the sowing of Salt (vnlesse it were in great quantity, which is not likely, and wee doe not reade off there) should make the ground vnfruitfull: when as also it is not said that it was sowne in the fields or grounds thereunto appertaining; but in the Citty, which was not to bee sowne, and whose ruins made it vnmeet enough to such purpose, without any helpe at all of the other. For there is another vse of Salt in the Scripture, which might seeme to agree to that place much better than this: namely, when it is vsed to signifie a couenant, and that the same should bee inuiolable. In which sense the people of God were willed to haue Salt in all their offerings, where also it is called the Salt of the couenant: and when God will assure *Aaron* of certaine Fees, out of the oblations of the children of *Israell*, that euer they should appertaine to him and his, he telleth him that he should bee a couenant of Salt, as euer to stand inuiolable. So it may be, that when *Abimelek* sowed Salt in the ruins of *Sichem*, his meaning was, to abandon it for ener (in his resolution, as he was intraged against it then) from being inhabited any more by others, (notwithstanding it was the Citty where himselfe was borne, and that he had much of his Kindred there; so vnnaturall and impious a tetch was he:) and this doo I rather encline vnto, for that I finde it also to bee the iudgement of others. And that salt is not to be accounted to haue any such property in it selfe, to make the ground barren, if it be not in too great a quantity cast thereon, but rather, that on the other side, it doth make the ground much more fruitfull, if it be moderately vsed, a Gentleman, a Countrey-man of ours, studious in the secrets of Art and Nature, hath out of *Valentius* and one Maister *Barnard*, and out of many experiments besides of his own knowledge sufficiently declared. By all which it appeareth that salt and salt-water is a speciall good compasse or meanour to the ground, and that by the same reason diuers other thinges thereunto enclining, and putrified creatures, are in their kinde good also. As also he setteth downe (of credible report) that halfe so much Bay salt as you haue seede, mingled together (yet speaking there but of Winter Corne onely) will be a fit and due proportion, to sow them together. Whereas also *Doues-dung* is taken to be so good meaner to Lande, as experience it selfe euery where teacheth, and time hath beene when in a famine it hath beene solde very deere, and as some do suppose, for the saltnesse of it: both these layed together may well inferre, that salte things do not make the ground barren; but fruitfull rather. Now therefore to re-  
turne



turne to our place againe, if it bee so, that Salt maketh the Land more fruitfull, then *Elifens* taking a little Salt, and casting it into the head of the River, did not a thing contrary to that operation which he would haue it to haue with the Water, and the ground that it passed by; but on the contrary side tooke such a matter as directly tended vnto it, though for the quantity it was of no force or vertue to such a purpose, and as short thereof as might be: as when a while after hee would raise commodity to a poore Widdow whom her Husband had left indebted, hee wrought on no contrary nor diuers meanes, but onely on that little store that shee had. At *Bethel* we haue such Story of him, as that although the Prophet sustayned no more, than men of his calling might euer looke for at the handes of the World, one way or other: yet did it little become that City, that hee should haue it offered vnto him by any of theirs; they hauing a company of the Children of the Prophets residing among them. The matter was, that as he came thither, a sort of Children came forth wondering at him, and mocking him, crying vnto him, Come vppe, thou Balde-head, Come vppe, thou Bald-head. But it is not likely, that the Children would haue beene so forward in that matter, especially so many of them (for though they had beene no more but onely those that by and by were slaine thereupon, which is not so likely, for that the Text it selfe seemeth to make those but part of them) but theyr Parentes also made at all no reckoning of him to speake of, but rather had him in great contempt, or rather in a manifest scorne. But *Elifens* cursing them thereupon in the Name of the Lorde, it presently came to passe, that two Shee-Beaes came out of the Forrest, and tare in peeces two and forty of them: a very good example to shew both how the best men may bee prouoked (especially, by the contempt of theyr persons in such a Function as it; and how readily the Lord dooth in such case take part with them also, and effecteth the curses that they in greefe of theyr heartes haue vttered. But whereas hee went from hence to *Car-mell*, and returned thence to *Samaria* againe, wee cannot say, that both these were likely to bee in the time of *Ahaziah* too: sauing that very well they might, especially the former of them; and wee haue no Story in eyther, but onelie that thus he trauelled yet, and in *Samaria*, it seemeth, it was, that we haue next Story or tydings of him.

1. King. 4:1-7.

2. King. 2:23, 24.

Ibid. 25.

- 14 *Iehoram* was the next that succeeded after his Brother *Ahaziah*, (who dyed without yssue) in the second yeare of his raigne: in whose time wee haue more of the Story of *Elifens*; but not all, for that he out-liued *Iehoram* also. That which we haue of *Elifens* in the raigne of this *Iehoram*, doth some part of it so mingle with the Story of the King, that it shall be best, therein to take it: the residue standeth so well by it selfe, that so it may best be taken. So are wee first to consider of the Story and raigne of *Iehoram*, and of so much of *Elifens* as ioyneth with it: then of such thinges as we haue of the Prophet a-part by himselfe, nothing at all appertaining to the Story of the Kingdome. As touching *Iehoram*, first it shall not bee amisse to consider, that though he be tearmed *Iehoram*, a name of three sillables: yet else-where, especially where mention is made of another of that Name, the King of *Judah*, there is this tearmed but *Ioram*, a name of two sillables, and the King of *Judah* hath then the name of three sillables giuen vnto him, though he also bee otherwise called but *Ioram* too. So it appeareth, that *Iehoram*, and *Ioram*, are all one: and true it is, that they both were called by eyther of them indifferently. Then as touching his Story, we haue some-what set downe of him generally: then, more specially all the residue. Of that which is set downe of him generally, some part there is that doth appertaine to the whole course of his time: but some part there is that doth not belong, as it seemeth, but onely to some part of his time, though therein the Text it be not so distinguished. That which belongeth to the whole course of his time, is, that he did euill in the sight of the Lord, cleauing to the sinnes of *Ieroboam*. In that which it seemeth did not appertaine to his whole time, but onely to some part of it, we are not onely to consider what it is: but withall, whereupon it is, that wee are

2. King. 3:1.

2. Kings. 8: 16, 25.

2. King. 8: 21, 23, 24.

Ibid. 2, 3.



Ibid. 3.

Ibid. 13, 14.

Ibid. 4, 5.

2. King 3:6-9.

1. King. 22:32

2. Chr. 18:31.

2 Chr. 19:1-3

1 King. 22:47

2 King. 8: 20.

Lyr. Pet. Mart

Fr. Vatab.

Tremel. Ion.

Bibl. Angl.

1 King. 20: 1,

12, 24.

2 Kings. 3: 9.

10, 12, 13, 21,

23, 26.

so to take it. The thing it selfe is, that it is plainly sayde of him, that hee was not so ill, as his Father and Mother: for that hee tooke away the Image of *Baal*, which his Father had made. The cause wherefore it seemeth that this may not be conceived of all his time, but onely of some part of it, is, for that the Prophet a while after dealt so roughly with him, refusing to haue any thing to doe with him, bidding him goe to the Prophets of his Father and Mother; and protesting vnto him, that, but for *Iehoshaphats* sake, he would not haue seene him: which he seemeth he would not haue done, if before this he had departed from those Idols of his Father and Mother. But seeing that one time or other he did depart from them, it is most likely, that it was after that he had receiued good by the Ministry of this Prophet, which he did thrice: once, in his warfare against the *Moabites*: and twice when he was inuaded by the *Sirians*. Comming to consider of those thinges that are set downe more specially of him, wee haue in his Story diuers thinges to bee considered, not onely in his life: but euen in his death also. Those that belong to the Story of his life, are all in a manner onely matters of Warre: and first of his warfare against the *Moabites*: then, how the *Sirians* warred on him. In his warfare against the *Moabites* wee C haue the occasion first: then, the warre it selfe deliuered vnto vs. The occasion of it is noted to be, that the *Moabites* now withdrew themselves from the tribute that they were wont to pay since *Dauids* time: and so had done in the raigne of *Ahaziah* his Brother, immediatly after the death of *Ahab* his Father. The tribute was an hundred thousand Lambes, and an hundred thousand Rammes (or Weathers) with their Wooll. This when *Mesha*, the King of the *Moabites*, refused to pay, the King of Israell did not consider, that he also and his late ancesters and predecessors had with-drawne themselves from paying the tribute they ought to the Lord: neyther that they had diuided themselves from the Line of *Dauid*, to whom it was most properly due. In the warre it selfe we are to note, first in what sort they proceeded vnto it: then, what was their successe therein. In their proceeding vnto it, we haue deliuered, that the King of *Israell* sought to haue *Iehoshaphat* the King of *Iudab*, to ioyne with him herein: and that the King of *Iudab* readily yeelded for himselfe and his people; and brought with him besides the King of *Edom*, a Vassall of his. Concerning whom it shall not be amisse to note one thing as touching them all: & some others besides, as touching certaine of them. As touching them all, wee doe not read that now they inquired of the Lord before they set forth about theyr businesse: and that although they had a snub in the way; yet they made no quæstion of the lawfulness of theyr businesse, so neyther haue they any thing sayd to them about it. We also, making no quæstion of our purposes oft-times where wee ought, oft-times obtaine the much-like fauour, that we are not troubled therein, but suffered to runne our owne course. Such of them as of whom it is good to note some-thing more specially, are *Iehoshaphat* the King of *Iudab*: and the King of *Edom*. Of *Iehoshaphat* we read, that he sped but ill before, in taking part with the wicked (crying out for the danger he was in, and being beaten out of the fildes: ) and that the Lord, by one of his Prophets, did very plainly reprocue him for it. He for whom he was reprooued, was but *Ahab* the Father; and this was *Iehoram*, his Sonne, not altogether, but almost as bad as his Father, and it seemeth, that as yet there was no oddes betwixt: *Iehoshaphat* also himselfe is in diuers thinges of good commendation; and yet is now found in that fault againe, for which he was reprooued before. Of *Edom* D it is no more but this, that because in one place it is said, that (at this time) there was no King in *Edom*, and in another place after, that *Edom* rebelled from beeing vnder *Iudab*, and made a King ouer themselves: therefore the learned heereon giue him but the name of Vice-roy, Deputy, or Lieutenant, and not of King. And true it is, that he was no absolute King, because he was subiect to the King of *Iudab*: which is the thing that those places meane. But because Kinges oft-times haue Kinges vnder them (as King *Ben-Hadad* had two and thirty, al retaining the Name of Kings, though they were at his command) and the people themselves will rather be the more quyet, if their gouernor retaine his wonted name of King, than if he be abased; and seeing this King of *Edom* is on all hands so called, by the Text, by *Iehoram*, by the *Moabites*, and



and by the King of *Moab* himselfe, it seemeth that the name of the King might better be giuen him (onely clearing the truth of the matter) than any of those other inferior names; especially, seeing those two places that are most against it, doe no farther crosse it neyther, the one of them plainly saying, that the Deputy was King, the other importing no more, but that then they made them a King themselves, whereas before they had their King appointed them by the King of *Judah*. Their successe in this expedition was first but hard: but afterward more agreeable to their desires. When it was but hard, yet then they sought vnto the Lord, which we doe not reade they did before: and it is no rare thing, that aduersity maketh vs to remember God, otherwise but sildome thinking of him. The hardnesse of theyr successe at this time was, that they all brought themselves into speciall danger, to perish for lacke of Water, meeting with none in the way that they tooke, for seauen dayes together: by likelihood, a maruellous great ouer-sight of them: and yet no strange thing, for the wisest that are, to bee exceeding wrong, yea, euen in their owne faculty (as these, no doubt, for many of them, were expert Leaders) when they forgot to take the aduise of the Lorde with them. In theyr seeking to the Lorde they had but a rough welcome at the first: but afterward they sped better. They had but a rough welcome, when as, vnderstanding that they might enquire of the Lord, by *Elisha*, the three *Kings* did not send for him, but themselves in person went downe vnto him. Where the Prophet now was, wee doe not know. *Samaria* is the last place that we read of he came vnto: but that seemeth to be too farre now, and if the Prophet were there, then, when they went out of *Samaria* without him, they left a good peece of theyr businesse behinde them; as also it is the manner of many to doe, and then to make more hast than good speede. It is thought, I graunt, that the Prophet followed the Campe: but his owne wordes a while after, dealing so roughly with the King of *Israell* when hee came to him, seeme to impart that hee had little minde to follow. If hee remayned yet in *Samaria*, they then tooke so much the more paynes, to speede them vnto him: if hee were neerer, as the worde *Heere* twice vsed (the Originall being so too) doth seeme to import (and yet not so neere, but that the *Kings* were fayne to goe downe vnto him, before they came at him) yet thetein also they gaue a rare example of dutifull reuerence vnto the Prophet. And it may well bee doubted, whether great Personages, or others doe euer get any benefite of that sort of the Seruauntes of GOD (towards theyr inward reformation) till they can bee content so to vse them, as in such case theyr calling requireth. Wheresoeuer the Prophet then was, these three *Kings* being come vnto him, hee dealeth roundly with the King of *Israell* twice: first notwithstanding this his seeking vnto him now; then againe, notwithstanding his quyet answer. His seeking vnto him now, might in reason imply, a remorse with himselfe, that hee had not sought vnto him before: and yet the Prophet plainly telleth him, that there is no cause why hee should haue any dealing with him, or (it may bee, his meaning was) why hee should make any reckoning of him; and wil- leth him to goe to those base Prophets whom his Father and Mother so much esteemed. A great liberty of speech: and playne enough in it selfe to shewe, that such tartnesse may bee founde some-times euen in the best men of all: and that great ones too must bee content to take it quyetly some-times at the handes of those that other-wise are farre inferiour vnto them. The quyet answer that the King gaue, was as it seemeth, that hee wished the Prophet, not nowe to call such matters to minde, as might prouoke his greefe against them: but fauourably to consider, in what sort hee and the other two *Kings* were, both themselves and all theyr Armyes. Notwithstanding, which milde and quiet answer the Prophet tolde him againe, and earnestly bound it with a great Oath (the worse sort are very often so offensive vnto the godlyer) that, were it not that hee regarded the praesence of *Iehoshaphat* the King of *Judah*, hee would not haue vouchsafed so much as to haue scene him the King of *Israell*. Which neuerthelesse the King of *Israel* tooke in good part (for any thing that we find to the contrary:) an example that may be to the greater sort more easily propounded, than conceiued that it will bee pacified; it may

1 King 22:47  
2 King 8:20

2 King 3:9.

1 Kin. 3:11,12

2 King 2:25.

Ioseph. Pet. Ma

2 King 3:11.  
Aria Montan.

2 Kin 3:13,14



may be also, that the King of *Israell* was of greater moderation now, in bearing so quietly that reproofe, than at this time the Prophet was (for men are men) in laying it so roughly vpon him. And experience often teacheth, that those that are occupied in matters of state, & with commendation weld the same, haue better hold of their affections, than many of those, in whom may be found on behalfe of Gods glory, an excellent zeale. When their successe began to be better, or more agreeable to their desires, first it was but in promise onely: but then in performance after. When it was but in promise onely, first we haue a prapARATION towards it: then, the promise it selfe. The prapARATION towards it, was, that the Prophet laboured so much as he did to reduce himselfe to a milder temper: in which his doing, one thing there is that is but implied heere; but another plainly set downe. That which is but implied heere, is notwithstanding fully gathred out of his words going before: namely, that it was for *Iehosaphats* sake, that now hee did bend himselfe to their good. So is it oft-times, that for some few good, it pleaseth God to extend his goodnesse to many ill. That which is plainly set downe, is, that he woulde haue one that had skil in Musicke to come and play before him: a great likely-hood, that he found himselfe to be farre out of temper; and withall, that he was careful to get himselfe into order againe. Finding himselfe out of temper, by that immoderate heate, it seemeth, he accounted himselfe not meete to that purpose, about which he was to be employed now: in seeking to get himselfe into order againe by that kind of meanes, and the hand of the Lord being vpon him thereon, it sheweth likewise, that euen the good blessing of God is on Musicke also (and therefore farre from being so vnmeet for some orderly vse thereof in our Churches, as some haue conceyued) readily to bring vs to some temper againe, when orderly it is to that end vsed. The promise it selfe rested in two principall points: one, about the reliefe of their present necessity; the other, about the businesse they had in hand. For the reliefe of their present necessity, first there is a triall of their fayth imposed vpon them: then are they promised, plentifully to be that way releued. The trial of their fayth that is imposed on them, is, that they, a-long by that valley, shoulde make many ditches or pits, the better to containe the aboundance of water that shoulde bee giuen them. The reliefe that they were that way promised, was, that though there should be neither winde nor raine, whereof themselues shoulde haue any perceyuing: yet should that valley be filled with water, that themselues and theyr Cattle should all haue plenty. Concerning their businesse they had in hande, they were given to vnderstand, first by the way of comparison, that this helpe that they had in releuing that their thirst, should be but a small matter in comparison of the other: then, that they should so thoroughly prauaile against the *Moabites*, that they should haue them all, and all that they had, fully and wholly at their own pleasure. The successe that they had in the performace intuing, was according to the promise going before: first for the reliefe of that their present necessity; the for their other businesse also. For the reliefe of that their present necessity, they had the next morning by the way of *Edom* (the same belike that they had compassed seauen dayes together, and all that time could find none) such aboundance of water, that all that valley fully replenished there with. For their other businesse, whereas the *Moabites*, when first they vnderstoode those Kings were comming against them, had gathered together all that were able to beare Armes, and now were in a readinesse in their owne Borders, wee haue deliuered vnto vs, first how they prauailed against those that were to stop their entry: then, how they went farther into the Land, and what they did there. Those that were to stop their entry, came into their handes as faire as they could wish, vpon a vaine conceit they had taken vp of themselues, that the Kinges and their Armies had fallen out among themselues, and had slaine one another: and so were put to flight, and many of them destroyed withall. Pursuing their victorie into the Land, they prauailed there likewise euen to their own hearts desire: sauing onely that at one of their principall Citties, where *Mesha* the King of *Moab* himselfe was, of themselues they gaue-ouer the War, as hauing prauailed farre enough now, and so departed. Whereupon it was that so they did, is not



not agreed on by the learned themselves: but it seemeth to be, upon detestation, & commiseration mingled withall, of a most vnnaturall and barbarous fact that they saw the King in that his extremity to commit on his owne naturall son, that should haue succeeded him in the kingdome, namely, that when the King had first assayed by a desperate sally to haue broken forth by the King of *Edom*, and could not, then on the walles, in the sight of them al, he sacrificed his sonne: and they on the other side, on the horror and detestation they conceyued thereon, accounting that now he was enough afflicted, would vrge him no farther, but so did leaue him, and returned to theit Country againe.

- A 15 The *Syrians* (after this) warring on him, we find that they did inuade him twice: first but comming as it seemeth, to make spoyle in the Countrey; but afterward making head against the whole estate, besiedging the chiefe City thereof, *Samaria* it selfe. When they came in but onely to spoile the Countrey, as it seemeth, they were defeated without hurt to either side (that wee read of) while they were in the Countrey: and so dealt withal besides, that for that time they quietly returned, and for a time came in no more against them. When they were but defeated, and without hurt to either side (that we read of) it was by the means of the Prophet, who diuers times sent worde to the King, and as it seemeth, from time to time continually, so long as there they stayed, still what was their secret intent and purpose against him, to the end that he might cast to preuent them: which also in such sort and so often he did, that the king of the *Syrians* thoght, that he was still betrayed by some of his owne company; till he was giuen to vnderstand, that it was the Prophet in *Israel*, that so discouered his secret counsell. And as at that time it was, that God by *Eliseus* directed the King of *Israel* how to escape the traps that for him were set: so is it still by God, that Princes, armies, and others (euen to euery seuerall person) do at any time escape such dangers as are towards them, purposed by others, or meerely casuall; though he do not euer shew by what meanes he doth it. When they were so dealt with, that for that time they quietly returned, and for a time came in no more against them, it was againe by the meanes of the Prophet. Whom when the King would haue surprised, by certaine forces that he sent to take him, because he could so discouer his secret intents against the King of *Israel*, the Prophet strangely led those forces into *Samaria* (the head-Citty of the kingdome of *Israel*) about a dozen miles distant from the place where then the Prophet was: they, all the while, perceiuing nothing, either that already they had the man among them for whome they came; or that now they were led to a place of great disaduantage to them, if so be that same aduantage had beene taken of them. So vainely the greatest Potentates that are employ themselves, whensoever they attempt any hurt to any of the Seruants of God; at least, when hee is purposed to stand to their defence: and yet it is not to be denied, but that God sometimes doth giue euen the dearest seruants he hath into the handes of the basest sort of them; but withall, as to the greater encrease of glory to those his seruants, so to the iust condemnation of those that so do vex them. In which Story we haue two other particulars deliuered vnto vs, good to be considered too: one, at *Dotham*, where the Prophet then was, and whither these were come to take him; the other, when he had brought them into *Samaria*. Where the Prophet then was, his Seruant who attended him then, when he saw those forces without the Cittie, cryed out to his Maister, as not knowing how to escape them. Vpon which feare of his, first his Maister tolde him, that those that were with them, were no than their enemies: then, desiring the Lord to open the eyes of that his seruant, the Lord so did, and his seruant then saw the Mountaine round about them full of horses and Chariots of fire. When he had brought them to *Samaria*, the King calling him Father then, and shewing himselfe to depend on his direction, offered himselfe readye to fall vpon them, and to put them all to the sword; so ready are the children of the world, by all occasions to execute the malice of their owne hearts, where themselves would gladly bestow it: but the Prophet forbidding that, required to haue them
- 2 Kin. 6:8-13.
- Ibid. 14-20.
- Ibid. 15-17.
- Ibid. 21-23.



2. Kings. 6 :  
24-29.

Ibid. 30-32

Joseph. Tyr.  
Pet. Martyr.

Ibid. 33.

2 King. 7 : 1, 2

Ibid. 3-16.

Ibid. 16-20.

them wel refreshed, & so to be sent to their Maister again, which the King also readily did; a much better way of the two, and a good example it was, that the King did so readily yeeld therein. And this did so worke in the heartes not onely of these that were so well vsed, but euen with the King himselfe besides, that for a time hostility ceased on the *Syrians* side against the *Israelites*. In that other inuasion when they besieged *Samaria* it selfe, and brought the Citty to great extremity, we are first to consider of the extremity it was brought vnto: then, how it was again releued. In the extremity it was brought vnto, we are to consider, what it was in it selfe: and how it was taken. It was in it selfe so great, that most vile things that were to homely vse with them, were sold very deere: and two women (it is noted) there were, that agreed together to eate their owne children. The King himselfe did take it so ill, that as it seemeth, he professed a speciall sorrowing for the same: but on the other side, was so angry with the Prophet, that he deeply protested that day to slay him; and presently, as it seemeth, sent one about it, and himselfe followed immediately after, belike for the better effecting of it, though others there be (but I see not whereon) that otherwise take it, as comming to stay the excution which he had before commanded. When the Story sheweth vs, how it was again releued, it sheweth first how the Prophet (by whom they were to vnderstand thereof) was, notwithstanding the Kings determination, præserved: then after, it treateth of the releefe it selfe that was giuen vnto it. The Prophet was notwithstanding præserved, by the vnderstanding that God gaue him before of the danger that hee was in: and by the meanes that thereupon himselfe did vse to preuent it. Treating of the releefe it selfe which now soon after was giuen vnto it, it is first declared, how the Prophet did foreshow it: then, how it was performed vnto them. Fore-showed it was, vpon occasion of an impatient speech, deliuered by the Messenger, it seemeth, and to picke a quarrell vnto him, to do that which he had commanded with greater show of colour for it. The speech was, that the euill that then was on them, came from the Lorde: and therefore that now they were no longer to await any goodnesse of him. That occasion being offered, the Prophet then (putting vp the indignity of it) did plainly tell them (he had other company with him before, and by this time it appeareth by that which followeth, that the King himselfe was come and others with him) that by that time next day they should haue such plenty there, that a great personage that was in the company replied againe, that it was cleane beyond all possibility: but the Prophet neuertheless persisted therein; and farther told him, that himselfe should see it, but because he did not beleue it, he should not tast of it. A iudgement that in these daies also is cast on many, who in these daies of the Gospell, cannot but see the plentifulnes thereof, though themselves haue not the guift to make it theirs. Performed it was by the suddaine departure of the *Syrians* (hearing such a warlike noyce, and being so affrighted with it, that they left their Camp and all thinges therein, and fled away for their liues withall the hast they were able to make) they leauing so great plenty behinde them: but they got the first vnderstanding of it by certaine Leaprous persons who went to the Campe for some reliefe, and soone after brought word thereof to the Citty; and making thereof a farther triall, they found it to be so indeede. Of those Leapers it is farther declared, that first for a time they were altogether occupied in packing-up for themselves, and did not presently bring that glad newes to the Citty, who stood in great need to haue had it so soone as it might haue bin: but that feare of punishment for that their lingering on priuate Lucre, did make them soone after to amend that fault of theirs. Many of ours that are called vnto the Ministry, ouermuch following the steps of those Leaders that were before vs, by immoderate thirst of priuate Lucre, are not so employed as they ought to bee, in deliuering the glad tidings of the Gospell to the people of God: and though it be sufficiently knowne, that iudgements heauy enough are provided for those that are so defectiue in that point of duty; yet neyther doth the remembrance thereof win them to sound amendment therein. But according to the word of the Prophet, both they had now such plenty indeede: and yet that great personage that did not beleue, was himselfe neuer the better for it.



- A 16 Those things that do belong to the death of the King, whose Storie now we are in, are first of the party, by whom he should haue it: then, in what sort he came vnto it. The party by whom hee should haue his death, was one of his Captaines, whom God himselfe ordained to do that seruice, *Iehu* by name: first, naming him vnto *Elias*; but now setting him in hand with it by *Eliseus*. When hee named him first to *Elias*, it was, that he should go and annoint him King ouer *Isra- el*, while yet King *Ahab*, this mans father, raigned in *Israell*: and that God willed him then to doo it, it seemeth, it was to comfort the Prophet then, being at that time in great discontentment, to see things go so ill as they did; but that it was not done by *Elias* then, it seemeth, it was for that *Ahab* a while after hauing those iudgments denounced vnto him which God did now meane to bring on his yssue, conceiued some speciall sorrow thereon, and therefore God would for his time respite the same. Setting in hand with it by *Eliseus* now, wee haue more distinctly deli- uered vnto vs, first what was done by those, by whom it pleased God to signifie his will and pleasure for that matter: then, what it was that was done by others, vpon the vnderstanding thereof. Those whom it pleased God to vse therein to signifye his will and pleasure for that matter vnto him, were *Eliseus* himselfe: and one other of the children of the Prophets, called also (at least as it is conceiued) the seruant of the Prophet (for there be that do not so take it) whom the Prophet then sent vnto him about that matter. *Eliseus* himselfe did no more but send that is seruant or that inferiour Prophet vnto him about that matter: and in the name of the Lorde: directing him also, what he should both do and say in that businesse. But whether the Lorde himselfe did a-fresh set this man on worke therein; or whether *Elias* had left that direction with him, we haue not declared as also it may bee, that on that former sentence of God, himselfe did gather it; though one of the other seemeth to me to be the likelier. The seruant of the Prophet, or that young Prophet went and did accordingly: both in the maine point of the matter; and presently speed- ing himselfe away as he was commanded. The maine point of the matter was, that he both annointed him to be king of *Israell*: and that he shewed him what executi- on he should do on the house of *Ahab*, and what the Lorde had determined both on all that whole house of his, and on *Iezabel* withall; in all things agreeing to the words of the Lorde by *Elias* before. Those others were the other Captaines, who were in company with *Iehu*, when this young Prophet came vnto him, and tooke him a-side to speake with him a-part by himselfe. Who, though at the first they accounted this inferior Prophet but a mad fellow: yet when *Iehu* acquainted them with the businesse that he had with him; they most readily yeelded thereunto, and forth-with proclaimed him to be their King. In what sort *Ieboram* the king came to his death being now to be seene, when the party is fully provided by whom hee should haue it, we haue noted vnto vs, what disadvantage was now against him: and how it was to his ouerthrow accordingly taken. The disadvantage that now was against him, was, that he had an Army at *Ramoth-Gilead*; but himselfe was ab- sent lying in *Iezreel*, to be healed of certaine wounds which hee had gotten in his conflicts with the *Syrians* before. In that his army, it seemeth, by the Text, that *Iehu* was a Captaine of speciall reckoning, because the residue were so readye, on the occasion that then was giuen, to proclaime him King: but *Iosephus* conceiueth that hee was the Generall of all the Army; and then had his maister so much the greater disadvantage therein. The King himselfe likewise being absent from his Army then, about the curing of those his wounds, left his Captaines the readier op- portunity to inflict a greater wound on him: and those former woundes of his, it may well be, by the ordinary course of Gods dealing with vs, were some speciall call vnto him, before this last stroke came to cut him off cleane. The King being in this disadvantage, and we being now to see how it was to his ouer-throw as rea- dily taken, when *Iehu* perceiued how ready the Captains were to haue him to take that honour vnto him, and (belike) the rather perceyuing that the Prophets mes- sage was of the Lorde, when he saw these things to bee so succable there-unto (his
- 1 King. 16. 16
- Ibid. 21: 21- 24, 27-29.
- Lyr. Pelic. Var. Mont. Pet. Mart. Bibl. Angl. Tremel. Jun. 2 King. 9: 1-3
- Ibid. 4-10
- 1 King. 21: 21-23.
- 2 Kin. 9: 11-13
- Ibid. 14, 15, & 8: 29.
- Antiq. Iudaic. lib. 9. cap. 4.
- 2 King. 9: 16- 24.
- Mai-



Maisters absence, the Captaines so willing, and sufficient forces at hand already) hee first tooke order that none should steppe out thence to carry worde what was to-wardes: and then, sped himselfe and his company a-pace to surprize the King, before hee might haue any warning of it. The King on the other side hauing a watch, and vnderstanding thereby of a company comming a-pace towarde him, and sending forth twice to vnderstand the cause of their comming, but receiuing no answer againe, and vnderstanding his Messengers were stayed, got himselfe ready so well as in that time hee could, to goe and meete them in forcible manner. At which time espying it to bee *Iehu*, he asked of him whether hee came in peaceable manner: but when *Iehu* replied that he might looke for no peace, so great iniquity of his Mother yet remaining unpunished, and withall (as it seemeth) making towarde him in hostile manner, hee then perceiued what the matter was, and fled; but there in his flight was quickly slaine, by *Iehu* himselfe, when he had reigned twelue yeares.

*Elisha.*

2 King. 4:1-7.

Ibid. 8-17.

Ibid. 13, 15.

17 Such thinges as we haue of *Elisha* or *Eliseus* the Prophet apart by himselfe, nothing at all appertaining to the Story of the Kingdome, and comming within the raigne of *Iehoram* of whom wee haue spoken, were most of them done within the Land: and some, without. Of those that were done within the Land, most of them were done to helpe, in some neede then presently being: but one, to preuent an ill that was comming. Of those that were done to helpe in some neede then presently being, one there is, of which we haue no mention where it should bee done: but of the others wee haue the place also something noted where they were done. That one, of which we haue no place noted, is of that poore Widdow, late wife to one of the Sonnes of the Prophets that feared God: seeking to the Prophet in her distresse; and miraculously holpen by him, by the increase of that little store of oyle she had left. Of those others of which we haue the place something noted where they were done, some there are of which the place where they were done is more certainly noted: and some againe, where we haue but likelihood of it. Of those that were done where the place is more certainly noted, one there is, which the Prophet did as of himselfe: others, wherein he was requested or sought vnto. Of himselfe we may account that to be done which he did at *Sunem*: and yet is it good to note withall, that hee accounted himselfe, after a sort, iustly prouoked vnto it. For though he did many pleasures to diuers, according to the power wherewith he was endewed, miraculously: yet for the most part wee find not that he did such pleasures but when they were sought for, or otherwise himselfe saw some vrgent occasion. Which also we may find in Christ himselfe, and in all the seruants of God generally, who haue bene in like sort endewed: a consideration good to teach vs to seeke for such help where God hath laid it vp for vs; and that otherwise we may want, when we are in the midst of plenty. The Prophet might account himselfe (after a sort) iustly prouoked vnto it, for that a woman of good reckoning there (for whom hee did it) was so carefull as shee was to giue him entertainment there, as he had occasion to passe-by that way: which it seemeth, hee often had, it standing in the way betwixt *Carmel* and *Gilgal*, and some other places whereunto he most repaired. That which the Prophet did heereupon, was, that being otherwise carefull to haue done her any pleasure that he was able, when he vnderstoode that she stood in no neede of his help any such way as he supposed she might, but that indeed she had no child, & her husband was old, he then obtained of the Lord that she might haue a Sonne, and assured her that so it should bee, in such like time from thence, as women were wont to conceiue and beare: as also at the time appointed she had. In which Story it is good likewise to marke, both the wisdome of the Prophet, and the modesty of the woman; when as he dealt with her first but by his man, and then when she was to come in presence, yet then she stood but in the doore: a good example in them both to take good heede, not onely of euill it selfe; but also of all thinges whereon might breede suspition thereof. Vpon request or seeking vnto, wee find that the Prophet did such thinges, first at *Carmel*: then



then alſo, at *Gilgall*. But yet as touching the former of them, we may not properly attribute the doing of the thing it ſelfe at *Carmel*: but onely that ſome part of it was don there; and that there he was when firſt the ſuit was moued vnto him. That which thus far we allot vnto *Carmel*, a Mountain neer to the ſea ſide, in the Tribe of *Iſſachar*, was the reſtoring of that child to life againe, when in proceſſe of time he ſickned and died. In which Story it ſhall be good to note, what confidence the woman had in the Prophet: & what it was the Prophet did to ſatiſſie her deſire therein. The confidence that the woman had in the Prophet was ſuch, as that ſhe laid hir dead child on his bed, & ſped himſelfe forthwith to the Prophet where he was at *Carmel*, no doubt for ſome help of him, euen in that caſe alſo. For had ſhe had no hope that way, then ſhe would haue imploied her ſelfe about his buriall: and vnleſſe ſhee had had ſome hope in the Prophet, it is no way likely, that of al places in her houſe beſides, ſhe would haue made choice of his bed wheron to lay him. A good example of a notable reckoning of the ſeruants of God, euen in that rude age of the world: & that where there was ſuch regard to the ſeruants of God, there was a wonderfull faith in God likewiſe, euen in death to looke for life. When ſhe came to the Prophet, though in plaine tearmes ſhe made not that ſuit vnto him: yet both the paſſion that then ſhe was in, and the words which then ſhe vttered did plainly imply it, that the Prophet himſelfe ſo conceiued, as by that which preſently he did thereon appeareth. That therefore that the Prophet thereon did, was firſt aſſaied by his ſeruant: and ſoone after performed by himſelfe. By his ſeruant, he firſt aſſaied to reſtore the child to life againe, as appeareth by the anſwere his ſeruant gaue him on the way, letting him vnderſtand what he had done in that buſines about which he had ſent him. But in that his firſt aſſaying of it, he did not prauaile: belike to teach, both him and vs, that the mightieſt Prophets that are, prauaile but little in ſuch matters, vnleſſe they go about them in the beſt manner they can. And the woman (it is plain) did not leaue him thereon, but plainly proteſted, that (his ſeruant though he ſent about it, yet) ſhe would not leaue him ſo. It may be alſo, that God hath left this ſtory to teach vs, that thogh in many caſes there be good uſe of Curates and Deputies, and that in ſuch caſe the uſe of the is ſo needful, that in no wiſe it ought to be called in queſtion: yet we muſt take heed, that our ſelues do not ſhrink from the labour of our calling, vnder the cloake of vſing others therein, nor vſe any ſuch compendious waies to ſpare our own labour whenioeuer the caſe doth require it of vs. A point of duty, that though it be not vrged (lightly) but vnto the Miniſtery: yet is it as needfull, in their meaſure, for others alſo. But eſpecially for the Miniſtery it is not amiſſe (for thoſe to whom it appertaineth) to conceiue, that although ſuch Homilies as we haue appointed, bee very good (euen the beſt Sermons, that for the moſt part we haue) and to ſpeciall good edifying to thoſe that haue a reuerent regard vnto them: yet if any of vs haue that meaning, that we may otherwiſe imploy or take to our owne priuate uſe, ſuch Church-maintenance as God appointed, whereby an able Miniſter ſhould be maintained, ſo that we leaue them Curates to read them Homilies, that may very well prooue, and ouer often dooth, no better than was that laying of the Prophetes ſtaffe on the face of the Child, in ſtead of the Prophet himſelfe. But that good Woman beeing ſo importunate with him, that ſhee would not away without him (belike ſhee knewe, there was faire oddes betwixt the Prophet himſelfe, and his ſeruant) then went the Prophet himſelfe preſently with her: not tarrying to ſee whether his ſeruant had doone it or not (for hee met him by the way) but readily yeelding that readyer helpe that in his owne preſence ſhee had conceiued; a very good patterne for many of ours likewiſe to followe. Beeing come to the Houſe, it is good to marke what hee dooth (not this at *Carmel*, but at *Sunem* now:) and all ſuch to take our patternes hence, as are to giue life to ſuch, as from whom it is departed; not onely of the Miniſtery, but euen of all others beſides, euery of vs in our owne bounds and meaſure. That which he did, reſteth in two principall points: one, ſeeking the help of God from aboue; the other, vſing his owne endeaour beneath. He ſought the help of God from aboue, by prayer: and to the end he might the leſſe be cumbred therein, he firſt ſhutteth the door vnto him, leauing but onely the Corps and himſelfe within. Wherein it ſhall be good to mark, as



first and chiefly, some-what as touching the substance of it: so then likewise, some-what as touching the manner of it. As touching the substance of it, no more but this, that whensoever any of vs al are about to raise our selues or others from the bondage or death, or no more but from the sleep or slumber of sin, then are we first to consider, that it is not to be done, but only by the good grace and help of God: and therefore, that truly & earnestly we seek vnto him for his help therein by prayer. As touching the manner of his doing it, we are sure that this man was plentifully endued with the spirit of God: so that in reason wee may account, that his doing heerein may be a good patterne to vs to follow; and withall, a good rule whereby to try the spirit of others. For it is the manner of some, who also do seem to be touched with some special zeale, and to haue some earnest desire of reformation, neuertheless to haue no great care to pray for the same a-part by themselves: but to get such families, or such seuerall persons, as they hope may be allured to be of the same bent with them (vnder the name of reformation, to vrge a needlesse and hurtfull innouation) & then in their hearing, and leading them on to ioyne with them, to conceiue such praiers, as vnder the shew of confessing the deformities and wants of the present age or state, are indeed inuectiues against good orders established, and those very false and slanderous too. But these are euer out of their proper element, if they haue not others, whom vnder the name of some glorious prayer, and as it were by the force of it, they may lead farther than they are aware of vnto the other, and set them fast on it so neer as they can. There is good vse as the case may bee, and often is, of ioyning together in prayer, and of leading others therein: but some doe vse it for their owne glory, and to lead others in their owne priuate and distempered humor; and it is good that that abuse be also noted. His owne endeouour that himselfe did vse beneath, was, that twice hee applyed himselfe, and many of his particular members, so well as hee could, to the youth deceased, so to get some warmth vnto him: the former of those two times so far prauailing, that the flesh of the Childe now waxed warme, and reuiued at the second; the Prophet himselfe leauing a space betwixt, as also it is good that we in such actions be not importunate with any, but that after some time of instruction or exhortation, we leaue some time of aduisement vnto them. So in the end hee deliuered the Child aliue to his Mother: and we, in our case, might very well hope of the like effect in the end, if truly we vsed like means vnto it. That which the Prophet did at *Gilgal*, was, that miraculously he alaid or tooke away such a bitternesse from meat prouided for many to feede on, as imported all the meat to be poysoned by an hearb ignorantly put in: not causing it to be cast away, and myraculously prouiding other; but vsing that (a matter worth the noting too) which God had already prouided, and correcting the hurtfulnesse of it. Those of which we haue but probability onely where they were done, were, one of them on the behalfe of many: and two of them about two seuerall persons. And the place where it seemeth these were done, was *Gilgal*, the place last aboue mentioned. For as touching the first of these three, the particular whereby it is coupled vnto the other before, though diuersly interpreted, yet stil doth seeme to note, the former place last before mentioned to be the place where this also was done: and both the others note the place to be (by likelyhood) neere vnto *Jordan*; and so was *Gilgal* that now we speake of. That which was done on behalfe of many, was that with smal prouision brought him, he fed many, clean beyond the expectation of those that were priuy vnto it. Those seuerall persons were, one of them, a stranger: the other, one of that people.

Ibid. 36, 37

Ibid. 38-41.

Ibid 42-44.

2. King. 5: 1.

Ibid. 2, 3.

18 That which is of the stranger, is that of *Naaman*, a Noble Man of *Syria*, and of great reckoning with his Prince: and the effect of it is, how, he being a leprous person, that disease of his was miraculously taken off from him by the Prophet: and by the same Prophet as miraculously laid on another. In that part of the Story that sheweth how the Leprosie was taken off from him, wee haue noted vnto vs, first how hee got vnderstanding, that *Eliseus* the Prophet in *Israell* was likely to heale him of it: then, how he got to be cured of him. He heard of it by a little wench of the *Israelites*, who in the time of Hostility had beene taken out of her owne Countrey, and at that time serued *Naamans* Wife: she telling her Mistris, that if her Lord and Maister were with



with the Prophet in *Israel* he might there bee cured of his Leprosie; and shee letting  
 B her Husband vnderstand, what comfort therein her Maid had giuen her. To get him-  
 selfe cured of him, first he obtained the Kings letters: then, he went about it himselfe.  
 The Kings letters he obtained vppon the report of that Seruant of his: yet not to the *Ibid. 4, 5.*  
 Prophet, but vnto the King himselfe; but imperiously enough, commanding him to  
 cure that his seruant of his Leprosie. A foule shame to al *Israel* generally, that a wench  
 could make that reckoning of the Prophet, that her Mistris, Maister, & the King him-  
 selfe, all Heathen folke, could giue that credit thereunto: and yet the Prophet to bee  
 so little regarded of his owne people: not only of the baser sort of them, but euen of  
 those that should most haue done it. When himself went about it, he made (as it were)  
 two assaies of it: himselfe marring all in the former; but then speeding very wel in the  
 latter. In the former also, for a time hee did very well: but afterward ouerthrew it a-  
 gaine. He did well, both in setting forth in such sort as he did: and holding on the like  
 course when he was in the land of *Israel*. In his setting forth, we find that he came so *Ibid. 5.*  
 furnished, with such store of treasure and things of price, as that it seemeth he meant  
 the Prophet some very special and great reward: and the greater he intended his re-  
 ward should be, the better regard it sheweth he had of him before he came forth; and  
 the more thankfull that he would be, when he had been so holpen by him. For mise-  
 rable prouision, and miserable rewarding of benefits receiued, do both of them argue,  
 but a miserable regard of the parties by whom wee are holpen, and as miserable a va-  
 luing the benefit it selfe. When he was in the land of *Israel* he held on his course well,  
 first to the King: then, when he was dismissed from him. Being come to the King, he *Ibid. 6, 7.*  
 found, that when he had deliuered his Lords letter vnto him, he was in such a passion  
 or perturbation of minde, as might sufficiently of it selfe witnesse (without any thing  
 else to help it) that the King knew not he had any such Prophet, of whom hee might  
 hope so far to be holpen: and then, if the King himselfe did not know any such, what  
 might this stranger thinke of his iourney, who had come so far to seek to such a one,  
 as was so obscure among his owne people? When hee was dismissed from the King, *Ibid. 8, 9.*  
 albeit he had discouragement enough there to go any farther, yet when there he vn-  
 derstood who it was to whom he was to reparaire, he goeth on thyther: and there hee  
 awayteth, with all his traine, at the doores of the Prophet. Hitherto hauing  
 doone well, now he ouerthrew all againe, in that the Prophet did but send him word *Ibid. 10-12.*  
 C what he should doe, and did not himselfe come forth vnto him: thereuppon tur-  
 ning his course, and going away thence in displeasure. And wee see by often ex-  
 perience, that great men are so vsed to much attendance, that whatsoeuer reuerend  
 regard they haue of the Prophet, euen whom they like best of all others: yet euen  
 of those also must they haue such attendaunce, as neyther becommeth the one to  
 looke for, nor the other to yeelde; and argueth withall, but vaine ostentation in the  
 one, and an abiect and base minde in the other, conforming themselues to the lusts  
 of Men, on hope of aduantage. And seeing the Prophet did so vse his liberty then,  
 and that neyther in Pride nor Vanity: such freedome may be vsed sometimes of o-  
 ther Seruants of God likewise, and they neuertheless not to bee hardly censured  
 for it. The greater that God is (beyonde all comparison) than any other earthly  
 Potentate whatsoeuer, the more should the oddes, that men of worship when they  
 reparaire to the honourable, and the honourable themselues when they reparaire to their  
 Princes Courts, do find for such matter as now we speake of, betwixt themselues and  
 much meaner persons there, & are faine to brook it too, sufficiently teach, how little  
 cause such *Naamans* haue to find themselues so much grieued, if in such an earthly  
 expectation they find themselues, in some of the best seruants of the higher God, now  
 & then deceiued. In the latter of those his assaies we haue set down, not onely what it  
 was: but withall, in what sort he tooke it, that hee sped so well therein. That his  
 second assay it selfe we may account to be, when those that did attend him then, did *Ibid. 13, 14.*  
 in dutifull manner perswade with him, to doe as the Prophet had sent him word to  
 doe: and he, thereon yeelding vnto them, did so indeede. For then he was cleane  
 cured of his disease, and had the full end of his desire. A good place to put great  
 men in minde, to haue meete attendantes about them, such as will not sticke to



warne them as occasion is offered; and, that themselves doe euer allow them so to do: especially, in all such things as wherein they haue the seruants of God concurring; and to that end euer to nourish in them a dutifull regard of those that are of that profession. We haue had and professed the Gospell long, and yet it may be it were hard to find many great personages among vs that haue such attendants, as if they should see their Lord and Maister in needlesse displeasure with some of that calling, would be so carefull to weigh him to a moderate course: but ouer many, that in such case would open their mouths wide against them; and be ready enough to passe their bounds otherwise too, in much greater and fuller measure. In what sort he tooke it, that he sped so well therein, we haue deliuered vnto vs, in that part of his dealing which afterward hee had with the Prophet: and that was, partly on behalfe of the Prophet himselfe; and partly on behalfe of God. Of that which was on behalfe of the Prophet, some part of it is out of question: but other some, not. Out of question it is, that hee returned vnto him, and would haue bestowed a reward vpon him, but that the Prophet would in no wise take it. That which is in question, is that which followeth immediately after, when hee farther vrgeth the Prophet, about two Mules-load of that earth to bee giuen to his seruant. Which (doubtlesse) may be well vnderstood, as if the meaning of *Naaman* were, to obtain of the Prophet, that with his fauour hee might leaue the load of two Mules of such things as he had brought with him to bestow vpon him, with his seruant that did attend him: that so the Prophet might hold on his own course, himselfe not to take it; and yet might haue a great stroke in it when his seruant had it. For it is an vsuall manner of men (as wee may see in those that attend Princes, or any other great personages, & are in credit or fauour with them, in Officers of Courts likewise, and in many others that haue the like oppertunities, and can be content to bee considered, though themselves will not seeme to take any thing) to haue some of their seruants Catechized before to such a purpose: and of such as would seeme thankfull vnto them, not so much to vrge it vnto themselves, as to seeme to haue no farther meaning, but onely to gratifie their seruants with it. Insomuch that *Salomon* noteth secrecy to be the manner of considering such; and that, if that course be obserued, it mightily prauaileth with all that are of that sort of takers: but withall, that they are wicked men, that do make such sale of their fauour. That in this sense he should call that his Treasure, those his Jewels and Ornaments that he brought with him, but earth, that also is no new thing, when as not onely men generally are termed earth and ashes: but euen a King himselfe, a principall personage among men, to humble him before God, hath the selfe same thrice together vrged vnto him; and the Prophet deuidenth such as are greedy of worldly substance, as heaping against themselves a greater quantity of Mud or Mire than they are able to beare, and so ouerlading themselves therewith. Therefore is it so much the stranger, that so many of the learned should runne another course, taking the earth that *Naaman* speaketh off, to be the very soile or ground of that Countrey, and the Seruant that then he meant, to be himselfe: as if, when hee could fasten no guist on the Prophet, hee then desired, that neuertheless he with the Prophets good fauour might take two loads of that earth, ground, or soile that then they stood-on, or some where else of that Countrey, and to carry the same away with him. Concerning which, although it were no necessary argument, that seeing he could leaue none of those things with the Prophet that hee brought to bestow vpon him, hee had yet no Mules empty to carry any such matter away with him (which notwithstanding hee might haue had, if he could haue left those things with the Prophet which he meant vnto him:) yet is it altogether as strong, for any thing that I do see to the contrary, as is that their opinion which they haue heereof conceiued. Two things there be, that may seeme to haue haue induced them vnto it: one, that the vulgar translation doth plainly set downe, that himselfe was that seruant of the Prophet that there hee spake off; the other, that immediately after he protesteth, that thenceforward he will not sacrifice to any other Gods, but onely to the Lord. The vulgar translation was not onely so before, as may appeare by our Countrey-man *Lysa*, flourishing about 1320. in his

Ibid. 15, 16.

Ibid. 17.

Prou. 21: 14.

Ibid. 17: 23.

Ecclu. 10: 12.

17: 33.

Ier. 22: 29.

Hab. 2: 6.

Lyr. Con. Pellic.

Fr. Vatab.

Pet. Martyr.

Tremel. Ion.

Biblioth. Gesneri



his Exposition thereof, printed at *Norimberg* (called *Nuremberg* there) 1497. the first printing thereof that I finde, those of *Basil* and *Lyons* being since: but so is it yet also, as may appeare by that which is published by *Hentenius* 1547. and printed by *Plantine* 1569. at *Antwarpe*. But for that matter it is sufficient, that the originall is not so: as not onely doth plainly appeare in it selfe; but is likewise acknowledged, euen by those that before I noted to be of that opinion, who seeming to follow *Lyra* therein, neuertheless found that he had taken that word of aduantage for his purpose, which themselves saw they might not haue, and yet sorted themselves to him in their iudgement. In that hee protesteth so of his sacrificing from that time forward, that also may bee, to the ende hee would haue had the Prophet to haue taken those thinges at his handes: conceiuing that the Prophet would so much the rather haue done it, if he might perceiue that he did not remaine so Heathenish and Idolatrous as he was before (in which case the Prophet, hee conceiued, might not in any reason communicate so farre with him) but that now he would professe and worship the selfe-same God, that the Prophet himselfe did worship. Neuertheless, it is not to be denyed, but that a man so lately touched with any knowledge of God, and so ignorant yet as he was, might well be so farre conceited to haue of the earth of that Land to such purpose as is conceiued of them: but that other sense doe I thinke to be a great deale the likelier of the two, to be the meaning of the Text aforesaid. That which was on behalfe of God, was part of it very commendable: part of it again, iustly reproveable. Commendable it was, that he then protested that thenceforward he would worship none other God, but onely the Lord. In that which was iustly reproveable, we haue not only noted vnto vs, what it was: but withal, how the Prophet dealt with him in it. It was no more but this, that hauing the testimony of his owne conscience, that there was no other God but onely the Lord; yet neuertheless he did not meane, altogether to with-draw him-selfe from the semblance or outward shew of worshipping others, when as other-wise it might haue impaired his fauour with the King: but yet, in that case, he desired God to be mercifull vnto him. A case very vsuall with Courtiers, and those that attend great personages, in one kind or other, euer to make bold with some point of their duty, for feare of offending: and to be wished, that euer they haue some feeling of it, that they also may seeke vnto God to forgive them, and in some good time grow stronger. The Prophets dealing with him therein, was not to allow him so to do: but only that he did dismiss him, as being but a Nouice, & in that his weaknes vncapable, yet of farther instruction. Yet therein also it is good to mark, that as he, not inquiring of the prophet, what in such case he was to do, but ouer-ruling it vnto himselfe, had no direction of the Prophet therein: so, if we will not inquire, but walk in the glimmering of our owne light, we likewise deserue to be dismissed without instruction, to noddle on forward as our selues thinke good. In that other part of the Story, that sheweth how the Leprosie was layd on another, whereas it was *Gibezay* the Prophets own man on whom it was laid, because the consideration of this one circumstance dooth very probably imply, that there was some great fault in him, therefore wee are more distinctly to consider, first of the fault that he did make: then, of the punishment that for the same was laide vpon him. His fault was, that whereas his Mayster had refused those thinges, that *Naaman* hadde brought to bestow vpon him, hee first resolved that he would runne after him, and take some-thing of him: and accordingly (in his Maysters name) did so indeed, two talents of Siluer, and two change of Gariments; the Noble Gentleman very readily yeelding thereto, and causing two of his Seruants to carry them home with him. This was the fault for which he was punnished: but this was not all. For it is the manner of sin to engender sinne: and of one fault, to draw in another. For being returned, and his Maister asking him, where he had bin, he told his Maister he had gon no whither: and so, while hee was desirous to couer his fault in that matter, hee made a plaine lye vnto his Mayster. The punishment that for the same was laide vpon him, had a kind of conuiction, or at least a reproofe going before: and then, the punnishment it selfe. The conuiction or reproofe was, first, but as touching that present lye that then hee made: but then, as touching his maine fault, which thereby hee

Aria Montan.

Lyra. Comp. Pollic.

Fran. Katab.

Pet. Martyr.

Tremel. lun.

2. King. 5:17.

Ibid. 18.

Ibid. 19.

Ibid. 19-24.

Ibid. 25, 26.



Lyr. Com. Pell.  
Tremel. 110.

Fra. Vatab.

Pit. Mart. 1.

Ibid. 27.

Cour. Pellic.

would haue couered. As touching that his lye that then he made, hee did no more but charge him with it: giuing him a plaine token, that the truth of that matter was not vnknowne vnto him. As touching his maine fault, which thereby hee would haue couered, his Mayster dooth aske him, whither it were a time then, so to bee on the taking hand: playnely implying thereby, that it was not. But why it was no time then, as it is altogether omitted by some: so it is not sufficiently examined by others neither, as I doe take it. For I doe not finde, that there is any farther matter thereof conceiued; why he should not then haue taken any thing of *Naaman*, but onely, as one supposeth, because he was not of their Religion, but a stranger therein vnto them: or because the Prophet himselfe had before refused it (the Seruant thereby vndoing that which his Maister had done before) as is the opinion of another. But it seemeth to me, that the Prophet hath not respect so much to eyther of these, as to another that toucheth much neerer: but yet, that if wee doe not well marke what his fault was, wee also may easily misse it. His fault therefore was but onely in that his taking (for his Mayster doth not, in his punishment it selfe, charge him, eyther with going vnto *Naaman* in his name, or with his lying when he returned; but only, that the time was not then to be taking) but then are wee to consider, that it was not simply but taking, as when a thing is offered first: but first a resolution with himselfe, that he would get some-what of him; and then speeding himselfe accordingly for it. The time that hee speaketh of, must eyther haue relation to that time then, in some speciall respect to it appertaining: or else to be taken generally, so as concerned not that time onely, but all others at any time whatsoever. If he should meane of that very time that then hee spake of, in some speciall respect to it appertayning, I see not what other might be conceiued, but eyther as thinges had passed then among them: or else, as it stood with the estate of the whole Church or people then. As thinges had passed then among them, it is very plain that his Maister had refused those thinges before: and so, that it had become the Seruant better, to haue abidden in the same course still with his Mayster. But seeing his Mayster dooth not charge him therewith, we finde lesse reason why we should doe it. As it stood with the estate of the whole Church or people then, this beeing in the dayes of *Iehoram*, it were not easie to finde, when the people were in better estate generally: he not being so corrupt in Religion as his Father and Brother were, and hauing so good successe against the *Moabites*, and against the *Syrians* twice, as we saw before that he had. For though *Iehu* afterward prauailed against him, yet was that but in a moment, and in the last end of his raigne: which calamity also went no farther, but onely to him and others of his stocke: and not vnto the rest of the people. So it seemeth, that it was but a generall respect that the Prophet had to the time, such as concerneth all times else generally: as giuing him to vnderstand, that now (while wee liue heere) wee should attend better matters, than to runne after the thinges of this World: not onely Prophets themselues; but euen theyr attendants also, and then all other sortes of people generally. And true it is, that as touching our earthly estate heere, wee should not couet, or so much as in heart desire any better estate for those matters, than it hath pleased God already to giue vs, or from time to time shall giue vs hereafter: but that we should gather all our affections and desires, onely vnto the seruice of God, and to such thinges as do appertaine to his glory. So that indeed the Prophet might well say, that this is no time to seeke after such matters: but to make our Seed-time of such thinges now, as we would be gladdest hereafter to reape. The punishment it selfe was, that the Leprosie of *Naaman* should cleaue vnto him and to his Seed: and that it should be to them incurable, or that they should neuer get remedy for it. A speciall good example to warne all men to take good heede of being so worldly; especially such as are in the place of the Prophets, yea and their attendants, and all others too: for that, as that kinde of Leprosie excludeth from the society of men; so dooth the other, from the society of those that are indeede the Children of God. Neither can we euer see these two thinges rightlie or kindly to come together, that our selues should so earnestly follow the thinges that are earthly; and yet effectually moue others, to seeke after heauenly: neyther shall such attendants bee able to auoyde, but that



that they shall bring their Maisters in ieaiousie too, that bearing therein so farre with them, they are not the men that otherwise they would seeme to be.

- A 19 The other seuerall person, was one of the Children of the Prophets, an Inferior Prophet himselfe: and it is, that as they were cutting downe Timber (by the side of Iordan) to build, and the head of one of their Axes flew off and fell into the Riuer, there was such lamentation for it, it not being their owne, but borrowed, that the Prophet *Elisba* yeelded, euen in that also to shew his power, making it to come vp and swimme aloft in the brim of the Water. A Story sufficient by it selfe to shew, that they were a poore company (but carefull withall of that they had borrowed) when so small a losse as that did touch them, so neere (whereas if other men could worke Myracles, some good estate in earthly thinges would be one of the first Myracles that they would worke :) and yet withall, that God vouchsafed that extraordinary power of his to bee so plentiful in his Prophet among them, as that euen in those small matters also they should bee holpen, euen by that precious (and the same very glorious) kinde of supply. That one thing that this our Prophet did, to praeuent an ill which then was comming, hath besides the thing it selfe, another matter thereunto appertaining. The thing it selfe was, that he gaue the *Shunamite* warning of a Famine for seauen yeares together, soone after ensuing: wishing her withall, to goe and sojourne else-where for the time to her best aduantage; which also she did. A case of experience, that the secret of the Lorde is among the faithfull: and, that first he prouideth for his, before hee poure forth his wrath on others. That other matter thereunto appertaining, is an example of the prouidence of God, so disposing on behalfe of the *Shunamite*, that when shee was returned againe, and was faine to goe to the King for her House and Land, whereinto others had gotten in that her absence, and held her from it now: euen againe that very time was the King in such communication of her, and that of his owne desire too, as mooued him to commaund right to bee done her with great fauour. And wee likewise are neuer to doubt of the fauour of God towards vs (in the way of his calling) though yet wee see no appearance of it: he euer hauing it in a readinesse, against the time that wee shall neede it, and euer (for the most part) keeping it close till then. Those that were done without the Land, were such as passed betweene *Hazaell*, a great man in Syria, and this our Prophet at *Damascus*, the head City of Syria; one, as touching *Benhadad*, the King then; the other, as touching *Hazaell* himselfe, that nowe wee speake off. As touching *Benhadad* the King, the Prophet at this time going to *Damascus*, and the King hearing that he was come thither, he thought good, being at that time sicke, to send vnto him, to know whether hee should recouer, or not: and it shall bee good for vs therein to consider, first, in what manner the King sent vnto him; then, what aunswere the Prophet giueth. When the King sent vnto him about it though he were but an Heathenish man, and had beene a great Enemy to the people of God: yet hath he that regard to this Seruant of God, that he sent him of the best thinges the Countrey yeelded, the burden of forty Camels for a present. The aunswere of the Prophet is not so plainly set downe (at least being compared with the euent which followed) but that there bee diuers opinions thereof conceiued among the learned; and yet whereas there be foure in all, two of them are accounted the likeliest: one, that whereas the Prophet seemeth to promise recouery, and yet he perished soone after in that his sicknesse, his meaning was as touching that sicknesse, that it was not so Mortall, but that hee might very well recouer; the other, that the Prophet did not meane his aunswere to bee as touching the Kinges recouery, but helde his peace for his owne iudgement therein, and onely fore-shewed what word it was that *Hazaell* would carry backe to the King againe that sent him about it. But so farre as I see, nothing letteth, but that wee may take the Prophets meaning to bee, as his wordes are, notwithstanding, that the euent did not so follow: namely, that hee should recouer, the Prophet being no farther inquired for, but onely as touching that his sicknesse; and the Prophet making no aunswere but onely to it. It may likewise bee, that GOD reuealed, for that matter, no more vnto

2. King. 6:1-7

2. King. 8:1, 2.

Ibid. 3-6.

Ibid. 7.

Ibid. 8, 9.

Pet. Martyr.  
Bibl. Anst.  
Tremel. 1un.  
Pet. Martyr.



Trenel. Iun.

Ibid. 10.

Ibid. 11.

Ari. Montan.  
Bibl. Angl.

Ibid. 12.

Ibid. 13.

Ibid. 14.

Ibid. 15.

Ibid. 13.

vnto him. So that although hee perished the next day after, and that then hee was not as yet recouered: yet that then hee perished, it was not by his sicknesse whereof the Prophet was inquired; but by the forcible dealing of others, and so not against the truth of the Prophets answer. Which I thinke so much the rather meete to be noted, because that some (belike to salue the matter the better, in respect of the euent that followed) haue made both the answer and the quæstion too, to go vpon possibility onely: the quæstion to be, whether he may recouer of that his sicknes; & the answer to be, that vndoubtedly he might, so leauing the matter plainly in doubt, whether he should or not. Which notwithstanding is no way needful, if we conceiue the Prophet to go no further, but onely to that his sicknes, according as the question was to him propounded: as it may well bee, that himselfe also was ignorant, that death should otherwise seaze vpon him so soone as it did; and though hee were not, yet leaueth it his prædiction, in the bounds of the question, full and true. As touching *Hazaell*, by whom the Prophet returned his answer (the selfe same party that now had brought the quæstion vnto him) wee haue not onely such dealing as passed betwixt the Prophet and him: but some other things withall which soone after ensued thereon, and are, in their kinde some part of this Story. Such dealing as passed betwixt the Prophet and him, was first, some farther matter as touching his Maister: the residue then, as touching himselfe. As touching his Maister, after that he had giuen him a direct answer to the quæstion that he had brought him, willing him to tell his Maister hee should recouer, then hee telleth him, that neuerthelesse the Lorde had shewed him that he should surely die: a couple of speeches, that may easily seeme to crosse one another, vnlesse they be rightly referred to their owne proper places; but being so referred, leauing no doubt, but that both may well stand together. As touching himselfe, the Prophet doth very pregnantly shew him, that he should doe very much euill: and then, when himselfe made quæstion of it, he shewed him farther, what opportunity he should afterward haue, whereby hee might readily come to doe such thinges indeede. When he doth but onely shew him, that he should do very much euill, first he maketh a way thereunto by his deede: and after explaineth the same by his word. His deede was, that presently thereupon he fell, as it were, into a deepe muse: and therein did both shame with somewhat (for the originall doth not ascribe that shame vnto *Hazaell*, as some haue conceiued;) and fell a weeping. He explained the same by his word, when *Hazaell*, espying that the Prophet wept, asked him (calling him his Lord; and there may be foule thinges in the handes of those that haue a kind of reuerence to the seruants of God) wherefore he wept: telling him then, that he foresaw that he should do outrageous and barbarous cruelty against the *Israelites*. He shewed him farther, what opportunity hee should afterward haue, whereby hee might come to doe such thinges indeede, when as hee seemed vtterly to detest, that such barbarity should euer bee found in him: the Prophet then telling him, that hee should be King of *Syria*. Those other thinges that we haue set downe withall, which soone after ensued thereon, and are in their kinde part of this Story, are two: one, how he discharged himselfe of this his businesse; the other, in what sort hee farther dealt with his Lord & Maister. Of this his businesse he discharged himselfe but indifferently: telling the King but onely in what case he stood as touching his sicknesse; nothing at all acquainting him, in what danger of death he otherwise stood, which the Prophet had as plainly told him. His farther dealing with his Lord and Maister was, that the next day after he bereft him of his life, and withall possessed himselfe of his Kingdome: making the more speede belike therein, least he should recouer, according as the Prophet had said that he should; whereas now, if he tooke him in time, he might seeme to haue died of that his sicknesse, and himselfe neuer bee brought in question for it. So immoderat a desire had he, presently to step vnto the Kingdome, after that once he vnderstood, that in time he was to come vnto it: a plaine example of that bad property in vs, that if any way wee vnderstand our selues to be marked to any speciall place, thenceforward we are euer working inordinately to come vnto it; and though therein we see a ready downfall before vs to all manner of euill (as this man did, and whereby he should become, by his owne confession, as bad as a Dog) yet no whit at all for that to shunne it.



## CHAP. 16.

A



<sup>1</sup> He latter of those that God himselfe appointed, was *Iehu*, of whom we haue heard some-what already: namely, how beeing set-up on the suddaine, he came so suddenly on his Lord and Maister, *Iehoram*, the King, with such force, pollicy and speede ioynd together, as that readily he prauailed against him, and there slew him in the field, euen at their first encounter to speake of. So being

*Iehu.*

B

a little before by God thereunto appointed, and nowe in actuall possession of the kingdome of *Israel*, we are to consider of his Story therein. Where first it shall be good to remember, that whereas in the Story of *Ioram* before, we heard that wee had not all the residue of the Story of *Elisba* or *Eliseus*, for that hee out-liued the raigne of *Iehoram*: so haue we not the residue of his Story in the raigne of this king neither, nor of his sonne; but then in the raigne of his Sonnes sonne wee haue it. And yet though we haue no part of his Story heere, it shall not be amisse to consider euen of that point also: namely, that neither in the Story of *Iehu*, nor of his Sonne, we haue any mention of the Prophet that now wee speake of, though hee out-liued the raigne of them both. First, therefore of the Kinges themselues: then, that this Prophet is not in their Story remembred. Of the Kings themselues *Iehu* is the former of them: but then we are not to consider of these two onely, but seeing he had moe Sons also that came to the Crowne, of those likewise, and not only of him and his line: but of the residue of those kings that after him succeeded. But first of him and his line, then of the others: and againe, first of himselfe, and that sonne of his, who was within the time of this Prophet; then of those that came after. Of *Iesu* himselfe, it shall bee good, first to cast our eyes but onely to him: but then to come to our selues withall. Casting our eyes but onely to him, it shall bee good to marke, first what his wayes were: then, in what liking it may seeme they were with the Lord. As touching his wayes, we find him not liked but onely in some, and disliked in others. To begin first with those wherein there was liking conceiued of him, he is noted to haue reigned a good time, namely eight and twenty yeares: and yet haue wee no Story of him (for these matters) but onely of that, which part of it vndoubtedly was, and the residue seemeth to bee, in the beginning of his raigne. Which Story of his, is, first where he began this his kingdome; then, in a few other places besides. We may then account, that he began his kingdome, when he ouer-threw and slew his Maister in the field, which was at *Iesreel*, where *Iehoram* the King lay to be cured of his woundes, which at *Ramoth-Gilead* he had receyued of the *Syrians*: where, whether first he prosecuted his victory, till he had smitten *Abaziah* too, as hee was flying from him: and then tooke order for *Iehorams* body, or contrary-wise it is, so farre as I see, a matter of question. For by the Text heere it is plaine, that we haue it first noted, that he tooke order for *Iehorams* body, to be cast in that parcell of ground, which before had bin the Vineyard of *Naboth*: thereby to fulfill the word of the Lord, in that point, before deliuered by the Prophet *Elias*. But it is saide withall, that when *Abaziah* vpon the discomfiture and death of *Iehoram* fled, *Iehu* pursued after, crying to his Souldiers to strike him also, and that so they did, naming withall the place there, and telling besides, that soone after hee dyed at *Megiddo*, a little from the place where hee was wounded, and that his Seruants carried him thence to *Ierusalem*, there to bury him. Yet in another place this Story of his death is so reported, as if he were some-time after the battell hid in *Samaria*, and after the death of those Princes of *Iudah*, brought forth to *Iehu* from where he was hid, and then slayne.

2.King.10:36

2.Kin.9:25,26

Ibid. 27, 28.

2.Chr. 22:9.

Ibid 8.

Which



- Tremel. Jun.* Which, for the place, is reconciled by some, as if by *Samaria* were meant, not that Citty properly so called, the head Citty of the Kingdome of *Israell*, but the whole Kingdome thereof: but then they say nothing of the difference of the time, nor of the manner of his death. Therefore is it altogether omitted by some, and so reconciled by others, as that to euery of these seuerall places is some part of the Story allotted: & the Booke of Chronicles it selfe (being but one with the *Hebrewes*, though diuided into a couple by the *Grecians*, being gathered after the Captiuitie, as it selfe doth reasonable plainly witnesse, by *Ezra* as it is supposed, and the nature of the very name it selfe in *Greeke*, shewing that the meaning of the Authour, or argument of the Booke was, therein to remember such thinges as were omitted before) is diuersly noted to be of such nature as should neede more speciall obseruation. Where also one of the places is mistaken by some: being taken to be in the Tribe of *Judah*, whereas it was in the Tribe of *Manasses*. But whether this (of the pursuit of *Abaziah*, who also is called *Azariah*) were before or after that order taken for the body of *Iehoram* or not, certaine it is, that for *Iehoshaphat* his Grand-Fathers sake seeking the Lord so well as he did, *Iehu* vouchsafed his body the honour of buriall, which he did not to *Iehorams*. Then comming into the Citty (neere vnto which this field was fought) there haue we some thinges set downe more specially: then, some others but generally. Of those that are set downe more specially, we haue two thinges recorded of him: one, concerning *Iezebell*; the other, concerning the sonnes of *Ahab*. Concerning *Iezebel*, the effect is no more but her death; and that according to the word of the Lord: but more specially it is good to marke, both how by the providence of God shee should then shew herselfe vnto him, and others should bee ready at his commandement to tumble her downe; and how shee, a bad woman before, now when her end was so neere vnto her, and that in so bloody manner as it was, was neuertheless so vainely occupied in painting her face and tyring her head, to be anon of a sort of Curs so cleane deuoured, so trimming-up that Dogs-meate then, as
- Ibid. 10:1-10* many of vs trim-up or pamper such wormes-meate now. Concerning the Sonnes or Issue of *Ahab*, though they were many, and so he had hope of a goodly posterity: yet no sooner did *Iehu* set in hand to ouer-throw them, but that most readily it was performed; and by the handes of those with whom they were left for their strongest Guard. A good example to shew, that when mighty men begin to pull down others, then do they so vndermine their owne estates withall, that they are in no wise able to stand, whatsoeuer their owne forces may be, or what prouision soeuer they can make for their Issue succeeding. Those that are set downe but generally, are, that he did execution on all that pertained to *Ahab*: such as were either of any speciall reckoning with him; or but his Priestes in that Idolatrous seruice of his. A sufficient patterne likewise (for those that were his Familiars, or great with him) that God maketh no other reckoning of those that are great or familiar with bad men (though by their greatnesse they might otherwise be beneficiall to all their followers) than as of bad men themselues: and that although hee do not alwaies execute such iudgements on them: yet by this and such like he declareth, what in his iustice is due vnto them. And lesse maruell, when as euen experience it selfe so commonly teacheth, that there is no good will nor liking neither on the one side nor on the other, but onely among such as are of like disposition and waies. So that we may easily conceiue, that neither that *Ahab* before, nor any of our latter *Ahabs* since, would neuer suffer those to bee great nor familiar with them, that at any time misliked either his Idoll worshipping, or either his consenting-to, or his dares oppressing of *Naboth* for his Vine-yard: and though they bee able, mightily to benefite those that doe attend them, yet are there none of good disposition indeede, or that haue any sound integrity, that so much as desire to be great or familiar with them. Those few places besides, were but two: one, in the way as he went from hence to *Samaria*; the other, at *Samaria* it selfe. In the way he met with certaine of whom we haue some Story: first, a great company; then, one person. That company was of two and fourty, all of the blood or alliance of *Abaziah* King of *Judah* lately slaine, and by that alliance hee had with the house of *Ahab*, of that line also, and so of the number of those, on whom *Iehu* had



had to do execution: which also presently he did, not sparing any of them. That  
 E one person was *Jonadab* the sonne of *Recab*, one, it seemeth, that *Iehu* thought wel  
 of at this present: and afterward we haue father mention of him, as of one that was  
 a rare man indeede. To him he imparted generally, that he had on the Lords be-  
 halfe an intent of some speciall service: and withall tooke him vp into his Chariot  
 with him vnto *Samaria*, there to be partaker of it. Comming to *Samaria*, first hee  
 finisheth a businesse he had in hand before: then, he setteth in hand with a newe.  
 That which he had in hand before, was the vtter destruction of *Ahabs* house, or to  
 root out the whole race of him from the face of the earth: and therein he diligent-  
 ly employed himselfe, and was the first thing that hee did when hee came thither.  
 The other was, as it seemeth, not onely proper to that one place: but enlarged to  
 diuers others besides. That which was proper to that one place, was, that hee  
 sained he would be a great worshipper of *Baal*, and farre exceede *Achab* therein;  
 and that at that present he had a great Sacrifice vnto him: commanding therefore,  
 both the solemnity thereof to be published; and that all the Priests, Prophets, and  
 Seruants of *Baal* should come in and attend their busines to helpe forward the so-  
 lemnity and seruice of it on paine of death. But when he had by that meanes got-  
 ten them altogether, and set them a worke about their businesse (first commanding  
 theselues to see to it, that there were none of the seruants of the Lord with them, as  
 accounting that the presence of any of the would be great pollution vnto the seruice  
 they had in hand) he then setting a strong guard without, sent in others to do exe-  
 cution on them all within, and gaue special charge that none should escape on pain  
 of death. Which when they had done, then they destroyed the Images also, and  
 made the house of *Baal* it selfe, in detestation of it, a common priuy. That which  
 was enlarged to diuers others besides (at least as it is conceiued by some, and is  
 much fauoured by the Text it selfe) is, that hauing thus begunne there, they went  
 thence to euery other Citty also, where there was any Temple of *Baal*, and did so  
 to the Images and Temples there, as they had done at *Samaria* before. And be-  
 sides that it is the iudgement of some, that this is the meaning of that place, both  
 the Originall it selfe may very well beare it, taking the word Citty indefinitely for  
 such as had Temples of *Baal* in them (because it is saide, they went vnto the Citty  
 of the house of *Baal*, which well may signifie euery such Citty in the land of *Israel*,  
 as wherein were houses of *Baal*: ) and the Text it selfe saith, that by the meanes  
 that *Iehu* now vsed, he destroyed *Baal* out of *Israel*, which is a faire probabilitie, if  
 not a necessary consequence, that though he had gathered the Priests & Prophets  
 F and al other seruants of *Baal* at that time vnto *Samaria*, yet were the places else-  
 where remaining, and to be suppressed as was the other. For as for any other Cit-  
 ty neere to *Samaria*, which peculiarly should be meant by this, as some haue con-  
 ceiued, I see not yet how that may be iustified: such as haue written of that argu-  
 ment hauing found no such place neere to *Samaria*, as whereby to deliuer that vnto  
 vs; nor themselues that conceiue it (for the most part of them) affirming it neyther  
 but onely conceiuing that so it seemeth. Neere vnto *Sichem* there was such an  
 house or Chappell, but no Citty: but *Abimelech* destroyed it, with the people of  
*Sichem* that for their safety fled into it; and since that time we haue, that I know of,  
 no mention of it. Those wayes of *Iehu* that were misliked, were, those Golden  
 Calues, set vp by *Ieroboam* before, and maintained and worshipped now by him; &  
 continued al his time: a matter that was so much the more odious to God, for that  
 he did not onely enter into that course at the first, as it were of himselfe; but euen  
 then also continued therein, after that he was otherwise notably prouoked by the  
 great goodnesse of God towards him for a small peece of seruice that he had done  
 him, tending to directly as it did to the maintenance of his owne estate, although  
 God also had required it of him. In what liking those wayes of his were with God,  
 is likewise plainly set downe: and first for that which he had required; then, for  
 the other, which was not amended. Astouching that which was required, the ex-  
 ecution of that peece of Iustice, on the house of *Ahab*, it pleased him so well, that  
 for it hee established the kingdome to him and his to the fourth generation. As  
 touch-

Ibid. 15, 16.

Ibid.

Ibid. 17.

Ibid. 18-27.

Pet. Martyr.

Tremel. lun.

Arr. Montan.

Ibid. 28.

Conr. Pellic.

Fra. Vatabl.

Pet. Martyr.

Bibl. Angl.

Iud. 8: 33-9:

46-49.

Adrichom. in.

Ephraim 1. 43

2. King. 10: 29

Ibid. 30, 31

Ibid. 30.



*Tremel. Jun.* Which, for the place, is reconciled by some, as if by *Samaria* were meant, not that Citty properly so called, the head Citty of the Kingdome of *Israell*, but the whole Kingdome thereof: but then they say nothing of the difference of the time, nor of the manner of his death. Therefore is it altogether omitted by some, and so reconciled by others, as that to euery of these seuerall places is some part of the Story allotted: & the Booke of Chronicles it selfe (being but one with the *Hebrewes*, though diuided into a couple by the *Grecians*, being gathered after the Captiuitie, as it selfe doth reasonable plainly witness, by *Ezra* as it is supposed, and the nature of the very name it selfe in *Greeke*, shewing that the meaning of the Authour, or argument of the Booke was, therein to remember such thinges as were omitted before) is diuersly noted to be of such nature as should neede more speciall obseruation. Where also one of the places is mistaken by some: being taken to be in the Tribe of *Judah*, whereas it was in the Tribe of *Manasses*. But whether this (of the pursuit of *Abaziah*, who also is called *Azariah*) were before or after that order taken for the body of *Iehoram* or not, certaine it is, that for *Iehoshaphat* his Grand-Fathers sake seeking the Lord so well as he did, *Iehu* vouchsafed his body the honour of buriall, which he did not to *Iehorams*. Then comming into the Citty (neere vnto which this field was fought) there haue we some thinges set downe more specially: then, some others but generally. Of those that are set downe more specially, we haue two thinges recorded of him: one, concerning *Iezebell*; the other, concerning the sonnes of *Ahab*. Concerning *Iezebel*, the effect is no more but her death; and that according to the word of the Lord: but more specially it is good to marke, both how by the prouidence of God shee should then shew herselfe vnto him, and others should bee ready at his commandement to tumble her downe; and how shee, a bad woman before, now when her end was so neere vnto her, and that in so bloody manner as it was, was neuertheless so vainely occupied in painting her face and tyring her head, to be anon of a sort of Curs so cleane deuoured, so trimming-up that Dogs-meate then, as

*Ibid. 10:1-10* many of vs trim-up or pamper such wormes-meate now. Concerning the Sonnes or Issue of *Ahab*, though they were many, and so he had hope of a goodly posterity: yet no sooner did *Iehu* set in hand to ouer-throw them, but that most readily it was performed; and by the handes of those with whom they were left for their strongest Guard. A good example to shew, that when mighty men begin to pull down others, then do they so vndermine their owne estates withall, that they are in no wise able to stand, whatsoeuer their owne forces may be, or what prouision soeuer they can make for their Issue succeeding. Those that are set downe but generally, are, that he did execution on all that pertained to *Ahab*: such as were either of any speciall reckoning with him; or but his Priestes in that Idolatrous seruice of his. A sufficient patterne likewise (for those that were his Familiars, or great with him) that God maketh no other reckoning of those that are great or familiar with bad men (though by their greatnesse they might otherwise be beneficiall to all their followers) than as of bad men themselues: and that although hee do not alwaies execute such iudgements on them: yet by this and such like he declareth, what in his iustice is due vnto them. And lesse maruell, when as euery experience it selfe so commonly teacheth, that there is no good will nor liking neither on the one side nor on the other, but onely among such as are of like disposition and waies. So that we may easily conceiue, that neither that *Ahab* before, nor any of our latter *Ahabs* since, would neuer suffer those to bee great nor familiar with them, that at any time misliked either his Idoll worshipping, or either his consenting-to, or his dares oppressing of *Naboth* for his Vine-yard: and though they bee able, mightily to benefite those that doe attend them, yet are there none of good disposition indeede, or that haue any sound integrity, that so much as desire to be great or familiar with them. Those few places besides, were but two: one, in the way as he went from hence to *Samaria*; the other, at *Samaria* it selfe. In the way he met with certaine of whom we haue some Story: first, a great company; then, one person. That company was of two and forty, all of the blood or alliance of *Abaziah* King of *Judah* lately slaine, and by that alliance hee had with the house of *Ahab*, of that line also, and so of the number of those, on whom *Iehu* had



had to do execution: which also presently he did, not sparing any of them. That Ibid. 15, 16.

**E** one person was *Jonadab* the sonne of *Recab*, one, it seemeth, that *Iehu* thought well of at this present: and afterward we haue farther mention of him, as of one that was a rare man indeede. To him he imparted generally, that he had on the Lords behalfe an intent of some speciall service: and withall tooke him vp into his Chariot with him vnto *Samaria*, there to be partaker of it. Comming to *Samaria*, first hee finisheth a businesse he had in hand before: then, he setteth in hand with a newe. That which he had in hand before, was the vtter destruction of *Ahabs* house, or to root out the whole race of him from the face of the earth: and therein he diligently employed himselfe, and was the first thing that hee did when hee came thither. Ibid. 17.

The other was, as it seemeth, not onely proper to that one place: but enlarged to diuers others besides. That which was proper to that one place, was, that hee saigned he would be a great worshipper of *Baal*, and farre exceede *Achab* therein; and that at that present he had a great Sacrifice vnto him: commanding therefore, both the solemnity thereof to be published; and that all the Priests, Prophets, and Seruants of *Baal* should come in and attend their busines to helpe forward the solemnity and seruice of it on paine of death. But when he had by that meanes gotten them altogether, and set them a worke about their businesse (first commanding theselues to see to it, that there were none of the seruants of the Lord with them, as accounting that the presence of any of the would be great pollution vnto the seruice they had in hand) he then setting a strong guard without, sent in others to do execution on them all within, and gaue special charge that none should escape on pain of death. Which when they had done, then they destroyed the Images also, and made the house of *Baal* it selfe, in detestation of it, a common priuy. That which was enlarged to diuers others besides (at least as it is conceiued by some, and is much fauoured by the Text it selfe) is, that hauing thus begunne there, they went thence to euery other Citty also, where there was any Temple of *Baal*, and did so to the Images and Temples there, as they had done at *Samaria* before. And besides that it is the iudgement of some, that this is the meaning of that place, both the Originall it selfe may very well beare it, taking the word Citty indefinitely for such as had Temples of *Baal* in them (because it is saide, they went vnto the Citty of the house of *Baal*, which well may signifie euery such Citty in the land of *Israel*, as wherein were houses of *Baal*: ) and the Text it selfe saith, that by the meanes that *Iehu* now vsed, he destroyed *Baal* out of *Israel*, which is a faire probabilitie, if not a necessary consequence, that though he had gathered the Priests & Prophets and al other seruants of *Baal* at that time vnto *Samaria*, yet were the places elsewhere remaining, and to be suppressed as was the other. For as for any other Citty neere to *Samaria*, which peculiarly should be meant by this, as some haue conceiued, I see not yet how that may be iustified: such as haue written of that argument hauing found no such place neere to *Samaria*, as whereby to deliuer that vnto vs; nor themselues that conceiue it (for the most part of them) affirming it neyther but onely conceiuing that so it seemeth. Neere vnto *Sichem* there was such an house or Chappell, but no Citty: but *Abimelech* destroyed it, with the people of *Sichem* that for their safety fled into it; and since that time we haue, that I know of, no mention of it. Those wayes of *Iehu* that were misliked, were, those Golden Calues, set vp by *Ieroboam* before, and maintained and worshipped now by him, & continued al his time: a matter that was so much the more odious to God, for that he did not onely enter into that course at the first, as it were of himselfe; but euen then also continued therein, after that he was otherwise notably prouoked by the great goodnesse of God towards him for a small peece of seruice that he had done him, tending to directly as it did to the maintenance of his owne estate, although God also had required it of him. In what liking those wayes of his were with God, is likewise plainly set downe: and first for that which he had required; then, for the other, which was not amended. Astouching that which was required, the execution of that peece of Iustice, on the house of *Ahab*, it pleased him so well, that for it hee established the kingdome to him and his to the fourth generation. As touch-

Ibid. 15, 16.Ibid. 17.Ibid. 18-27.Ibid. 17.Ibid. 18-27.Pet. Martyr.Tremel. 1un.Arn. Montan.Ibid. 28.Conr. Pellic.Fra. Vatabl.Pet. Martyr.Bibl. Angl.Iud. 8: 33-9:46-49.Adrichom. in.Ephraim 11. 432. King. 10: 29Ibid. 30, 31Ibid. 30.



*Ibid.* 31-34.

touching that other, which was not amended, in that still hee claued to the Golden Calues, it is said that the Lord began to loath *Israell*; and thereupon to giue them so farre into the handes of their enemies, as that mightily they prauailed against them. Comming now to our selues, withall it shall bee good that first wee marke well whether we be not in our waies much like to *Iehu*: and if wee be, then eyther to cast to amend, or else to feare the like iudgements also. In our waies wee are much like vnto *Iehu*, when wee abandon but some kinde of Idolatry, or sinne, and neuerthelesse haue peace with some other. For Idolatry, the example may bee of the adherents of the Church of *Rome*, who detesting the Idols of the Heathen, neuertheles haue their own in speciall honour. For sin, euery where we haue examples enow, whensoever the questiō falleth out to be of any such sin as our selues (whether by nature or by custome) are giuen vnto: or when it is to our aduantage. Our selues may be giuen to sin, either by nature, as cholerick men to be angry: or by custome & vsage, as swearing & immoderate drinking, after that once we haue brought our selues to bondage theretoo, or, as we tearme it, to such a point that we cannot leaue it. To our aduantage it is, when we reape any benefite by it, as some slight in weight, or measure, vanity of speech, or such like in selling: especially if it bee the stay of our maintenance, as Vsury, the keeping of gaming or Brothel-houses, and extorting by Office or opportunity of the place that they haue for expedition, is vnto many. If in such case we be but like vnto *Iehu*, though in commendable manner we abandon others, yet euen thereby onely (especially, when as by speciall fauours we are prouoked to deale better with him) may we in time prouoke him to loath vs: and in all our coasts, or in all things to vs appertaining, to let in some heauy iudgement vpon vs.

*Ieboabaz.*

2. King. 13: 1-3, 22.

*Ibid.* 4.*Ibid.* 4, 5.

Pel. Vat. Mart

Tre. Iun.

Bibl. Angl. Lyr

1 kin. 13: 1, 10

*Ibid.* 6.

2 *Ieboabaz* his Sonne succeeded, and raigned seauenteene yeares: for a time, as it seemeth, following but his owne waies; but after seeking vnto the Lord. Following but his owne waies, he did euill in the sight of the Lord, walking in the sins of *Ieroboam*: and the Lord accordingly deliuered them into the hands of the *Syrians*, both in the time of *Hazaell* King of *Syria*, and of *Ben-hadad* his Sonne. When he sought vnto the Lord, we haue not deliuered vnto vs in what sort he did it, whether himselfe and the people in some publique manner: or, which seemeth to be of the two the more agreeable to the words themselves, but onely himselfe by his priuate prayer. But howsoever it was that he did seeke vnto the Lord, we haue these two thinges thereon plainely set downe: both that the Lord dealt graciously with them; and yet that it was but very little regarded of them. In that gracious dealing of the Lord towards them, wee haue set downe, what hee did for them: and whereupon he so did. That which he did for them is part of it plaine: and part of it againe, in quæstion. That which is plaine, is, that the Lord heard him, & gaue *Israell* a deliuerer: and that so comfortably, that they came out from vnder the subiection of the *Aramites*, and dwelt in their owne tents as before they had done. That other part of this which is in quæstion, is, who the same is, who was their deliuerer: most men taking it to be meant of his Son that succeeded him in the Kingdome; but some conceiuing otherwise of it. For the former opinion, true it is, that *Iehoash* his sonne came, in some sort, to the Kingdome, about three yeares before the end of his Fathers raigne. For his Father began his seauenteene yeares raign, in the three and twentieth yeare of *Ioash* King of *Judah*; and himselfe his sixteene yeares raigne, in the seauen and thirtieth of the same King of *Judah* aforesaide: so leauing but fourteene yeares to his Father to raigne alone, before that he also came to the Kingdome. And true it is, that this *Iehoash* did valiantly against the *Syrians*: but, because we do not reade, that hee did any thing till after the death of his Father; and seeing that the deliuerance that is spoken of heere, is concluded to haue beene somewhat within his Fathers raigne (for that it is so plainely noted, that neuerthelesse they departed not from their former sinnes, and had a Grove yet standing in *Samaria* it selfe) therefore it seemeth it is not cleere that it was by his Son, but some other rather, which we haue not in particular deliuered vnto vs. For as for



for the Angel that is conceived, by the second opinion to haue bin peculiar to the land of *Israel*, and that this deliuerance should bee by him, that is of no more certainty than the other: and so, as it seemeth, the safest is to hold, that the deliuerer spoken of heere, was such as it pleased God then to vse; but not to appropriate it to either of these. The reason wherefore the Lord did so help them, is giuen to be, for that he saw the trouble in which they were by the K. of *Syria*: whereunto also it seemeth may be laid (for that also is the opinion of those before alleadged) that which is a little after more specially set downe, that in those daies they were brought so low, that they had but fifty horsemen, ten Charets, & ten thousand footmen; the K. of *Aram* hauing so destroyed them, and made them like dust beaten to powder. Neuerthelesse it seemeth to me, that the Hebrew particle which doth seem to giue it that way, may be so interpreted also, that as this matter followeth in the Text, so may it be applied to the time ensuing: as if the sense were, that when notwithstanding they did not repent on that their deliuerance, then did God bring them so low, as there is noted. That the deliuerance which they receiued was but little regarded, is very plaine, for that they are noted, not to haue departed from their former sins, but still to haue walked in them: and for that there was that groue yet remaining euen in *Samaria*. That *Eliseus* the Prophet (whom we noted before, not to be reëmbred in the Story of either of these two kings) was now at least these forty years together, so little, either employed by God, or regarded by mē, is first a thing very strange in it self: but then yeeldeth it good instruction withall. It is a thing strange in it selfe, that a man of so great power as hee, to whom one of the kinges might account himselfe so much beholding (he hauing sent to annoint him king) and to whom the other (so distressed as he was, euen to an huge depth thereof) had so vrgent occasion to seeke: yet notwithstanding should bee all this while, euen a whole age to speak of, so buried in obliuion (for any thing that we read to the contrary) euen in his owne Country in the midst of the people of God. But then is it a notable example withal, and much tending to our instruction, not only that men, though much beholding vnto them, or in great need of them, do neuerthelesse oft-times little remember them: but euen that God also dooth not euer vse, but seemeth strangely for long time to forget the best of them all: and that in a time of such confusion, as wherein it should seeme, that some way or other, they were most of all to be imployed.

- A 3 Those other three of the line of *Iehu* who after succeeded, did two of them enioy the Crowne some reasonable time, & came vnto it immediatly vpon the auoidance of such as were in it before: but long it was before the other came vnto it, & besides he was soon cut off. The former of those two that enioyed it som reasonable time, & cam so readily vnto it, was *Iehoash*, the son of *Iehoahaz* already remembred: in whose time seeing we haue the residue of *Eliseus* his Story, therefore haue we, when we haue seen the Storie of the King, then to come to the Prophet also. As touching the King, first wee haue deliuered vnto vs, what was the whole course of his raigne generally: then certaine particulars besides. The whole course of his raigne was ill, neuer departing from the sinnes of *Ieroboam*, but still walking therein, as all his predecessors before him had done: and so continu'd sixteene yeares. The particulars are of two sorts: one, a commendable regard he had to the Prophet; the other, certaine dealing of his with the enemy. In that commendable regard he had to the Prophet, we haue not onely deliuered what it was: but also, that it was well rewarded. His regard was such, that hee came vnto him when hee was sicke, and tooke it heauilie that then they were likely to leese him: accounting him, both his Father; and the stay or strength of that whole State. Well rewarded it was, in that the Prophet did then giue him so comfortable assurance, that hee shoulde mightily prauaile against the *Syrians*, euen to theyr vtter destruction; naming withall the place vnto him, where he should looke to haue the fruition of that speciall blessing of GOD: and when thereuppon hee willed him to strike the Earth, or to lay vpon it with those Arrowes which hee had in his hand, and hee, hauing doone so thryce, stayed there, and proceeded no farther, hee tolde him hee should haue layed oftner



but it, and he should oftner haue prauailed, whereas now he should ouercome them but thrice. The enemies with whom he had to deal, are first those that now were spoken of then, as matters fell out betwixt them, the Iewes also. Those that now were spoken of, were the Syrians: and those, according as the Prophet had told him he did ouercome thrice; *Hazael* the King of *Aram* then being dead, and *Benhadad* his Son raiguing in his stead. The *Iewes* became his enemies also, by occasion that *Amaziah* their King prouoked him to the field: who, being so prouoked, ioyned battle with them, prauailed against them, tooke the King, brake down a great part of the wall of *Ierusalem*, made a spoile of the Temple & kings treasury, tooke away certaine Hostages, and so returned. Of the Prophet we haue no story remaining, but onely that hee died of that sicknesse wherein he lay when the King was with him, and so was accordingly buried: but, though God did not exempt him from death as hee had done his Maister before; yet that soone after God did so specially grace him when hee was dead: namely, that within the compasse of the yeare following, when as certain of the people were about to bury the corps of another man that was dead, & being nere to the place where the Prophet was buried before, cast in thither their Corse also in hast, for that they espied certaine bands of their enemies coming in vpon them: so soone as the dead corps touched the bones of the Prophet, it presently reuiued, and so the man liued againe. And God in some measure in such sort graceth many of his seruants yet; by their writings or good example while they liued, quickning others to follow them in the ages ensuing: a matter so much the worthier to be considered, as hauing therein good encouragement to be doing the best seruice we can, when as we remember how auailable it may proue to be, not only while our selues do liue, but many yeares after that we are dead. The latter of those two of the line of *Iehu*, who enioyed the Crown some reasonable time, was *Ieroboam* the son of *Ioash*, who raigned 41. yeares: who also was ill; and yet vouchsafed speciall fauour of God. If he was, in that he departed not from the sins of *Ieroboam*, but walked therein as his predecessors before had done. In that speciall fauour that God did vouchsafe him we haue deliuered vnto vs, what that fauour was: and whereupon the Lord did vouchsafe it vnto him. That speciall fauour was, that whereas God by *Jonah* the Prophet had fore-shewed such a thing before, he now accordingly gaue him power to recouer all the coasts of *Israell* out of the hands of those that had gotten them away before. The reason whereupon the Lord so did, was, for that he saw the exceeding great affliction of *Israell*; and that they were altogether without helpe therein; yet that God was not disposed, then to take them cleane away; and therefore help them by this *Ieroboam*. He that stayed so long before he came to it, and besides was soone cut off, was *Zachariah* the sonne of *Ieroboam* who next succeeded, and was the fourth in descent from *Iehu*, according as the Lord had promised vnto him. But first before he should come to the crown, it seemeth that God would shew himselfe much offended with that race of *Iehu*, to whom he had promised it for the fourth descent; expecting belike, that they or some of them at least, should haue walked more carefully in his waies: and seeing hitherto none of them would do it, neither would he yet performe that promise of his to him that now followed & was the last of them; but would hold him off in suspence for a time, to occasion him to see better vnto it, than his elders before had done. For it is plain, that he came not to the kingdome, till 22. yeares after the death of his Father: and there was none that we read of that did raigne in the meane season. That it was so long before he came to the kingdome, may thus be gathered. In the 27. yeare of *Ieroboam* his father, came *Azariah* the Son of *Amasiah*, the King of *Iudah*, to his kingdom of *Iudah*, and raigned therein two and fifty yeares. *Ieroboam* his Father raigned but one and forty: & so continued but to the fifteenth of the raiga of *Azariah* or *Uzziah* aforesaid. So if this *Zachariah* had come to the Crowne immediatly after his Fathers death, as his other ancestors before did, then he should haue come vnto it in the fifteenth year of *Uzziah* or *Azariah* aforesaid: but he came not vnto it, till the eight and thirtieth yeare of his raigne; so leauing two and twenty yeares of the raigne of *Azariah*, before he was able to come to succeed his Father in the kingdome. In which time the people (no doubt too, were in very hard and miserable estate: being euer the lesse euill



euill of the two, to haue the worst King, and the greatest tyrant that euer was to raign ouer any people, than to haue no king at all, vnlesse they haue some other Magistrate to supply for the time. For the worst King that can be, cannot be so grieuous but on-  
**D** ly to some: but if there were none, nor others to supply that want for the time, then would there be confusion to all. And so it may be, that God would teach them also heereby, that if they did so little regard to liue according to the ordinances that hee had giuen vnto them, neither did he much regard, if they had any pollicy or gouernment at all. So when hee had taught both him and them his minde for those matters, then in the end hee brought in that other of the line of *Iehu*, to sit on the seate of the Kingdome. But he likewise did ill in the sight of the Lord, cleauing to the sins of *Ieroboam*, as his Fathers before had done: and so raigned but sixe monthes, *Shallum* conspiring against him, slaying him in the sight of the people, and rainging in his stead. Which bad dealing beeing heere begun, held on for the most part with those that followed, so long as the kingdome it selfe did afterward stand: he that next succeeded, being likewise soone cut off; the residue enioying it some farther time.

**A** 4 As touching the residue of the Kinges that after succeeded, and were none of the line of *Iehu*, the next that came to the Crowne was *Shallum*; who raigned onely onely one month: being then slaine by *Menahem*, as himselfe had slaine *Zachariah* before; so leeing that new vsurped Kingdome of his, in a manner so soone as he had gotten it, and ending his life as wretchedly with it. And so it is lesse maruel, that these and the residue that hereafter follow, are not on all hands accounted Kinges, but tyrantes rather: disorderly, for the most part, comming vnto the Crowne, and hauing their gouernment sutable thereunto. Those that enioyed it some farther time, were two of them of one line: the others, but strangers one to the other. Those that were of one line, was this *Menahem* for one: and his son succeeding him for the other. Of this *Menahem* thus comming to the kingdome, first we haue some things noted that were common to him and others: then, some other thinges that were proper vnto himselfe. Common to him and others are, the time, and manner of his raigne. For the time it is noted, that he raigned ten yeares: and for the manner, that he also did ill, walking in the waies of *Ieroboam* as others had done. Proper to himselfe are other two: one, an example of speciall cruelty; the other, a point of worldly pollicy. In that speciall cruelty of his, it is good to note, first what it was: then, what a token therein we may see, how mightily ambition sometime rageth. The cruelty was great, first in it selfe: but then much greater by one circumstance of the place that is noted. It was great in it selfe, for that he destroyed a whole Citty, and the people thereof, & ript vp the women with child, because they did not receiue him in thither. That one  
**B** circumstance of the place, is, that wheras *Thapsa* the citty that so he destroyed, seems to be the same which was also cald *Amphipolis*, & of which there is mention made as of the vtmost border of the land that way, it being situate on the Riuer *Euphrates*: & then being saide withall, that hee destroyed it, and all the Coasts thereof, euen from *Tirzah*, this *Tirzah* beeing on the West side of *Jordan*, in that part of the Tribe of *Manasses* that was placed there: this distance of the places being considered, dooth plainly declare, that it was a very great and barbarous slaughter that so he made. In which respect *Cimmannus Flinchpachius* is so much the more warily to be read, that setteth downe (in his Genealogy of Christ) this *Thapsa* to bee (hee calling it *Thipsa*) neere vnto the Citty of *Thirza*: the distance beeing more than sixe degrees in *Ptolomies* Tables, from the places that are giuen to the one and the other. How mightily sometimes ambition rageth, is here very plainly at first to be seen: he hauing so ill a title as he had, and yet wreaking his greife so bitterly on such as did not at first recieue him. In such cases to be forth-putting, was very tollerable among the *Romans*, in that declyning estate of theirs: and thence doe many of vs take so good heart, and put on such face, as in such case wee often doo. But this may teach vs (as that parable of *Iotham* before) that where ambition is so predominant, there also is much iniquitie, if not sauage barbarity, lurking. That point of worldly pollicy which in him wee may note, was, that *Pul* the King of *Asshur*, beeing stirred vppe by the Lorde for the chastisement of the people Israell, and so comming in a-

*Shallum.*  
 Ibid. 13, 14.

*Euseb. Chronol.*  
 pag. 56. B.

*Menahem*

2. Kings. 15:  
 17, 18.

Ibid. 16.

*Tremel. Iun.*  
*wolf. Plin. nat.*  
*histo. lib. 5. cap. 24*  
 1. King. 4: 43.

*Adrichom Man-*  
*ass. 1. num. 60*  
 pag. 74.

Lib. 3. cap. 4.  
 pag. 134.  
 Tab. Asia 44.

Iud. 9: 7-15.

2. Kings. 15:  
 19, 20.

1. Chr. 5: 26.



**Pecaiab.**2. Kings. 15  
23, 24.**Pekab.**

2 King. 15:25

Ibid. 27.

Ibid. 28.

Ibid. 37.

Ibid. 33.

Ibid. 37.

2 Chr. 28:5-8

gainst this *Menahem*, he thought good so to present him, and so farre to pacifie his displeasure towards him, as not onely might free him from the danger of his armes, but might bee a farther strength to that his vsurpation also: and so yeelded to giue him a thousand tallents of Siluer; but made the people themselves to pay it. The other of this line besides, was *Pecaiab* his Sonne, of whom we haue no Story to speak off, but onely that he raigned two yeares, and did ill in the sight of God, as his elders before him had done: and then, as his Father had slaine *Shallum* before, and possessed himselfe of his Kingdome; so did *Pekab* one of his Captaines slay him now, & tooke vnto him his Kingdome withall. But truely it was but a finall recompence to the Iustice of God, for so many as his father had so vnmercifully destroyed (and, it may be, without cause too, vnlesse his tittle had beene better to the place hee was in, than it seemeth it was) the recompence that should be made therefore, should goe no farther but onely to this one person, the Son of one that was very bloody, and himselfe none of the best. *Achab* was, as it were, but priuie (or secretly consenting) to the death of one (but that it seemeth, his children were wrapt in with him too:) and yet must satisfaction be made with all his whole line, which were many; yea, with all his kindred, and friends too. *Menahem* had mercilessly slaughtered many, euen an whole Countrey to speake off, man, woman, and child; not for any benefite to himselfe, as did the other, but in the way of reuenge, as it seemeth, and that vpon a small trespassse made, if it were any: and yet wee read but onely of one, that heere is seized-on to make the reckoning. We must leaue all iudgement to God: but his iustice is euer one; and, according to the measure of sinne vnrepented, may iudgement be feared. But then is it a more blessed thing, and much more on our parts to bee desired, that our sinne be roundly punished heere to our bettering for the time ensuing: than that heere it should be but easily dealt-with, & then put-ouer to future iudgement. Those that were but strangers, one to another, were those two that next followed: *Pekab* the former, and *Hosboah* the latter, yea, and the last of all the company. *Pekab* likewise came to the Crown by the blood of his Maister. For being one of *Pecaiabs* Captaines, with the priuity and helpe of two others besides (as it seemeth, of much like place in the Court, as himselfe) and fifty others of his followers, he slew *Pecaiab* his Lord and Maister, euen in the head City of his Kingdome, and in the Pallace it selfe: and so inuaded the Kingdome withall, though but in this bad manner hee got it, yet he held it about twenty yeares. He also did ill in the sight of the Lord, by following the waies of *Ieroboam*, as all his pradeceffors (in that Kingdome) before him had done, and is without any farther Story, vntill very neere the ende of his raigne: but then haue we two speciall Stories to his time, or to the Story of his raigne appertaining. That we haue no farther Story of him, till towards the end of his raigne, it appeareth, because that both those Stories that we haue of him, haue no place in any part of the raigne of *Iotham* King of *Iudah*; but in the daies of *Abaz* his Sonne who next succeeded: and it is plaine, that *Iotham* came to the Crowne of *Iudah*, but in the second yeare of this King of *Israell* that now we speake off; and that he raigned sixteen yeares. Which of necessity taking vp better than seauenteene years of his twenty, leaue him not full out his last three for both those Stories that we haue to him appertaining, or at least but thereabout. Whereas therefore those two Stories (as in themselves we are more fully to see) were, one of them to imploy him in a peece of seruice, the other to learne himselfe and his people to know how far they offended: we may probably conceiue, it was long before the Holinesse of God could as it were digest to vse so bad a man, and so badly comming to the roome he was in, in any seruice of his; and that he gaue him time to repentance in great measure, before that he did lay his reuenging hand vpon him. The former of those Stories wherein it pleased God to imploy him in a peece of seruice, was to the chastisement of the Kingdome of *Iudah*, soone after that *Abaz* was come to the Kingdome, and did set vp Idolatry so much as he did: which chastisement notwithstanding was such, as wherein it pleased God to vse likewise great mercy towards them. Their chastisement was, that this King of *Israell*, comming in with his forces against the Kingdome of *Iudah*, did mightily preuaile against them: killing in one day an hundred and twenty thousand



sand of them, and (among them) certaine men of speciall account; and led away captiue or prisoners with them, of their Wiues, Sons, and Daughters, two hundred thousand, together with the spoile of the Country. Wherein we may see that euen as *Ahaz* did by his Idolatry in great measure offend, and thereby led the people to that course also; euen so did God proportionably poure foorth his displeasure vpon them; and that, the greater theyr deuotion was in that kinde, though they might conceiue of themselues, that they were (at least) very religious; yet that thereby they made themselues so much the more offensive to God, as Pope-holy persons now, and deuour Idolaters in all ages doe. The mercy that God therein vsed towards them, was in those Prisoners, and part of the spoile: wherein we haue more specially noted, what aduise it was that by a Prophet was for that matter giuen vnto them; & what regard was on their partes yeelded thereunto. In the aduise that by the Prophet was for that matter giuen vnto them, it is good to note, not only what the matter of it was: but also, in what manner it was deliuered vnto them. The matter of it was, first, as touching theyr waies: then, as touching his aduise therein. In their waies he noteth what they they had already done: and what they were then of purpose to do. That which he noteth they had don already, was, that because God had deliuered into their hands their Brethren of *Iury* for their sins, they had now slaine them in most rageous maner, rearing their rage to be such, as in detestation or greatnesse of it, reached vp to heauen. That which he noteth them to be of purpose then to do, was, to haue those Brethren of theirs their prisoners, as bond-men and bond-women vnto them. As touching his aduise therein, to the end they may the better receiue it, first, he maketh some way vnto it: then, commeth he forth with his aduise it selfe. The way that he maketh vnto it, is, that he asketh them, if their waies be not such, as that the Lord might find them faulty also. Comining forth with his aduise it selfe, he willeth them to be said by him, and to send home againe those prisoners of theirs: giuing the withal to vnderstand (the better to moue them therein) that the fierce wrath of the Lord was towards them. As touching the manner, he was indeed a Prophet of the Lords, & it may seeme so knowne vnto them to be: but, if we mark, he did not now speak vnto them in the name of the Lord, or tell them now that God had sent him about that matter vnto them; but only, as it were of himselfe, doth giue them his best aduise therein. The regard that was yeelded hereunto was great (notwithstanding the Prophet did not shew himself therein to come vnto them directly from God) first in that they yeelded to let them goe, (certaine Elders of *Samar*ia first requiring that of the Army, and therewithall of the King himselfe it seemeth; then the Army, and with them the K. himselfe it seemeth againe, yeelding thereto: ) then, in that they did it in so good manner, with the spoile refreshing and arraying them first, and then freely sending them home. A very good and rare example, both of obedience vnto the Prophet, yeelding so fully and so generally to be ruled by him, so much to their losse, & for which they had ventured their liues: and, of compassion towards their Brethren, notwithstanding they had bin, and yet were, their enemies also, & now of long had bin daingerous to their estate. Many of vs haue taken prisoners of our brethren, euen the greatest part of the maintenance of the Ministry among vs, and thereby themselues withall; neyther haue we beene destitute of Prophets that haue reprooued vs therein: but where haue we any that send backe those prisoners againe, and in so good manner as did the others; or when it is likely, it will be done generally, when as it sticketh so hard as it doth in all our particulars? How can it be, but that, that vsurping King of Israel, and all his Army, must one day rise vp in iudgement against many of our lawfull Kinges and other Potentates, together with their peoples professing the Gospell, and condemne them: euen onely for this, for that still they with-hold, or yet doe keepe so fast in their clouches those prisoners of theirs; or may they thinke their deuotion is sound, that can still dygest to doe it? The latter of those Stories beeing to teach the King and his people how far they offended, we are not only to marke what it is was done vnto them: but withall, when, or at what time the same was done. That which was done vnto them, was, that *Tiglath-Pileser* (called also *Tilgath-Pilnezer*; and *Pul*, another King there ioyned vnto him) came in forcibly vpon them, wan many of their Citties, and took away

2 Chr. 28: 9.

Ibid. 10.

Ibid. 10.

Ibid. 11.

Ibid. 9

Ibid. 12-15.

2 King. 15: 29

1 Chr. 5: 26



away a great part of the people, and scattered them in Countries of his owne among the Heathen. The time when this was done, necessarily falling out to bee shortly after; that the *Israelites* had so farre obeyed the Prophet, and shewed that compassion towards their Bretheren, it teacheth vs, that as God spared not those *Israelites* for those two rare and speciall duties which now they yeelded, abiding yet as they did in the sinnes of *Ieroboam*, the Idolatry of those golden Calues: so may God bee as highly offended with vs, notwithstanding our profession of the Gospell now, so long as we are so defective as we are in those two duties or eyther of them, in which wee had so good example giuen by them, and yet is so vntowardly learned of vs. And true repentance doth not onely amend some one thing or other that was amisse; but euer hath an eye vnto all: and resteth not, till, in some good measure, it hath taken good order for all.

*Hoshea*

1 King. 15:30

The time of his raigne thus beeing finished, and ending so miserably as he did, it may probably be conceiued, that heereupon, he who next succeeded, tooke occasion to step vp in his roome. And so it doth immediatly follow, that then *Hoshea* wrought Treason against him, smote him, and slewe him, and raigned in his stead. But this man being the last of the *Kinges of Israell*, in whose time the Kingdome it selfe was vtterly abolished, so that after this time there remained neyther Kingdome nor people of *Israell*: wee are now to consider, not onely of so much of the Story as concerneth himselfe; but of that also, which concerneth his kingdome, which together with himselfe did perish. That which concerneth himselfe, is some part of it plainly set downe: and some part againe, more obscurely.

2 King. 17:2-6

That which is plainly set downe, is, that hee did ill in the sight of the Lord; but not as the *Kinges of Israell* that were before him: and that for some part of his raigne he was in subiection to the King of *Assyria*; but afterward with-drew himselfe so farre againe (leaning then to the King of *Egypt*) that thereby the King of *Assyria* G tooke occasion to inuade the Land, to the ouer-throw of himselfe, and of his Kingdome. Wherein it is good more specially to note, one thing, first, as touching the getting of this his Kingdome: and then one other, as touching that commendation, of him, that he did not so ill as the other *Kinges* before him. As touching the getting of this his Kingdome at the first, he got it we saw, by the slaughter of him that was in it before; a very inordinate meane to obtaine, not onely a place of so speciall note, but any of the meanest places that are: and so lesse maruell, that it sped no better with him, but to be the bane of himselfe, and of all that did belong vnto him. In that hee was not so ill as others, and yet that in his time the whole Kingdome should be so ruined, we may very well gather, that though we be not so very ill as many are: yet may the heauiest iudgements that God vseth heere in this World to cast on Sinners, be in his Iustice due vnto vs, and seaze on vs too in greater measure than wee could haue doubted; and that, without any impeachment at all to the Iustice of God. That which is more obscurely set downe, is, as touching the time of his raign:

Ibid. 15:30.

that whereas it is said in one place, that hee began his raigne in the twentieth yeare of *Iotham*, that is the twentieth yeare after that *Iotham* began his raigne (for hee raigned but sixteene, and as yet there was no mention made of *Abaz* that followed next, that the reckoning might bee from him deryued) in another, that hee beganne his raigne in the twelfth yeare of *Abaz*, eyght yeares after the other: albeit there bee diuers interpretations thereof, yet seeing wee see the Text it selfe dooth lead vs to conceiue, that hee submitted himselfe to *Salmaneser* the King of *Assyria*, it seemeth to bee the likeliest, that the former place speaketh of his owne stepping vnto the Kingdome, before hee became the Vassall of *Salmaneser*; and the latter of his confirmation by him therein, now also by likely-hood holding his kingdome of him: and then, that the ninth or last yeare of his raigne afterward spoken of, was not to bee taken from his first entery into his Kingdome, on the death of *Pekah*: but from the time when hee was by *Salmaneser* confirmed in it; and that, as the Text saith, that *Salmaneser* found Treason in him, so thereupon wee may gather, that before hee had become, (as wee doe terme it) a Vassall vnto him. So was he, for one part of his raign, as it were, a King, and yet none; and, in another, a kind

Ibid. 17:1

Ibid. 3.

of King indeede, but in subiection, and besides, where least he would: and yet not-with-



withstanding, a Kingdome, both for freedome and glory good enough for those that make their way by such intrusion; and the end of it too, albeit more miserable than any would wish it, yet sutable enough to the beginning. That which concerneth his kingdome, is first of those that then were: then, of others that did succeed them. As touching those that then were, we haue deliuered vnto vs, not onely the punishment that God cast on them; but one speciall note of the time besides. In their punishment we haue likewise deliuered vnto vs, what was done with them: and wherefore. That which was doone with them, was, that so many of them as in the warre escaped the Sword, were taken away Captiue, and scattered in other Countries: and other peoples brought in in their roomes to inhabit there. The reason wherefore they were so dealt with, was for, that by the meanes of *Ieroboam*, they did so fall from the Lorde then: and afterward would neuer bee reclaimed to him againe. That one speciall note of the time besides, is, that this their vtter and final ruine falling vpon them in the dayes of *Hezekiah* King of *Iudah*, as he had taken speciall paines with them, to reclaime to the Lorde againe: so they also, for many of them came in, in very good manner, ioyning with *Iudah* in the true seruice of God. Out of which we may gather, that the Iustice of God on our impenetency long before, may in time grow so resolute against vs, that albeit we doe in some things seeke vnto him againe; yet will it be too late then to reuerse againe, that which he before determined: and yet, that the Idolatrous may deceiue themselues, if, because the ruine of the Kingdome of *Israell* did then come vpon them, when many of them had sought the Lord a little before, they should thereon conceiue, that leauing those Calues and seeking the Lord, was the cause of that their ruine. As touching those that did succede, although they are no part of this people, but meere strangers vnto them, and at this time might rather be held to bee of the number of their enemies also: yet because hereafter they goe oft-times vnder the name of *Israelites*, and not vnlikely, but that diuers of the *Israelites* (such as shog'd aside for the time, to auoide the danger of the enemies Sword, and afterward came dropping in againe) did afterward come in and dwell among them, at least because these doe now hence-forward inhabit that Land where the *Israelites* dwelt before, therefore it shall bee good to see the Story of them. And their Story is no more but to shew, how far forth by their comming thither they also were wonne to be professors of the God of *Israell*, whereas before they were altogether ignorant of him, and heere also worshipped the Idols of theyr owne Countries, whereunto before they were invred: and first, whereupon it was, that they came to yeeld so farre to be worshippers of the God of *Israell*, then, how farre they yeelded vnto it. That any thing at all they yeelded thereunto, is more than in such case may be expected, not onely for that it is not the manner of the common sort of men, easily to make any change of their wonted Religion; but also because these were so much the more vnlikely in this case to doe it, for that this ancient people of his were now brought so low as they were: and howsoever it was, the matter is plaine, that for a time; at their first comming thither, they did not acknowledge the God of *Israell*. But then the Lord sending in Lyons among them, and destroying many of them, it was conceiued after their manner, but more truly than they were aware of, that it was because they did not worship the God of that Countrey: they conceiuing no farther, but that, as they supposed, there were seuerall Gods of euery Countrey, so was it in this case also; but yet making him no better therein, than the rest of his fellowes, fellowes I meane, as they supposed. And according as themselues did in such sort take it, so did they cast to provide some remedy: namely, to get some to instruct them, how to worship the God of that Land. But as the motion was made but for one; so we read but of one sent: a sufficient token, that on all hands they made no great reckoning of it (nothing so much as they ought to haue done) when as there was no farther care but of one for so many people, inhabiting so many citties, and so great a circuit as it. A meet pattern of the care that is in many of vs for those matters: but ours though some-what exceeding theirs, yet much more reprouable, not only for the greater light that God hath given vs; but also, for that we, for our own priuate laker, withdraw that, which others had laid forth to purpose. How far

Ibid. 6. 24. 18. 11.

Ibid. 7-23. 18: 12.

2 Chr. 30: 5-10. Ibid. 11-13.

2 King. 17: 25

Ibid. 25-28.



*Ibid.* 29-33.*Ibid.* 34.*Ibid.* 34.

*Ari. Montan.*  
*Tremel. Iun.*  
*Bibl. Angl.*  
*Ver. edit. Vatab.*  
*Is. wolphius*

*Tremel. Iun.*  
*Bibl. Angl.*

*Com. Pellic.*  
*2 ki. 17: 35-40*

far they yeelded vnto it, we haue very plainly set down vnto vs : first more at large ; then, more briefly comprised together. While it is done more largely, first we haue declared vnto vs, what was done by the people themselves at the first : then, what was done by their Issue or posterity ensuing. That which was done by themselves at the first, rested in two points: one, that still they held to their wonted Idols (which also are, for many of them, named there;) the other, that neuertheless they serued (in some sort, or after their manner) the Lord too. Whereunto when once they had yeelded, although this were nothing to that which they should, yet now it seemeth, that those Lions came no more at them, but were thereon restrained, because wee heere no more of them after. A reasonable good Testimony, that the Lord is oft-times content to take what wee doe but meanly yeeld : and a good warning withall, that we hauing done somewhat, do not thinke we haue then yeelded full contentment vnto him, if he thereupon withdraw his hand from vs; when as wee see, that heere he did the like, and yet that the people had nothing neere yeelded that which they should. That which was done by their Issue or posterity, vnto that time when these things were recorded of them, was in effect the same and none other, that was done by those their elders before. But heere haue wee more distinctly set downe, as I doe take it, two things : the former of them, not so cleared in the iudgement of others; but the latter of them, out of question withall. The former of them it is, as I doe take it, that so diuiding betwixt both, the Text dooth charge them, that they did neither, but, as the Prophet *Elias* tearmed the like, halted betwixt them. For the words are, that they neither feared God, nor did after their Ordinances, nor after their Customes, nor after the Law, nor after the Commandement which the Lord commanded the children of *Iacob*, &c. So it seemeth the meaning is, that they did neyther : first setting down that they feared not God; then, that they did not after their owne Ordinances nor Customes neither. But then, because it was hardest for them to conceiue, that they did not feare GOD, when now they had betaken themselves to bee worshippers of him, and when that plague of the Lyons was ceased (as it seemeth that now it was, because wee heere no more of them since) therefore is that point more fully explained vnto them: first in the residue of this verse that now wee are in; then, in all the rest that followeth. In the residue of this verse that now we are in, it is added, that they did not worship or feare him after the Lawe, nor after the Commandement which the Lord commanded the children of *Iacob*. But now the truth is, that whereas I haue interpreted the former part of this verse, where there is mention made of ordinances and Customes, that they were their owne Ordinances and Customes that there were meant : others there bee, who attribute the same also to God. But seeing it is spoken in the plurall number, it seemeth rather to be referred to them, than to God : and that so much the rather, for that diuers of those that so interpret, haue changed the number, putting in the singular in steede of the plurall, and to that ende it seemeth, no other sufficient cause appearing. But heere it is not to bee denied, but that some of those that do retaine the plurall number, neuertheless do not refer the same to those new Inhabitants placed heere now, but to those of the ten-Tribes dwelling there before : but I see so little warrant for their so doing, that I rather thinke it to be as before I haue noted; and the rather, for that in the former of those words which so I interpreted, there is another of good iudgement concurring. The same is more fully explained in that which followeth, for that therein is more specially declared, how God made that couenant with those *Israelites* before, and much called on them about it : notwithstanding that they did little regard it, and still followed their owne waies. The later of those two things, which heere I saide we had more distinctly set downe, and which was out of question with all men, is, that it is no fearing or worshipping of God, when other thinges are ioyned with those that hee by his word hath appointed : but that whosoever would haue the Testimony of a good conscience, that he worshippeth God, he must sequester himselfe from all such worshipping of him, as is not taught by his holy word, and keepe himselfe precisely onely to it. When the matter is more briefly comprised together,



ther, neuerthelesse it is plainely said, both of those that then were there placed first, *Ibid.* 41. and of all their posterity following, that euer they kept so long as they stood, their mingle-mangle in Religion : after a sort fearing God ; and yet seruing their Images also . A fit patterne of the Religion that in these daies they haue in this late Church of *Rome* : and for which so toughly they strue ; yet therein a great deale more for their owne Traditions, against their bretheren, than they do for the truth of God against the Infidels bordering on them.

## CHAP. 17.

A



<sup>I</sup> S touching the kingdome of *Iudah* that stood the longest, whereas the estate of it was also variable (first for a time being in their wonted freedome, and a kingdome themselves ; but afterward beeing in subiection to others) it shall be good for vs, in such sort to consider of them : first so long as themselves were a kingdome ; then, when they were in subiection to others . As they were a kingdom

themselves, it shall be good, first to consider of it also, but generally, as we did of the kingdome of *Israel* before : then to come to a more speciall consideration of it .

The generall consideration of it, or such as doth appertaine to the whole, resteth in two principall points : one, what time it stood ; the other, in what manner it was, or what was their estate therein . The time that they stood, or were in their wonted freedome, and a kingdome by themselves, was, from the diuision aforesayd, a-

386.

bout three hundred fourescore and sixe yeares (some diuersity of reckoning beeing

*Functus.*

B

conceiued by diuers, for a few yeares ; ) or, as some account (foure yeares more)

three hundred and ninety : and so, longer than the kingdome of *Israel*, by one

*Beroaldus**Broughton.*

133.

hundred thirty and three yeares . The estate wherein these stood, wee may easily

conceiue, euen at the first, was much more tollerable, than that wherein the *Israe-*

*lites* were, of which we haue heard : first because of the promises made to the Tribe

of *Iudah*, and line of *Dauid* ; then, for that all this while they had no mo Kings that

raigned ouer them, than had the other, and (one onely Vsurper for a while excep-

ted) all but of one line neither . More specially seeing we find, that this kingdom

stood much longer than the other, it shall not be amisse, that we consider of it in

what estate it stood, first, so long as the other continued with it : then, when the

other was taken from it . In that compasse of time wherein the other continued

with it, we finde, that once it pleased God to touch the line of *Dauid*, and the scep-

ter of *Iudah* withall, by the vsurpation of an vngodly and bloody woman, who nei-

ther was of the house of *Dauid*, nor of any of the Tribes of al the people, but a meer

stranger vnto them : but then soone after to make a riddance of her, and to bring

in the Scepter of *Iudah*, and the Line of *Dauid* againe . So it shall not be amisse,

first to consider of the estate of this kingdome, vntill the time that God gaue such a

snub to the Scepter of *Iudah*, and line of *Dauid* : and then of the time when they

were both restored againe . Before that snub was giuen vnto them, we find like-

wise, that for a time the Kings of *Iudah* stood cleare from all enter-course or doo-

ings with the Kings of *Israel* : but afterward they grew into friendship with them .

They stood cleare of them, for three of their first Kings : of which the two former

were offensive to God by their Idolatry ; the other tooke a better course for that

matter . The two former were *Roboam*, or *Rehoboam*, and *Abiam* his sonne, *Ro-*

*boam* the Sonne of *Salomon*, vnder whome the kingdome, as we heard before, was

*Roboam.*

deuided, raigned seauenteene yeares : three of them reasonably well ; but the resi-

1. Kings 14 :

21-24.

due, ill . While he raigned reasonably well, we haue deliuered vnto vs, first how

2. Chro. 11 :

17. 12 : 1.

he employed him-selfe : then, how it pleased God to blesse him . His employ-

men's



ments were, first about that part of his kingdome which was then reuolted from him: then, about that which still aboad with him. About that part of his kingdome which reuolted from him, his employment was, to recouer it againe if hee might. But it is good, more carefully to keepe such blessings as it pleaseth God to giue vs, and better to see to them while we haue them: hard it is, when once (by our owne default) they are gone, to get them againe, in such sort as wee had them before. *Esaú* might be a sufficient example to all ages ensuing: but vnthrifts and fooles will euer be doing notwithstanding. He sought to recouer it againe, first, C as it seemeth, by making as though hee did not yet take it, that they were so mutimously disposed, as in their griefe they seemed to be: and so did but send his Officer among them to gather vp his due; and the same, as it is thought, an ancient Officer of his Fathers before. But they then shewed, that they were in good earnest and did not dally, being yet in such heat vpon the answere the King had giuen them, that they killed his Officer, and put the King himselfe in such feare, that hee sped himselfe away so fast as he could vnto *Ierusalem*. When this way would not serue, then he thought to do it by force: but therein also he was disappointed; and yet in that disappointing of his, he yeelded an example of good obedience. To the end that by force hee might doe it, being come to *Ierusalem*, hee gathered together an hundred and fourescore thousand able men, of the Tribes of *Judah* and *Beniamin* (*Beniamin* now, one Tribe more than before, ioyning it selfe to the line of *Dauid*) so to go against *Ieroboam* to recouer his Kingdome againe: but he was forbidden (he and all his people) to proceede therein, the Lord sending *Shemaiah* the Prophet in his name to forbid them, and to let them vnderstand, that it was of him, that so the Kingdome was now diuided. The obedience that hee and the residue yeelded thereunto, was, that they all accordingly ceased to proceede any farther therein, and so departed: giuing therein so much the better example of obedience vnto the Prophet, in that the matter was altogether ciuill; and for no lesse, than for a Kingdome. About that part of his Kingdome that still aboad with him, his employments were, all (to speake of) about fortifications: but yet one other thing there is besides, wherein he bestowed himselfe but ill; although notwithstanding it may be his meaning was, thereby also to make his state so much the stronger. For his fortifications hee is noted to haue builded and repaired many Citties in *Judah* and *Beniamin*: and to haue furnished them, both with Victuals and Armour. That other thing wherein hee bestowed himselfe but ill, and yet might haue a meaning therein to make his state so much the stronger, was, that he gaue himselfe so much to the vse of women: hauing eightene Wiues, and threescore Concubines; and begetting on them eight and twenty Sonnes, and threescore Daughters, whom he dispersed into the chiefe Citties, but making most reckoning of *Abiah*, called also *Abiam* who next succeeded him in the Kingdome. But whereas afterward wee heare that foully hee fell, in this we may see, that it was no otherwise likely, being so loose a man in his Wedlocke, and so impotently giuen to the lusts of the flesh as hee was. It pleased God notwithstanding so to blesse him, that his Kingdome was soone after much encreased: and in such manner, as that out of the same we may probably conceiue another speciall matter besides. His Kingdome was soone after much encreased, first by the Priestes and *Leuites*, that were within the coastes or bounds of *Israell*: then also, by many others of the people withall. The Priestes and *Leuites*, being cast out by *Ieroboam* & his Sonnes, from ministring in the Priests Office vnto the Lord, came generally from their habitations and ioyned themselues to the Kingdome of *Judah*. After them likewise came many of the people out of all the Tribes of *Israell*, such as set their hearts to seeke the Lord: so ioining themselues to the Kingdome of *Judah*, that they much encreased the strength and power of that estate. That other speciall matter besides, that out of it may be conceiued, is, that these the better sort of the people of *Israell* so gathering themselues to the Kingdome of *Judah* (the Priestes and *Leuites* generally all, and many of the others besides) it may probably seeme, as in such cases men are wont to iudge, that they did so withdraw themselues, not onely in dislike of that departing that then was made from the Law D of

1 King. 12:18

2 Chr. 10:18

Com. Pol. ic.

Trenel. Iun.

Ibid. 21.

2 Chr. 11:1.

Ibid. 22-24.

2 Chr. 11:2-4

2 Chr. 11:5-12

Ibid. 18-23.

Ibid. 13 15, 17

Ibid. 16, 17.



of God, and from the promises made to the Tribe of *Judab* and line of *David*: but also on some speciall feare, that ere long there would bee some notable iudgement cast vppon them, euen to the utter destruction of them; and yet notwithstanding that State did stande better then two hundred yeares after. So that in such case we are not onely to consider, what such hadde dealing of men deserueth: but how much it standeth with Gods glory, to shew his patience and long suffering, when himselfe is most deeply prouoked. When he gouerned ill, we haue likewise described vnto vs, what that ill gouernment of his was: and how they were punished for it. That ill gouernment of his was, that he aboad vnto the Lord but three yeares onely, and then turned to Idolatry, he and all his people with him: and himselfe hauing let loose the bridle to the lusts of the flesh so much as he did, now was hee accordingly rewarded with most beastly lusts by others of his people committed, euen cleane contrary to nature it selfe. The punishment that was inflicted on them for the same, is most of it restrained to one speciall time: but some part of it seemeth to be extended through all the most part of his gouernment. That part of it that was restrained to one speciall time, seemeth to yeelde a close example of so speciall dealing of God, as deserueth well, of vs to bee noted; and so are we to consider, what part of punishment it was that to one speciall time was so restrained; & what was the speciall dealing of God, that deserueth so much of vs to be noted. That part of his punishment which to one speciall time was so restrained, came so strongly and so fearefully vppon them, that there-vppon they sought vnto the Lord: and yet notwithstanding they could not obtaine a full deliuerance from it. For now in the fift yeare of *Rehoboams* raigne, *Sisak* the King of *Egypt*, came in vpon them with a mighty army (one thousand and two hundred Chariots, threescore thousand horse, and foot-men innumerable) gathered not onely of his owne people of *Egypt*, but of diuers other people of *Affricke* besides adioyning vnto him: and so mightily prauailed against them, that they tooke the strong Citties of *Judab*; and made head against *Ierusalem* it selfe. Whereuppon the Princes of *Judab* came to *Ierusalem*, belike there, together with the King, to humble themselues vnto the Lord, in this their distresse to obtaine his fauor: when as notwithstanding the Lord at the first did send them word by the Prophet *Semaiah*, that they had forsaken the Lorde, and therefore the Lorde had thus giuen them to the hands of *Sisak*. But then, when they did acknowledge, that they had iustly deserued what the Lord had done vnto them, the Lorde then told the Prophet that he would shortly helpe them: but that in the meane season they shoulde be in subiection to *Sisak*, to let them see, what oddes there was betwixt his seruice, and to serue the Princes of the world. So their enemies came-on against them, & preuailing, tooke away with them all the Treasure of the House of the Lorde and of the Kings pallace, together with those three hundred shields of beaten Golde, which *Salomon* had made, three hundred siccles of golde going to euerie of them, and the Siccle of the Sanctuary being about our Ounce. But whereasthere were two hundred Targets besides (of double waight to these) of those we read nothing heere: but it is not vnlikely, but that these went with their fellowes, beeing so rich a prey as they were, and the others now set on the spoile. That special dealing of God which now we speake of, doth part of it respect the *Egyptians*: and part, the *Israelites*. That which respecteth the *Egyptians*, is, that whereas the Children of *Israel*, had by the appointment and by the working of God himselfe, the spoyle of *Egypt* at their departure thence, better than five hundred yeares before this; now it pleaseth God, as it seemeth, to make them some amends for it againe, giuing vnto them the first spoile of one good part of the *Israelites*, after that once they were come to any speciall wealth, which was not at any time so much as in the dayes of *Salomon* now immediately past a little before. For in the wildernesse, where they were forty yeares next after they came out of *Egypt*, they had no meanes to get any wealth then. When they came into the land, though they had the spoyle of it, yet wee reade not of any speciall wealth they got thereby: and such as they got, being so often ouer-runne as they were in the time of the Iudges, by the olde

1. Kings. 14:

21-22.

2. Chro. 11:

17. 18: 1.

2 King. 14: 25

2 Chr. 12: 12,

3, 4.

2. Chro. 12: 5

Ibid. 6-8.

Ibid. 9: 16.

Ibid. 15.



old inhabitants of the Land and the people about them, wee may easily conceive that among them they lost it all, and almost whatsoever they had besides. But now by the many and great victoryes of **DAVID**, and the most glorious raigne of *Salomon* for the first part of it, they were come to speciall great wealth, insomuch that Siluer was little set-by in the daies of *Salomon*: and now hath the King of Egypt the first spoyle of all this their great aboundance. So gracious is God euen vnto the Heathen also, that if at some time hee haue dealt, as occasion was offered, somewhat strictly with them, yet lightly doth hee take some time or other to requite it againe. That which respecteth the *Israelites*, is, that when God had now giuen them a speciall tast of the great glory of the estate or Kingdome of their promised Saviour, that all might thirst after the same, and make no reckoning of the greatest excellencies in all the world in comparison of it; then did he immediately after (as it were of purpose) dash all in peeces, to the end that none should any thing at all rest in that earthly felicity or glory, but altogether turne vp their affections vnto the other, and euer be in expectation of it: a reasonable plaine token, not onely that he would not haue that greater glory to be darkened to them with the lesse; but withall, that he (in his wisdom) dooth not thinke the felicity of earthly thinges to bee meete for his children long to enioy heere, but that hee rather vseth them, to giue them some little tast sometimes (when himselfe thinketh good) of those better thinges that he doth meane them. That part of his punishment that seemeth to be extended throughout the most part of his raigne, is, that all his time, to speake of, there was such warring betwixt him and *Ieroboam*: which seemeth to be about the right of eyther of them in diuers particulars, although God had before staied the Warre that was towardses, for the recouery of the whole. Whereby it seemeth that *Ieroboam* was most in fault, who hauing the greatest part of the Kingdome giuen him, did neuerthelesse still encroachi vpon the other: and so gaue occasion of the warre; and was so much the meetter to punnish *Rehoboams* Idolatry, when as hee that had already bereft him of the most part of his Kingdome by farre, neuerthelesse could not yet let him be quiet with that which remained. For seeing *Rehoboam* did so readily yeeld to leaue of warre for the whole, it is not so likely that hee would enter into it for any particular which he did not account to be his. And we see by experience among our selues, that such as get into the possession of others, though by such meanes as they haue vsed, they haue gotten the most part already: yet, so long as any part thereof remaineth, they giue the former owner but little sparing till they get all.

1 Kings. 14:  
20. 15: 6.  
2 Chr. 12: 15  
17.

### Abiam.

*Abiam* or *Abiah* his Sonne (for by both those names he is called) succeeding him in the Kingdome, reigned but three yeares; and in his Story wee haue but two thinges onely that are memorable: one, as touching his estate towards God; the other, a great overthrow that he gaue to the Kingdome of *Israell*. As touching his estate towards God, it is noted first but generally, that he walked in all the sinnes of his Father, not naming any, but meaning chiefly the Idolatrey that he committed; and yet notwithstanding, that for *Dauids* sake God was fauourable vnto him: but then more specially, that he also was much giuen to the lusts of the flesh, so that he married foureteene Wiues, and begat two and twenty Sons, and sixteene Daughters. But whereas it appeareth that *Rehoboam* had two Wiues before he had the Mother of *Abiam*, and that he had Sonnes by them also, and yet made more of him than of the others, and in his life time purposed to make him King: it appeareth thereby, both that *Rehoboam* made no great reckoning either of his Sonnes Religion towards God that was to succede him in the Kingdome, or of doing that right to the Soune of the former wife, that the Law of God requireth; and that *Abiam* himselfe made no conscience to step to the Kingdome before those his elder bretheren. A kinde of dealing that among vs also is sometimes found in those meaner matters that we are to deale with: the Father then making no conscience, to make his choice where he list himselfe to his owne best liking; and the brother regarding as little, to take the aduantage when it is offered, against the Brother. The overthrow that he gaue

1 King. 14: 31  
15: 1-8.  
2 Chr. 11: 16.  
13: 1, 2.

2 Cor. 13: 21.  
Ibi. 11: 18-20

Deut. 21: 15-17.

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gaue the kingdome of *Israell* was in the field, both parties there being gathered together to try their right by the sword: at which time whereas there was some dealing betwixt them before the battailes ioyned, we are first giuen to vnderstand what dealing it was that first passed betwixt them; then, what was the issue of the encounter when once the battailes ioyned together. The dealing that first passed betwixt them, was diuers: one kind of dealing by *Abiam*; and another, by *Ieroboam*. *Abiam* labored, by debating the matter to reduce both him and the people to better aduise-ment: first making a way to a dissuasion he vsed vnto them; then, comming to the dissuasion it selfe. Making a way thereunto, first he frameth his speech but onely of the *Israelites*: but then he speaketh both of those and the *Iewes* together. Framing his speech but only of the *Israelites*, first he sheweth them what was meet for the to haue knowne: then, how contrary a course it is whereunto they haue since betaken themselves. He telleth them they ought to haue knowne, that God had giuen that Kingdome to *Dauid*, and to his line for euer. The course whereunto they had betaken themselves since, he sheweth to bee contrary thereunto, first in that they did before: then in that which they conceiued now. That which they did before, was, first but feuerally of *Ieroboam* onely, that he being but onely the Seruant of *Salomon* before, had now risen vp in rebellion against his son for the kingdome; and of his company or followers, that lose and bad men had gathered vnto him: then of them both together, that by occasion of *Rehoboams* simplicity, they grew so strong that hee could not resist them. In that which they conceiued now, he noteth not onely what it was that now they conceiued: but withall (howbeit, in scorne, as it seemeth, at least, for one part of it) whereupon they so conceiued. That which they conceiued, he noteth to bee, that they thought themselves able to maintaine their cause against the Kingdome of *Dauid*: and that they did it in confidence of their strength, for that they were the greater party; and for that they had on their side the golden Calues which *Ieroboam* had made them for Gods. Speaking of these and themselves together, the *Israelites* first he chargeth, that they had chaced away the lawfull and true Priesthood, and had taken in a very base one in stead thereof; such notwithstanding as was good enough for those that were no Gods: but then comming to themselves, he pleadeth first for the time past to that present, that they had kept vnto the Lord, & that by his Priesthood his seruice was done among them; then, for that present, that the same God now tooke their partes against them, and that those his Priestes whom they had abandoned, were there in a readinesse to sound their Trumpets against them too. The dissuasion it selfe that hee vsed vnto them, was, that they would not fight against the Lord God of their Fathers: and his reason was, that, if so they did, they should not prosper. *Ieroboam*, while *Abiam* was thus occupied with them, was deuising how to intrap him and his people: and to that end sent an Ambush of men to get beyond them, so to get them in betwixt them to their owne best aduantage. So the Hoast of *Iudah* espying, that they had their enemies both before and behind, cried vnto the Lord: which being done, the Priests blew the Trumpets, and the hoast of *Iudah* gaue a shout as hastening now to encounter their enemies; at which time the Lord so smote *Ieroboam*, and the hoast of *Israell*, that presently they fled before the hoast of *Iudah*, and lost in the field the greatest part of that their great army, euen five hundred thousand of them, together with diuers of their Citties, and neuer after were able to recouer themselves againe in the daies of *Abiah*.

2 Chr. 13: 3.

Ibid. 4, 5.

Ibid. 6, 7.

Ibid. 8.

Ibid. 9.

Ibid. 10-12.

Ibid. 12.

Ibid. 13.

Ibid. 14-20

- A 3 The third of those Kings before spoken of, who was not so offenseue to God by Idolatry, but tooke a better course for that matter, was *Asa*, the Son of *Abiam*: of whom we haue Story, not onely of his life: but something as touching his death too. As touching his life, he was a man, in whom the grace of God did notably appeare; and yet not without his infirmities neither. He raigned one and forty yeares: but it was the first part of his raigne wherein that grace of God did most appeare in him; & his infirmity in the latter. In that first part of his raigne he yeilded himselfe to bee led by the grace of God two feuerall times: first by himselfe, without any other externall motion that we do read of; then againe after, being stirred vp by one of the Prophets.

Asa. 3.

2 Kin. 15: 9, 10



When he did it by himſelf, he loſt not by it, but was bountifully rewarded : and ſo are we firſt to conſider of that his ſervice of God ; then, how he was rewarded for it. His ſervice we haue ſet down vnto vs firſt but generally : but then more ſpecially. Generally it is ſaid, that he did right in the eyes of the Lord his God : euen as *Dauid* his Father. More ſpecially hee is noted, both to haue purged the Land of much corruption that was therein : and to haue doone good thinges beſides. The corruption that was therein, was ſome part of it ſuch, as did but indifferently touch them all ; but ſome other part of it ſuch, as touched euen himſelfe ſome-what neere. That part of it which touched but all indifferently, is partly a ſoule vncleanneſſe of their bodies that was growne vp among them : but moſt of it their Idolatrous waies. That ſoule vncleanneſſe of their bodies that was growne vp among them, was that ſinne againſt Nature, which he aboliſhed throughout his whole land. Their Idolatrous waies, it ſeemeth were many, according to the Idols of the Nations about them, or (if any of them yet remained) that dwelt among them : but of whatſoeuer kind they were, he both deſtroyed thoſe Idols themſelues ; & the high places and Groues where they worſhipped. But whereas, as touching the latter member of theſe, it is in one place ſaid, that he did not put downe the high places, and in another, that he took away all the high places out of the Citties of *Judah* : theſe two places laid together doe ſhew vs, that though he tooke away many of them, eſpecially in *Judah* : yet did many of theſe remaine, eſpecially in thoſe parts of *Iſraell* where-withall neuertheleſſe he had ſome dealing. That part of it which touched himſelfe ſomewhat neere, was of idolatry alſo : certaine Idols that his Father had made before ; & certaine Idols of his Grandmother (there called his mother) which ſhe maintained and worſhipped yet. Thoſe Idols that his Father had made before, he now deſtroied : and not only deſtroied thoſe Idols of his ſaid Grand-mother, but for one of them which ſhe had ſet vp in a groue (belike, one of the chief or principal of them) he depoled her from her eſtate or regency, brake that Idoll it ſelfe in pieces, and made an vtter deſtruction of it in the beſt manner hee could. The good thinges that he did beſides, were either about religion : or about the ſtate it ſelfe. That which he did about religion, was for the better aduancement of it. Of that kind we haue two thinges noted vnto vs : one of them no more, but only his direction vnto the people ; the other hauing ſome farther matter to it appertaining. That which was but his direction vnto the people, was, that he commanded them to ſeek the Lord God of their Fathers : and to do according to his preſcript vnto them. That which hath ſome other matters to it appertaining, is, that he brought in the holy veſſels of his Father, & the thinges that he had dedicated to the houſe of the Lord, treaſure and plate. Thoſe other matters hereunto appertaining are two : one, that hee did not take out or withdraw ſuch thinges from the houſe of the Lord as his Father or himſelfe had giuen before ; as many of vs in theſe daies do : the other, that whereas his father was no good worſhipper of God before, as we ſaw when wee treated of him ; it may probably be conceiued, that towards his death, either by the great ſucceſſe that he had againſt the *Iſraelites* a little before, or by the meanes or good perſwaſion of this his ſon who was ſo well giuen himſelfe, he was brought to ſome better bent than wherein he liued before. And then haue we an example heere (if it were by the latter of theſe two before conceiued) of ſome good wrought by a gracious ſon, towards the conuerſion of his Idolatrous Father : a matter that would be in many of our caſes, by vs alſo aſſaied. That which he did about the eſtate it ſelfe was, that he builded certain ſtrong Citties in *Judah* : and exhorted the people likewise to imploy themſelues in fortifications, now that the Lorde had giuen them ſo conuenient a time to the purpoſe. His reward for this his ſervice was ſuch, as that part of it aroſe vnto him in the time of this his ſervice : and part of it immediatly after. In the time of this his ſervice it aroſe vnto him, firſt generally, that his eſtate was prosperous : then more ſpecially, that on all hands he enioyed peace for ten yeares together ; and that in that compaſſe of time his people ſo encreaſed, that he had an army of five hundred and foureſcore thouſand able and valiant men. That part of his reward which aroſe vnto him immediatly after, was that great and glorious victory which God did giue him againſt the *Ethiopians* : wherein it ſhall bee good not onely to note what reward *Aſa* had therein ; but another



ther thing also, that in this Story seemeth to be offered vnto vs. The reward that *Afa* had therein, was, that when the *Ethiopians* came in vpon him with a thousand-thou- Ibid. 9:15. sand men, besides their Chariots, he neuerthelesse with his smaller company, seeking to the Lord, prauailed against them: and had not onely the glory of the field, but an exceeding great spoile withall. That which in this Story seemeth to bee offered vnto **D** vs, is, that seeing the *Egyptians* sped so well a little before, in the daies of *Rehoboam*, it may be that these, being nere to the *Egyptians*, and confining vpon them, but being a little farther off from *Iury*, towards the hart of their Countrey *Affrike* (who for ma- Ibid. 12:3. ny of them, at that time also came in with the *Egyptians*) did now the rather come in vpon them againe, because they sped so well before. But the people of God had trans- Ibid. 2 gressed before; and for that cause they were so strengthened against them: now had they departed from their Idolatry, and sought the Lord; and so were not these in reason to looke for the like successe against them. Such folly notwithstanding doe the Children of the World, enemies to the Gospell, euer now and then renewe. yet in these daies also: because sometimes they haue had a faire hand against the better professors, for some prouocation that hath beene found in them against the Lord, thereon conceiuing, that so they should prauaile still and hardly yet can learne any other, though often-times (God be thanked for it) it hath beene reasonably well beaten into them, or at least laid vpon them. When he was stirred vp by one of the Prophets, wee are to consider, first, in what sort hee was so stirred vp: then, what seruice it was that thereuppon hee farther did vnto the Lorde. The Prophet, whom it pleased the Lord in this seruice to vse, was *Azariah* or *Obed* (for by both those names he is cal- 2 Chr. 15:1, 8 led) who, being specially endewed with the Spirite of God, came vnto *Afa*, and to all the people of *Iudab* and *Beniamin* (euen then, as it seemeth by the Text it selfe, when they returned to *Hierusalem* from the slaughter and spoyle of the *Ethiopi- Ibid. 14:15.* 15:1. ans: for as it doth immediately follow, so the limitation of the time there noted, seemeth to haue reference thereunto) and notably dealt with them to that purpose: first crauing but audience of them; then comming to the matter it selfe. He craueth Ibid. 15:1, 2 audience both of the King himselfe, and of the people: it may be, to insinuate vnto them, that both sortes of them were diligently to imploy themselues in this dutie; and that neyther of them coulde well doe it without the other. Comming to the matter it selfe, for the most part of it hee is occupied in teaching: but in the end hee falleth to exhortation. His doctrine consisteth of two principall braunches: one, for that time present; the other, for the time ensuing. For that time present hee gaue them to vnderstand, that the Lorde was with them, now that they Ibid. 2, were with the Lord. For the time ensuing, hee diuideth that likewise into two seuerall braunches: first propounding them both; then farther confirming the latter of them. Those two branches themselues were, that if they would seeke the Lord; Ibid. 3. **E** the LORD would bee found of them: but that, if they should forsake him; he also would then forsake them. He farther confirmeth the latter of them, by the example of their Brethren the kingdome of *Israell*. In whom likewise he noteth two things: first the estate of them all, by that theyr defection which they hadde made: then, that some of them neuerthelesse had sped better. The former of these first hee recyteth: then, when hee hath set downe the other also, hee treateth of it some-what farther. When he doth at the first but recite it, hee telleth Ibid. 3. them, that they had then for a long time beene, without the true GOD, aboue: and beneath, both without Priest to teach, and without the Law. Setting downe Ibid. 4. the other also, hee neuerthelesse addeth, that so many of them as returned in that theyr affliction to the Lord God of *Israell*, and sought him (as the Story hath shew- 2 Chr. 11:13-16. ed vs already, that many of them did) he was found of them. Comming then to treat some-what farther of the former of these, hee sheweth them farther, that they Ibid. 15:5, 6 had no peace, but great trouble in all their wayes: for that one sort of them destroyed another; and GOD himselfe was disposed to trouble them with much aduersitie. Falling in the ende to exhortation, hee willeth them therefore to bee Ibid. 7. strong, and not to suffer theyr handes to bee weake: assuring them, that theyr worke shoulde haue a reward. The seruice that thereuppon hee farther did



Ibid. 8.

Ibid. 9.

Ibid. 11.

Ibid. 12, 13

Ibid. 14, 15

Ibid.

Ibid. 15

1 King. 19:14

2 Chr. 14:5

vnto the Lord, was first to bring things to some better order than yet he had don : then, to leaue them so too, as might yeeld best hope so to stand for the time ensuing. To bring things to some better order than yet he had done, being now farther encouraged by the Prophet, first he tooke away all the abominations that yet remained, not onely out of all the Land of *Iudab* and *Beniamin* ; but also out of the Citties that hee had taken of Mount *Ephraim* : and then renewed the the Altar of the Lord, in the place to it appertaining. To leaue them so, as might yeeld best hope so to stand for the time ensuing, therein it is noted that both hee and the people ioyned together : and so are we first, to consider of their assembling ; then, what they did when they were assembled. In their assembling wee haue noted vnto vs, in what sort they came together : and the time and place of that their assembly. To find in what sort they came together, that is first to be conceiued, which in the Text is last rehearsed ; namely, that there fell many to him out of *Israell*, when they saw that the Lord his God was with him : then is it to be taken in withall, that *Aſa* seeing them so to draw vnto him, gathered together, first all *Iudab* and *Beniamin*, and then such others of *Ephraim*, *Manasseh*, and *Simeon*, as came vnto him. The time and place of that their assembly, was, the fifteenth yeare of the raig of *Aſa* : and at *Ierusalem*, the onely place for that purpose, for which now they so assembled together. That which they did when they were there, was first well or in commendable manner performed by them : and then in good manner likewise rewarded by God. It was well and commendably performed by them, both in respect of that which they did : and in respect of the affection wherewith they did it. That which they did, was first about oblations and sacrifices which then they offered : then, about a couenant that then they made. For their offerings it is laide, that they offered then vnto the Lord of the spoile of their enemies the *Ethiopians*, both Bullockes and sheepe, of the Bullockes seauen hundred, and of the sheepe seauen thousand. The couenant that then they made, they first did make or agree vpon : then, ratified it likewise so well as they could. That which they agreed vpon, was, first for all themselues generally, that they would seeke the Lord the God of their Fathers, with all their heart, and with all their soule : then for others that would not, that they should bee put to death, whether they were small or great, man or woman. The latter of which, so farre as their example might iustly be example to others, would be strong against such recusancy, as among vs we finde to be lodged with many. The ratifying of it that then they vsed, was by Oath : solemnly and earnestly swearing, that they would truely performe that, whereon they had in this sort agreed. The affection wherewith they did it was great : themselues testifying the same by the great ioy they made withall, and the Text bearing them witness, that they did it with all their heart. Their reward for this was, that the Lord gaue them rest round about : a matter that experience teacheth is seldome gotten, by the deepest worldly wisdom that is ; and yet heere in great measure obtained, by vnfaigned turning vnto the Lord. What his infirmities were, and how it pleased God to deale with him about them, might easily be seene, but that the matter is not cleared, vnto what time they may best be referred : a matter neuertheless that were not greatly materiall, but that the Text it selfe is not yet found to bee so cleere therein, but that the learned are of sundry opinions for that matter. So that in this part of his Story wee are not onely to consider of those his infirmities, the greatest part of his Story now remaining : but withall, of that circumstance of time besides, to know to what part of his raigne wee may best refer it. Comming to his infirmities, there are wee to consider what they were : and how it pleased God then to deale with him, in that latter part of his raigne. Of his infirmities one there is, that as it appertaineth to the former part of his raigne, so haue we by other occasion, and in other manner, noted it before : the others doe all appertaine to the time ensuing. That which belongeth to the former part of his raigne, which by other occasion we haue noted before, is, that he suffered some of those High places still to remaine, of which notwithstanding hee destroyed many : as also it is there reported, that neuertheless his heart was vpriight with the Lord all his daies. And true

F

G



true it is; that many good Princes, such I meane as haue many good things in them, and vnfaignedly are giuen to performe their partes in very good and honourable manner, neuertheless haue not that care to fetch theyr direction and light from whence they should, nor in such measure as to such purpose were to be wished: and that thereupon it is, not onely among the Turkish and Heathen, but even among Christians also (especially such as are intangled with the errours of the Church of Rome) that dyuers good Princes oft-times there are, who neuertheless come farre short of doing that good that themselves in some sort did ayme at. Those others that doe all appertaine to the time ensuing, are varrying in this: that one of them hath a proper chastisement thereto annexed; and none of the others so besides. That which hath a proper chastisement thereto annexed, giueth vs occasion to consider, first of his fault; then of the chastisement that followed thereon. His fault was, that when *Baasa* the King of *Israell* came in strongly vpon him, and would so haue fortified against him as he did not like of, and yet thought himselfe to weake to withstand him, hee sought vnto *Benhadad* the King of *Syria* for his helpe therein, and to that end sent him such presents withall, so to obtaine his helpe the rather, as plainly declared that he stood in very great feare of him: sending vnto him, even all the treasure of the House of the Lord, and all his owne treasure besides. His chastisement for this was, part of it plainly set downe: part of it as it were implied. That which is plainly set downe, is, that by a Prophet of the Lord hee was plainly reprooued for it, and some-thing threatned withall. Reproued hee was for that therein hee sought for his helpe of the King of *Syria*, and not of the Lorde, which hee plainly told him was foolishly doone: especially when the Lord a little before had giuen him so plaine experience howe ready and able hee was to helpe him against that great power of the *Aethiopiens*, when hee sought vnto him. Threatned hee was, that thence-foorth he should haue warres. That which was, but as it were implied, was, that the Army of the *Syrians* which came to his helpe, were, as most of the Interpreters doe commonly reade, escaped his handes; as if, had hee sought vnto the Lorde, whereas the *Syrians* were confederate with the *Israelites*, and so were like to haue taken their part in that action, hee might so haue prauayled against them both: others, with-drawne themselves from him, as not meaning to helpe him any more, though now they had serued his turne in this. Seeing therefore it is alleaged as part of his chastisement, it dooth sufficiently imply, that eyther hee should haue prauailed against them too, if hee had sought vnto the Lord, but shoulde not now: or else, at least, that hee should haue had farther helpe of them. But so doe ours also lightly speede, so oft as they seeke for helpe to such Straungers as those. Those others besides are such, as after a sort haue some reference to this, that we haue spoken of last: but one there is of another kinde. Those that wee may account to haue some reference to this that last we spake of, are two: one of them very plainly thereunto appertaining; the other standing indifferent in the Text, but yet so taken also by some. That which appertaineth plainly vnto it, is that *Asa* was so angry with the Prophet, that hee cast him in prison for it. And indeede it is not there sayde, that the Lorde did then send him about that matter; neyther dooth the Prophet then tell him, that he came vnto him in the name of the Lord, as also it may be, that being a Prophet, and not onely seeing the offence, but fore-seeing also what hurt would come of it, hee thought it his part so farre to discharge his duty therein; but (that wee reade of) had none other speciall calling vnto it. And then may we see in this, that men oft-times, though otherwise good, and of speciall commendation therein, yet can hardly abide to bee reprooued in theyr owne speciall wayes, euen by the best men that are, whom themselves will graunt to bee the vndoubted Seruants of God. Could the Prophet haue saide vnto him, thus saith the Lord, or as *Samuell* sayde to *Saule*, let mee tell thee what the Lord hath saide vnto me, or any such like, there is good hope, *Asa* being so well giuen as he was, that he would haue had more reuerence, and haue vsed more patience, though the message hadde beene much harder: but. as this case was, it was, left at liberty for *Asa* to conceiue, that as men are men, euen the best that are, so might this man, though

1 kin. 15:17-19

2 Chr. 16:1-3

2 Chr. 16:7-9

Ibid. 9.

Vulg. edit. Lyr.

Vatab. Pellic.

Pet. Martyr.

Bibl. Angl.

Tremel. Inn.

Ibid. 10.

1 Sa. 15:16



indeede a Seer or Prophet, yet therein mingle some part of humaine perturbation with that his message; especially, if telling him it was foolishly doone, that word sounded any thing so hardly, or but so vnciuilly with them, as it doth with vs. Out of which we may also learne, not onely such as are of the Ministry, but others also that are to reprove, that we ever make sure that we take the word of God with vs, both for the matter, and for the manner of deliuey too: otherwise, that we may iustly offend, euen the best that are, and leese the benefite of our reprove. *Asa* notwithstanding can no way (as I take it) be excused therein, the reprove beeing so iust as it was, though the Lorde had not then sent him by any speciall or extraordinary manner, being known as he was to be a Seer; and though being a man, subiect to infirmity as others are, he mingled some strain of his own perturbation therewith: saying onely vnlesse the King, duly reuerencing both the message it selfe, and the function and person of the Prophet, espying some inordinate dealing in it, did lay his chastising hand onely thereon, and that in good and orderly manner. For in such case there is no quzstion, but that Kinges may, yea and of duty ought to punish or chastice, euen the greatest Prophetes that at any time are, vnlesse there bee some other cause for which to spare them; as, least so they should lead theyr people not to haue that due regard to their doctrine, and them that they ought to haue: in all which cases, the lesser euill is rather to be quietly passed ouer, than a greater to be admitted or letten in. But in this case that now wee are in, there is another matter in such sort, or so closely ioyned to this, that thereby they should seeme to be both of one nature: and sure we are, that that other was hard dealing indeede; and so boadeth this to be too, one way or other. That which standeth indifferent in the Text, but yet is so taken by some, is, that other hard dealing that last we spake of, as ioyning very closely to this: namely, that *Asa* then also put to death (for so doe some reade) or at least oppressed diuers of the people, or dealt hardly with them one way or other; & those are by some taken to bee, such as misliked that his dealing with the Prophet. And indeede that is a case, which experience oft reneweth, that whensoever the iust are by the mightier sort overlaid, then must all others cyther vterly forsake their needfull and iust defence: or if any cannot find in their harts so to do, they must then determine with themselues to suffer with them. That which was of another kind, was, **K** that towardes his old age, or towardes the ende of his raigne, beeing much diseased in his feete (which also is taken to haue beene the Gout, but it might bee some other disease besides) though his disease were extreame vpon him, yer he sought not to the Lord for his help therein, but to the Phisitians: which being in him so plainly reproued, doth as plainly teach vs, that such as are of speciall cōmendation in godlines may neuertheless sometime be greatly distressed, and yet not remember to seek vnto God; and though secondary causes are not to bee neglected, and may bee vsed, yet are we in all such cases, first to seeke vnto God, and then to come to those other secondary helpes, that hee hath vouchsafed (for the releefe of our necessities) to giue vnto vs. How it pleased God to deale with him in this latter part of his raigne, when these infirmities brake forth in him, we are so much the rather to consider, that so we may take the instruction thereof to our selues likewise. And so if wee marke, wee may find, that God most of all touched or laid his hand on the whole state: and partly, on his owne person withall. On the whole State first it seemeth, hee laid, that it should not come to that greatnesse, that otherwise it should haue doone: then it is certaine, that he made it to be troublesome vnto them. It seemeth he laide vpon it, that it should not come to that greatnesse that otherwise it should haue doone, in that the

**2 Chr. 16:7** Host of the *Syrians* was now escaped out of his handes: implying as it seemeth, as we saw before, that otherwise he should haue prauailed against them also. Which had beene a great augmentation to their State, if then they could prosecute the same accordingly; as had beene a likely matter for them to doe, when once they had prauailed against their Army or forces of them: especially, when as it was no more than

**Deut. 11:24** God had promised before vnto them, nor than *Dauid* also and *Salomon* had; nor all

**Ios. 1:4.** that neyther. Certaine it is, that hee made the State to bee troublesome vnto them,

**2 Sa. 8:5,6.** in that there was so long warre betwixt the Kingdome of *Israell* and them, euen all

**1 King. 4:21** the

Ibid. 10.

Pet. Martyr.

1 King. 15:23

2 Chr. 16:12



the time that *Baasa* and *Afa* liued together. That wherewithall his owne person was touched, was, that disease that in his old age he had in his feete, which as it seemeth, began with him about two yeares before his death, and did hold him very extremely, till at length it tooke him away. And true it is, even with vs also, such States I mean as professe the Gospell, that, by likelyhood, some of them might haue com'd ere this to haue beene much greater than otherwise they haue attayned vnto, if in such sort they had fought the Lorde as they ought to haue doone: whereas for the want thereof, they haue not onely missed of that encrease, but withall haue found more warre than otherwise they were like to haue doone; and haue beene shapely touched in theyr owne persons besides. A warning sufficient to those that follow.

1 Kings. 15 :  
16, 12.  
2 Chr. 16 : 9.  
1 King. 15 : 23  
2 Chr. 16 : 12.

**A** 4 To what part of his raigne these infirmities of his might best be referred being now to consider, there is no quæstion but that they all appertaine to the latter time of his raigne: but where that latter part of his raigne should begin, that is the thing that is hardest to be decided. The difficultie is this. First, it is sayd, that *Baasa* beganne his raigne ouer *Israell*, in the third yeare of *Afa*, and that hee raigned foure and twenty yeares: then also, that there was warre betweene *Afa* and *Baasa* all their dayes, or so long as they both liued together. It seemeth likewise that the Text it selfe dooth note, that the beginning of this warre was, that *Baasha* the King of *Israell* began to fortifie in *Ramah*, to hinder the passage of his people to the kingdome of *Iudab*. For, when first it is said, that there was warre betwixt them all their daies; then it followeth immediatly after, that *Baasha* did so fortifie in *Ramah*: and vnlesse the warres had begunne with the raigne of *Baasa*, there could not haue bin warres betwixt them all the time while they both raigned together. So by this reckoning, the warres betwixt them should haue begunne in the third yeare of *Afa*, and not haue ended till the death of *Baasha*, which a little after is noted to be, by the coming in of *Elah* his Sonne vpon the death of his Father, in the sixe and twentieth year of the raigne of *Afa*. Whereby it appeareth, that the raigne of *Baasha*, and the wars betwixt them, began with the beginning of the third yeare of *Afa*, and ended with the expiration or ending of the 26. yeare of *Afa* his raigne. Whereupon it must follow, that that infirmity of *Afa*, in seeking to the King of *Syria* for help against the King of *Israell*, was about the very beginning of the third year of *Afa* his raigne. But then else-where it is saide, that *Afa* comming to the crowne, the Land was quiet ten years, and that he took that opportunity to set in hand with that reformation, & with those buildinges that we heard of: and a while after, that the assembly that came vnto him about that farther reformation, when the Prophet stirred vp both the King & the people, vpon the ouerthrow of the *Ethiopian* Army, was in the fifteenth yeare of his raigne. And as all this while we haue no mention of the war of *Baasa* the King of *Israell* against *Iudab*: so when soone after there is made some mention of it, it is allotted to the sixe and thirtieth yeare of the raigne of *Afa*. But now if the sixe and thirtieth yeare shoulde bee taken according to the common account, and *Baasa* his raigne shoulde beginne in the third of the same, though it were in the very beginning of it, yet should *Baasha* be dead many yeares before the sixe and thirtieth year aforesaid: a matter that seemeth to be of so doubtfull vnderstanding, that some haue altogether omitted to speake of it; and others that speake of it, are of diuers opinions therein. As for those that omit to speake of it, even in that also their iudgment is to be reuerenced, as not being satisfied belike with that which others before them had conceiued: and so chusing rather to say nothing, than to side themselues to that, wherein as yet they were not resolved. Of those that are of diuers opinions therein, there be two sorts: some that follow the most vsuall reckoning; others, that take another course. The most vsuall reckoning is, to take the years of the Kings (those that do concerne their raign) from the time that first they entered into their Kingdomes, and so doe diuers of good reckoning, accounting the yeares that are attributed to *Afa* his raigne, to begin at the death of *Abiam* his Father; and, by that reckoning, that *Baasa* the King of *Israell* came to his Kingdome likewise in that third yeare of

1 Kings. 14 :  
28, 33.  
Ibid. 16, 32:

Ibid. 16, 27

Ibid. 16 : 8.

2 Chr. 14 : 1,  
6, 7.  
Ibid. 15 : 10.

Ibid. 16 : 1.

Conr. Pollic.  
Bibl. Angl.

Functus, Beron-  
aldus. and M.  
Broughton.

*Afaes*



*Asa's* raigne, which was the third from the death of *Abiam*. But this opinion or reckoning of these is called in question by according two places of the Text together: and by two others that stand alone by themselves. Those two that being accorded together seeme to be strong against that opinion, are, one, that the first tenne yeares of the raigne of *Asa* the Lande was quiet and without Warre: the other, that there was War betwixt *Asa* King of *Iudah*, and *Baasa* King of *Israell*, all their daies. If therefore *Baasa* began in the third yeare after that *Asa* himselfe began to raigne, and warred on *Asa* so soone as hee was come to the Kingdome, and so continued, where are then the ten first yeares of the raigne of *Asa*, that were quiet and without Warre? as on the other side, if *Baasa* did not warre on *Asa* till after those ten yeares, then how was there war betwixt them all their daies? Those two places that stand by themselves, and doe seeme either of them to bee strong against that opinion, are, one of them, that after the ouerthrow giuen to the *Ethiopians*, the King and the people were in such sort occupied as they were till the fifteenth yeare of his raigne: the other, that the warfare which *Baasa* began on *Asa*, is in plaine tearmes allotted to another yeare. The former of these witnessing that they were occupied, both the King and the people, in very peaceable affaires, going on forward with reformation, and then offering sacrifices vnto the Lord, and making a set covenant with him, is very great probability, that at that time they were not troubled in matters of warfare; which notwithstanding was euen in the center or heart of that time, which they conceiue to haue beene *Baasa's* raigne: the latter of them, allotting the warfare of *Baasa* on the Kingdome of *Iudah*, to another yeare, namely, vnto the fixe and thirtieth, such an one, as in no construction can accord to many of those that they do so attribute vnto him, doth likewise yeeld great probability, that there opinion heere must needes bee defectiue, one way or other. Those that take another course, are of two sorts also: some that reckon from the ouerthrow of the *Ethiopians*; others from the diuision of the Kingdome, since the time that *Iudah* first began to be a distinct Kingdome from the Kingdome of *Israell*. Of those that reckon from the ouerthrow of the *Ethiopians* there be (in a manner) two sorts also: one, that in plaine tearmes acknowledgeth that reckoning; others, who though they reckon thence too in effect, yet do they giue it another title. He that in plaine tearmes reckoneth from the ouerthrow of the *Ethiopians*, conceiuerh that ouerthrow to haue beene immediately after the ten yeares rest before remembred: and so, that the third yeare after, was that third yeare of *Asa*, wherein *Baasa* began to raigne and warre vpon *Iudah*. To this end he noteth, that as for the most part the raigne of Princes in the Scriptures is reckoned from the time that first they come to their Kingdomes: so is it sometimes also reckoned, from some speciall accident therein; as he conceiuerh that ouerthrow of the *Ethiopians* to be, and that in this the account was thence taken. And whereas else-where he setteth downe diuers waies, how to reconcile such places of reckoning as seeme to vary: although they bee not such as directly concerne this; yet in most cases they may yeeld good helpe vnto vs. But by this reckoning *Baasa* should not come to his Kingdome till the thirteenth yeare of *Asa*: that is, till he had raigned ten yeares in peace without warre, and was now in the third yeare after. Which third yeare seemeth, as we saw before, to haue beene in a more peaceable time, than he was like to haue any, after that *Baasa* came to the Kingdome, which by this reckoning he should now begin. Those that reckon in effect from hence too, and yet giue it another title, do tearme their reckning, from the time that warre began to be betwixt those two Kingdomes: and then conceiuing, that immediately after the first ten yeares of peace, and that victory against the *Ethiopians*, *Asa* warred vpon *Nadab* King of *Israell* about two yeares; and then, that *Baasa* rose vp the third yeare, and warred on him. But it seemeth, as is already noted, that these fiue yeares, next and immediately following the tenth of *Asa's* raigne, were otherwise occupied, and altogether peaceable, but onely for that inuasion of the *Ethiopians*, and not for any thing that yet passed betwixt those two kingdomes of *Iudah* and *Israel*: neither do I see what other meaning that place can haue, where it is saide, that there was no warre vnto the fiue and thirtieth yeare of *Asa's*

2 Chr. 14:1,  
6, 7.

1 kin. 15:16, 32

2 Chro. 15:  
8-15.

2 Chr. 16:1

Lyrans.

In 2 Paral. 16 b

In 3. Reg. 15 f.

Fra. Vatabl.  
Pet. Mart. r.

2 Chr. 15:19.



*Aſaes* raigne. In which place the vulgar tranſlation is to bee taken heed-of, for that it reckoneth but thirty yeares; as by *Lyranus* and *Vatablus* it appeareth: ſa-  
 uing that ſince, in *Hentenius* his Bible, they haue put in the other five in the Mar-  
 gent; and yet there alſo they will not bee acknowne of any moe Copies, but one, Chriſt. Plantin  
Antuerp. 1569  
 where ſo they found it, whereas the Originall, they know well enough, is very plain  
 thirty and five. Thoſe that reckon from the diuiſion of the kingdome, do inter-  
 pret theſe two places, the one of the five and thirtieth, the other of the fixe and thir-  
 tit of *Aſaes* raigne, to bee reckoned thence: accounting that in theſe places the  
 meaning is not from the beginning of *Aſaes* raigne, but from the beginning of that  
 kingdome which *Aſa* now had. And thereupon doo ſome of them note, that  
 whereas it is commonly read in the former of thoſe places, that there was no warre  
 vnto the five and thirtieth yeare of *Aſaes* kingdome, it may aſwell ſtande with the  
 Originall to read, that there was no warre vnto the kingdome of *Aſa*, vntil the five  
 and thirtieth yeare, meaning from the diuiſion aforeſaide. And although the  
 latter of theſe (who came about halfe a ſcore yeares after the two others) bee very  
 precise in his reckoning, yet doth he graunt, that he ſeeth now hee might otherwiſe  
 take it. By this reckoning therefore, it falleth out, that after that *Aſa* had raigne  
 firſt thoſe ten of his firſt yeares, altogether without warre, and then five yeares more  
 (in which he gaue the *Ethiopians* that ouerthrow; and after that, being ſtirred vp  
 by the Prophet, wrought farther reformation, and made the Couenant) then in the  
 ſixteenth yeare of his raigne, came *Baasha* to fortify *Ramah* againſt the kingdom of  
*Iudab*: and that this was the fix and thirtieth yeare from the diuiſion of the king-  
 dome of both peoples, or ſince the beginning of that kingdome which *Aſa* nowe  
 had; *Rehoboam* his Grand-father raigning ſeauenteene, *Abiam* his Father three,  
 and this being the ſixteenth of his, which plainely do make the fixe and thirtieth.  
 E But then thoſe foure and twenty yeares that are giuen vnto *Baasha* the K. of *Iſrael*,  
 would reach to the fortieth yeare of *Aſa*: a reckoning that no way (I am perſwa-  
 ded) can be accorded with other places heereunto appertaining, before and after.  
 For before it is ſaide twice, that *Baasha* beganne his raigne in the third yeere of *Aſa*  
 King of *Iudab*: and, after that *Baasha* had finiſhed his courſe, wee haue the raigne  
 of three Kings of *Iſrael* next ſucceeding, wholly comprehended within the reſidue  
 of *Aſaes* raigne; and the raigne of a fourth begun beſides. Thoſe three, were *E-*  
*lah*, the Sonne of *Baasha*; and *Zimri*, and *Omri*, but Captaines only: and the fourth  
 was *Ahab* the Sonne of *Omri*. Al which haue, the firſt three of them, both the be-  
 ginning and ending of their ſeueral raignes enclued within the raigne of *Aſa*, *E-*  
*lah*, two yeares, beginning in the fixe and twentieth yeare of *Aſa*; *Zimri*, ſeauen  
 dayes, beginning in the ſeauen and twentieth; and *Omri* twelue, beginning in that  
 yeare alſo: the laſt of them but onely the beginning of his raigne, but the ſame al-  
 lotted to the eight and thirteenth yeare of *Aſa*. With foure Kinges of *Iſrael* were  
 all excluded from theſe their proper places, and driuento take them wee wote not  
 where elſe, if the raigne of *Baasha* ſhould thus be placed: and thoſe Scriptures that  
 haue ſo noted, be driuen to haue their Interpretation to be drawne from ſome pla-  
 ces that we know not. Neither can the like bee auoyded, though not for all, yet  
 for certayne of them, if the reckoning of thoſe were receyued, who ſet the begin-  
 ning of *Baſaas* raigne on the 13. yeare of *Aſa*: for that ſo they ſhould remoue the  
 beginning of the raign of *Elah*, *Zimri*, and *Omri* (for of *Tibni* we make no mention,  
 for that although hee alſo raigne with *Omri* about foure yeares, yet the Text ma-  
 keth no mention of his enterance thereunto) out of thoſe places by the Text is at-  
 tributed vnto them. For thoſe twelue yeares whereby they driue him farther,  
 would take vppe, not onely the whole raigne of *Elah* and *Zimri*: but alſo, all that  
 part of the raigne of *Omri*, wherein *Tibni* ſtoode out againſt him, which was about  
 foure yeares (which while *Beroaldus* dooth make a vacancy, hee is ſaine to ſet the  
 raigne of *Ahab*, ſo much within the raigne of his Father: whereas notwithstanding  
 the Text is plaine, that all *Iſrael* then in the field, and he being their Generall, dyd  
 F make him King the ſame day, hearing that *Zimri* had ſlaine *Elah*; and then was  
 there no vacancy heere) and about ſeauen yeares more of that whereby he raigne  
 by

*Chriſt. Plantin  
Antuerp. 1569*

*Tremel. Inn.*

*Laur. Codo.*

*Chr. 15: 19*

*16: 1.*

*Tremel. Inn.*

*Biblioth. Geſneri  
In An. 3182.*

*1 King. 15:  
28, 33.*

*1 King. 16: 8  
Ibid. 15.  
Ibid. 16, 23.  
Ibid. 29.*

*Chro. lib 3. cap.  
5, pag. 135.  
1 King. 16: 16*



*Ari. Montan.*  
*Fr. Vatab.*  
*Conr. Pellie.*  
*2 Chr. 26:22,*  
*23.*

*Lyr. in prolog.*  
*In Isaiā, & in*  
*prolog. in Para-*  
*lip.*

*Bernald. Chro.*  
*lib 3. cap. 5. pag.*  
*133.*  
*By M. Edw*  
*Liualie in Chro-*  
*nol. of the Pres.*  
*monarchie, pag.*  
*40. etc.*

*Lyr. Pet. Mart*  
*Fr. Vatab.*  
*Bibl. Angl.*  
*Tremel. Junius*  
*Vulg edit. Lyr*  
*Pellie. Vatabl.*  
*Bibl. Angl.*  
*Aria Montan.*

*2 Chr. 16:14.*  
*Vat. edit. Pellie*

*Con. Pellie.*

by himselfe. So that neither of these two reckonings doe stand so cleere, but that diuers places of Scripture doe seeme much to crosse them : and yet seemeth very strange vnto me, that such as haue so conceiued, did not first consider what coherence they had with those other places before themselves would so resolute, & thereon deliuered them forth vnto vs. But if we marke, although we haue in this Booke of Chronicles diuers notable things in particular, appertaining to the Story of *Asa* : yet out of this Booke chiefly it is, that these doubts may seeme to arise, and that by the yeares that it presupposeth. Whereas therefore this Booke is originally but a supplie of diuers things omitted, or not so fully set downe in Bookes of the Kings before, and whose Author in not knowne vnlesse it were *Esra*, and after the Captiuitie gathered by him : albeit that *Esra* was a very good man, and carefully giuen to the aduancement of Gods glory ; yet may it be, that something is yet omitted, or not remembred by him, that should helpe to open this matter vnto vs. And seeing that these also are one degree lower with the *Hebrewes*, than either to be of the Lawe or the Prophets ( whereas notwithstanding the Bookes of the Kings are allowed to bee of the Prophets ) therefore, in the meane time, till it shall please God to bring these things to farther light, it shall not be amisse, if we take these yeares as they are set in the Bookes of the Kings, and suspend our iudgement for the other till wee shall see farther therein : this being one of those difficulties, and the first of the three ; that one of good reckoning in this kind ( though hee bee since called in quæstion for some of his reckonings ) accounteth to be harder than without some farther helpe from God may well be expounded. As touching his death wee haue nothing properly to his death it selfe appertaining, but as may be gathered by that which before is said, that hauing reigned one and fourety yeares, and being two yeares before diseased of his feete, he then died, and, as it seemeth, of that disease. But that which now we are to note as touching his death, is of the manner of his buriall, which as it seemeth, now declined from the wonted manner and moderation vsed among them, vnto the manner of the *Gentiles*, and to immoderate pompe withall : some part of it neuertheless being in quæstion ; and some other part being reasonable cleere. In quæstion it is, whether the corps it selfe were burned, or not. And the opinion of most is, that **G** it was not the body it selfe that was burned, but onely the spices and sweete odors which were to that end prouided : and therefore diuers of them doe not reade, that that they burnt him, or the bed or herse whereon he was laid ; but that they burnt ouer him, or ouer that bed or herse of his : But the originall seemeth not to admit that word *ouer*, or as some doe reade for him : but rather ( at least as it is interpreted by one of speciall reckoning in that kind ) that they burnt either him, the corps it selfe, or ( which is, in that case it seemeth all one ) the bed or herse whereon hee was laide. And being as it was the manner of many of the *Gentiles*, it might now likewise be of them receiued. That which is reasonable cleere, is, that it was ouer pompously done, as the words themselves doe impott : especially as some doe reade. As touching which matter, although it be not to be denied, but that there may be care had, for such conuenient funeral decency, as to euery ones degree appertaineth : yet must all men euer take heede of exceeding therein ; neither hath godlinesse any good and sound hold there, where vanity is so prædominant too. One also there is, that out of this gathereth, that the fire of Purgatory was not belike kindled then, for that King *Asa*, who was so ready to bee at that charges for his body, as to prouide such place before for it, and such aboundance of sweete spices to bee then consumed, would no doubt haue had some care for his soule likewise, if the people of **G O D** had then knowne, that there had beene any such neede. But it is a strange, and a pitifull thing indeede, that when we haue so plaine summons for our departure hence, wee should then imploy our selues so busily, as wee commonly doe, in needelesse matters, and so much omit many much better, which then especially about all others were to bee thought on.

5 Of those Kings of *Iudab* that afterward grew into friendship with the Kings **A** of *Israell*, *Iehoshaphat* was the first ; and there were two others besides : but *Iehoshaphat*



phat was one that feared God; & the two others were offensive vnto him. As touching *Iehoshaphat*, he was a very good one; and yet in some things faulty too: and the Story it selfe dooth lead vs, first to consider of that which was good and commendable in him; then, of that other wherein he was not so well aduised. In that which was good and commendable in him we haue likewise noted vnto vs, not only what he did of that kinde: but also how it pleased God to blesse him for it. That which he did of that kinde, was first, as it were, of himselfe: then, being stirred-up by a Prophet. That which hee did, as it were, of himselfe, was (all in a manner) when first he came to the kingdome: but one thing he did which was commendable also, many yeares after. Those that he did when first he came to his kinghom (what time as *Asa* his Father, hauing raigned one and forty yeares, was nowe deceased, and himselfe was set on his Fathers throne, which also he held fiae & twenty yeares) are of two sorts: some, that seeme to haue appertained to all his life; and one thing besides, restrained to one speciall time. Those that seeme to haue appertained to all his whole life, were, that he sought not to Idolles, nor did after the wayes of the *Israelites*: but sought the Lorde, euen lifting vppe his heart vnto the wayes of the Lord, and walked in his commandements, after the manner of his father *Asa*, and the first wayes of *Dauid*; taking away the high places and Groues, (yet not so but that he left some remaining) and cleane putting away the *Sodomites* out of the land, which remained in the dayes of *Asa* his father. That one thing besides, which was restrained to one speciall time, was, that in the thirde yeare of his raigue he sent fiae of his Nobles or Princes, and with them cleauen Priestes and Leuites, with the Booke of the law of the Lord, to teach throughout all the Citties of *Iudab*: which they also accordingly did. It pleased God to blesse him for it, at home: and abroad. How it pleased God to blesse him at home, is sometime set downe but generally: but then sometime againe, more specially. Generally it is sayde, that the Lord was with him; and that the Lord established the kingdome in his hand: as also, that (thereby) he prospered and grew vp on high. More specially we haue some things set downe but briefly: but some others somewhat more largely. Briefely it is saide, that he had riches and honour in abundance; & some good part of his Riches or Treasure is noted to come by the good will of his owne people bringing presents vnto him. That which wee haue set downe some-what more largely, is as touching his prouision against the enemy, which wee haue deliuered vnto vs, first for the strength of his Citties; then, in the greatnesse of his army. For the strength of his Citties, it is sayde, that he had great workes in them, and that he did put Garrisons in all the strong Cities of *Iudab*, and in *Ierusalem*: and that he set bands in the Land of *Iudab*, and in those Citties of *Ephraim*, which *Asa* his Father had taken. For the strength of his Army, it is noted likewise, that hee had great forces in a readynesse vnder the leading of diuers seueral Captains: some of *Iudab*; other of *Beniamin*.ouer the forces of *Iudab* he had three Captaynes: two of them of no speciall note (but that no doubt they were valiant and woorthy men;) but one, of speciall note besides. Vnder the former of those that were of no speciall note, he had three hundred thousand valiant men: and vnder the latter, two hundred and fourescore thousand. He that was of speciall note, had specially giuen himselfe to the Lord, one way or other (and most likely, according to the order of the *Nazarite*, of which wee haue spoken before; a Token of speciall deuotion in him) and hee had vnder him likewise two hundred thousand: and so had hee least of the three, a matter worth note, the King himselfe being now so Religious; and yet was it very well, that so rare a man as this, of that sort, was of so good reckoning with him.ouer his forces that were of *Beniamin*, hee had a couple: of which the former of them had vnder him, two hundred thousand; and the latter, one hundred and fourescore thousande. All which, besides those that were placed in Citties, were, one thousand thousand, and one hundred and threescore thousand: a very fair & a comfortable fruit of a religious seeking to God. How it pleased God to blesse him abroad, we haue set down, first for certain, who were nec-

*Iehosha-*  
*phat. 4.*

1 King. 22:43  
2 Chr. 17:11.

1 Kings. 22:  
43. 46.  
2 Chr. 17:3, 4, 6

2 Chr. 17:7-9

Ibid. 3, 5, 12

Ibid. 5, & 18:1

2 Chr. 17:2,  
13.  
Ibid. 14-19

*Iudab.* { 300000.  
280000.  
200000

*Benia-*  
*min.* { 200000.  
180000.  
1160000



- rer vnto them : then, for others that were but strangers. Neerer vnto them were the *Israelites* their bretheren : and the *Edomites*. Of the *Israelites* their bretheren (and yet their most grievous enemies now) it is sayde but generally, that hee przuailed against them : deliuering vnto vs no Story thereof in particular. But this must needes bee a speciall blessing, that hee now by his owne forces przuailed against them, when as Asa his Father accounted himselfe so vnable to withstand them, that he gaue all his owne treasure, and the treasure of the house of the Lord too, to the *Syrians* to help him against them, as already we haue seene. The *Edomites* were neere to them also, not so much for that they came of *Esau* the Sonne of *Iacob*; but much rather for that from *Dauids* time they were subiect to this Kingdome : and of those it is said, that as yet there was no King among them, but that the Deputy was as King; so to note, that as yet they also were subiect vnto *Iehoshaphat*. Comming to those others that were meere strangers vnto them, the Story speaketh, first of all generally : then, of certaine of them more specially. Of all generally it saith, that the feare of the Lord fell vpon all the Kingdomes of the Lands that were round about *Iudab* : and that they medled with no hostility against *Iehoshaphat*. Of certaine of them more specially it is said, that certaine of the *Philistims* brought him gifts, and tribute of Siluer : and that the *Arabians* (whether in the way of tribute, or of good-will, it is not declared; but conceiued by some to bee of good-will) brought him in great store of Rammes and he-Goats, of cyther sort, seauen thousand and seauen hundred of them. That one thing that he did commendably also many yeares after, was towards the end of *Ahabs* raigne, & about the seauenteenth yeare of his owne : at such time as he ioyned with *Ahab* in battell against the *Syrians*. For at that time, when *Ahab* would haue set forward in that expedition without inquiring of the Lord, he first mooued him to take the Lords aduise with them first : and againe when he saw that the King of *Israell* sought no farther but onely to his owne Prophets, hee both got a Prophet of the Lord to bee sent for, and when hee saw his Lord was offended with him, he sought to pacifie him, and to haue better opinion of him. By which also he did not leese. For though he was indeede in great danger (the enemies making very forcibly towards him) and the King of *Israell* himselfe was slaine in the field : yet was God so mercifull to him, that he escaped and returned safe to *Ierusalem*. Stirred-vp he was by the Prophet, after that he was returned safe to *Ierusalem* from the field that *Ahab* lost to the *Syrians* : wherein againe we are to consider, not onely what good seruice it was that then he did; but withall, that soon after wee haue mention made of so great fauour on him bestowed, as that it may seeme, it was to reward that seruice of his. His seruice was, that againe hee set in hand with bettering his State, both to the aduancement of Religion, and good of the people, first himselfe reducing his people to some good order : then vsing good meanes to keepe them therein. Himselfe reduced them to some good order, vsing as it were, a Regall Visitation, for the generall reformation of all the Land : going throughout al the land euen from *Beersheba* to Mount *Ephraim*, and bringing backe the people againe vnto the Lord God of their Fathers. The meanes that he vsed to keepe them therein, was, to establish good gouernment among them : and that he did, first for euery Citty by it selfe; then, by appointing another ouer the whole. For euery Citty by it selfe, he ordained speciall Iudges : & gaue them great charge, diligently to see to their Office, and to performe it in the best manner that they were able. That other that he appointed ouer the whole, was at *Ierusalem*, the head Citty of the Kingdome; and it was an higher Court aboue the others, for such matters as could not be decided, by the other Iudges at home : such a Court as God himselfe before appointed vnto his people, to take final order for al such cases whēsoever they should arise; and ordained death for those that would not bee ruled thereby. That great fauour whereof we haue mention so soone after, that it may seeme it was to reward that seruice of his, was a notable and strange deliuerance from a great power of enemies that came in against him. The enemies were three seuerall Nations, the *Moabites*, *Ammonites*, and *Edomites*; and, by likelihoode, the *Syrians* also, because it is plaine that these came thence : sauing that the *Edomites*, it may



may well be, did not ioyne themselves vnto them till they were come into the Land; as also they dwelt towards another Coast, and are not named at the beginning, *Ibid. 10.* but afterward by *Iehoshaphat* him-selfe put in with the rest. What quarrell they had, or what was the cause of their comming in, wee haue not mentioned: as also *Antiq. li. 9. ca. 1* *Iosephus* who writeth of this Story, and reckoneth the *Arabians* as part of the enemies, neuerthelessse, doth not shew whereupon they made this inuasion now. But *1 Ch. 10:3-30* whatsoeuer the occasion was, they came in so strong, that *Iehoshaphat* was affraide, and both he and the people together sought to the Lord, and had a notable day against them. In which it shall be good, that we doe more specially marke, something on the behalfe of the Enemy: and something againe of the goodnes of God towards those his people then. In the Enemy wee may note, that although *Iehoshaphat* were a very good one; and of great forces withall: yet being so well occupied as he was, in reformation and aduancing Religion, he could not be quyet, but was thus far maligned of many of the Nations about him. The goodnesse of God notwithstanding towards his people was such, that first putting into their heartes to seeke vnto him, hee then gaue them great and honourable successe against them, theyr Enemies falling at such varyance among themselves, and so slaughtering one another, that *Iehoshaphat* and his company needed not to strike one stroke; and were no farther troubled there-with, but onely in sounding their prayfings to God, and (when the Enemies had done among themselves) in gathering in their spoile to *F* Hierusalem, which also was so much, that it cost them three dayes labour. A report to all peoples about them then: and so, the meeter to giue warning to all States and Potentates whatsoeuer, to take heede how they band themselves against such of their Neighbours, as reforme their waies (so neere as they can) according to the praescript of Gods holy word. Those things wherein he was not so well aduised, but in which he was faulty, are of two sorts: one of them, a defect in that reformation he made among the people; others, all appertaining to a slip that himselfe did make in his owne waies. That defect that we find in the reformation he made among the people, is the same that we something noted before: namely, that he tooke not away all the high places, but, as it seemeth, in *Judab*; and else-where left many of them yet remaining. In those others that are all appertaining to a slip that himselfe did make in his own waies, we are first to consider of that slip it selfe: then of other things depending thereon. That slip it selfe was such a thing, as wherein hee followed very plainly the course of the World, or the direction of flesh and blood: namely, that the *Israelites* being so far falne from the true worship of God as they were, and King *Ahab* being giuen (by the meanes of *Iesabell* his Wife) to much Idolatry besides, neuerthelessse he married his eldest Son *Iehoram*, who was to succeed him in the kingdom, vnto *Athalia* the Daughter of *Ahab*; and made peace with the King himselfe. And this by likelihood hee did, so to ioyne kingdome to kingdome, and to haue those Neighbours more quiet: and not for any feare of their greatnesse now (wherein he might haue bin the rather excused, as vrged by necessity so to do) because hee had prauailed against them already. *1 King. 12:43* A very great ouer-sight in him that so professed Religion him-selfe: so to sow the Seeds with his owne hands of so manifest danger of so soule reuolting from God as that might boad, euen in the next generation of al. But so easily may the best men of all forget themselves: & the cause of religion is on all hands so slenderly regarded; euen by the rarest patrons that lightly it hath. Those other things depending hereon, were all but a bitter fruit; and yet but the fruit of his owne waies: but yet so arising or growing, as that all came not to the Sickle in his time; but much of it came dropping in after. That which came to the Sickle in his time, or the fruite that himselfe did eate of, was partly in the dayes of *Ahab* himselfe, with whom hee made this vnaduised affinity: and partly, in the dayes of one of his Sonnes. That which was in the dayes of *Ahab* himselfe, was towards the end of *Ahab*s raigne: and it was some part of it, but (as it may seeme) a bruiſe or gall to his conscience; but another part againe, a speciall danger vnto his person. *G* That which was but a bruiſe or gall to his conscience (at least as it may seem) was, that being come in good will to visit his Brother in law, *Ahab*, the King of *Israell*, and being intreated



ted by him to goe to warre with him against the *Syrians*, although hee then heard that voyage plainly misliked by the Prophet of the Lord (though it were iustified by others) and such an euent threatned vnto it, as could not bee but very daungerous vnto himselfe: yet made he so much of that his new affinity, that he would not hereon deny to ioyne with him in it, but helde on his course, though very likely it were, that his conscience was now against it. Else had hee done but like an Hypocrite, so to enquire for some Prophet of the Lorde: and then, not to regard his word when he heard it. But so many good men be entangled by worldlie friendshippe; themselues seeing they are led to that which they should not; and yet, hauing no heart to withstand it. That which was a speciall danger vnto his person, was, that still holding on his purpose to goe with him, when once the battailes were ioyned, not onely the King of Israell himselfe was slaine, but he also was in such danger, that hee cryed out and fled, and so was dishonourably beaten out of the fiede: and besides all this, being come home, he was roundly reprovved by the Prophet *Iehu* for it, and giuen to vnderstand, that the Lorde was so offended with him, for helping the wicked, that hee needed not thinke it strange that he was so foyled, and that he was more likely cleane to haue perished, but that diuers good thinges beeing found in him, the Lord dealt mercifully with him therein. That Sonne of *Achab* in whose daies he tasted more of the bitter fruites of his owne waies heerein, was *Ahaziah*, who next succeeded: with whom because he ioyned in a nauigation that hee intended for Gold, his Nauy was so shattered and bruised by tempest, that it was not able to goe that voyage; *Eliexer*, a Prophet, telling him, that that was the cause of the losse of that his Nauy. But some there be that here conceiue, first that they be two nauigations that in these two places are spoken of; and that in the former *Iehoshaphat* admitted *Ahaziah* his partner, but would not in the latter when once he was reprovved for it, and had sustained such hurt thereby (which, as I take it, may well stand with the Text:) then, that there was another cause besides why God would not prosper that voyage of his for Gold, because he had no such neede as *Salomon* before had when God prospered him; and because God would not haue this good King any was grow worse thereby, which also agreeth with the Lawe that God himselfe to Kinges prescribed. That which came in dropping after, was partly by *Iehoram*, his Sonne: and partly by *Atalia*, that his Daughter in Law, for whom and by whom this affinity was. That which came in by *Iehoram*, his owne Son, was, that so soone as hee was established in his Kingdome, hee, euen hee, and not a stranger, slew all his Bretheren, being fixe, the Sonnes of *Iehoshaphat* aswell as himselfe: whom *Iehoshaphat* had tendred much, and placed well. But so belike it was meete in the iustice of God; that seeing he regarded so little to match his Sonne in so naughty a stocke; his owne yssue should so readily finde the inconuenience of it. That which came in by that Daughter in Lawe of his, for whom and by whom this affinity was, hath two maine branches of mischief: one, that on a small occasion she destroyed all the blood royall, the Children of *Iehoram*, her Husband and hers, and so many as yet remained of the Linage of *Iehoshaphat* (one only excepted which escaped her hands;) and then inuaded the Kingdome her selfe, and so held it from the line of *Iehoshaphat* the right heire, by that tyrannicall intrusion fixe yeares together. Now if God so auenged this inconsiderate match, on the Progenie of so good a King, on his owne Issue that otherwise hee had, and on his owne Nephewes from her descended; and that by the handes of her that so vnderferuedly was taken in to that honorable estate, and by the vertue thereof should haue beene a comfort and protection vnto them, and indeede was no farther off, but the Sister in Law to the one sort of them (for it may well be doubted, by that which followed, that she had her hand in the slaughter of those also) and the very naturall Mother (but more vnnaturall a great deale) to all the rest: how may any others whatsoever, conceiue any hope of good successe of any such marriage, when God himselfe hath left vnto vs, in this one, so good a Seruaunt of his, so pregnant a warning to all ages ensuing?

1. Kings. 22:

32, 37.

2. Chro. 18:

31, 34.

2 Chr. 19:2,3

1. Kings. 22:

48, 49.

2 Chr. 30:35,

36.

*Tyranni.**Contr. Pellic.*

Deut. 17:17.

2 Chr. 21:1-4

2 King. 11:1-3

2. Chro. 23:

10-12.



- A 6 As touching those two others that were offensive to God, the former of them reigned some reasonable time: the latter was very soone cut off. He that reigned some reasonable time, was *Iehoram*, the Sonne of *Iehoshaphat*: a very bad one; and yet
- B reigning eight yeares. That he was so bad, though he were therein very vnlike to his Father: yet may his Father iustly be accounted to bee in fault for much of his naughtinesse, for marrying him into so naughty a stocke as he did. His Story dooth fitly deuide it selfe into two principall partes: first, how he offended; then, how hee was punished or chasticed for it. His offence was most part of it in corruption of Religion: but some part of it in tyranny also. That part of it that was in corruption of religion, was, first (but generally) that he did euill in the sight of the Lord, not therein shewing any particular wherein he did so ill: but then more specially he is noted, that hauing *Ahabs* Daughter to Wife, hee walked in the waies of the Kinges of Israell, euen as did the house of *Ahab*; and, not so content, made high-places in the Mountaines of *Judah*, and compelled the Inhabitants of *Ierusalem* and all *Judah* there to worship. That other part which was in tyranny, was, that whereas he had many bretheren besides, the Sonnes of *Iehoshaphat* as well as himselfe, which also were better than he; whom his Father while yet he liued, had honorably and richly placed in certaine strong Citties of *Judah*, but giuing the kingdome onely to him as being his eldest: after that he had made himselfe strong, or established himselfe in his kingdom, then did hee destroy both those his bretheren, and many of the Princes of *Judah* besides. His punishment or chasticement that ensued thereon, was not great in comparison, and mingled much with gracious lenity. For though he had now iustly deserued to be cut off also, yet seeing he had slaine all his Bretheren, so that himselfe onely was left of that line, and God had promised long before, that hee would not vtterly destroy the House of *Dauid*: therefore God would not now destroy him also, but spared him because of the couenant that he had made with *Dauid* before. Yet both at this present he laide some chasticement on him: and did likewise threaten him more. The chasticement that now he laid vpon him, was yet but in such as were in subiection vnto him: and those were, the *Edomites* yet; and his owne people besides. The chasticement that hee had in the *Edomites*, was, that now they rebelled: and yet it pleased God to giue him a good reuenge on them; though thereby he did not bring them backe to their allegiance again. In his owne people the chasticement that God did lay on him, was, first by one Cittie, *Libnah*, in the borders of his kingdom, which now also rebelled against him: then, by all the people generally, that they had no liking of him, and so no desire to enioy him. That which hee threatned farther vnto him, was afterward likewise performed. Threatened or denounced it was vnto him,
- C in so rare and strange manner, that some force hath bin offered to the Text it selfe, to make the matter to accord to the time. For he was thus threatned, or had those iudgements denounced vnto him from the Lorde himselfe, by the ministry of *Elias*, by a writing or letter that came from him to *Iehoram* the King: and yet notwithstanding, *Elias* was taken vp a good while before. Hereupon some haue conceiued, that *Elias* wrote it after his taking vp: others, that the name is mistaken, *Elias* put in for *Eliseus*, or that such should be the meaning of it. A third opinion there is, which in my iudgment is much the likelier, & noted by diuers: but it seemeth strange, that it shold be but thought on onely & not commended, or noted as the likeliest of them; but so to be left at large as they are. For there is no question, but that *Elias*, by the Spirite that was in him, might fore-see that, as well as hee did many other thinges besides: and to great purpose it was (to make it so much the plainer to all, that his Ministry was of God) that hee should set it downe while he was on earth among them, to bee deliuered vnto the King, what time hee should haue doone those thinges that the Prophet had there fore-shewed that hee should doe; so, by fore-shewing those his base employments, the more to assure him of those iudgement also. And seeing the Scriptures doe not vse to teach vs, to depend (for farther instruction) on Saintes departed (but *Lyranus* indeede, might in those dayes bee so farre distempered in that perswasion, that it may bee no maruell if hee contented him-selfe there-with) nor simply to tearme one Prophet by the Name of another, vnlesse there bee

Iehoram.

1 King. 22:50  
2 kin 8:16,17  
2 Chr. 21:1,  
5,20.2 King. 1:18  
2 Chr. 21:6  
Ibid. & 13.2 Chr. 21:11,  
13.

Ibid. 2-4, 13

Ibid. 7.

2 kin 8:20-22  
2 chr. 21.8-10  
2 King. 8:22  
2 Chr. 21:10  
2 Chr. 21:20Lyr. et Hebraei.  
Fra. Vatabl.  
Bibl. Angl.  
Conr. Pellic.  
Pet. Martyr.



some farther reach (as in tearing *John Baptist, Elias*; ) but one the other side, are ever carefull to leaue vnto vs the Ministry of the true seruants of God, in good credit, or well confirmed vnto vs : hence may we probably gather, first that none other way can we make so good vse thereof, as so to take it ; then also, that neither of the other stand so warranted or consonant to other Scripture, as this that wee speake off. That which is denounced vnto him in the name of the Lord, by that Epistle or writing that from *Elias* was deliuered vnto him, was, that because himselfe did so corruptly professe, and had corrupted others so much thereby ; and because of those detestable Murthers by him committed : hee also must bee roundly punnished for it, both in such as belonged vnto him, and in his owne person too. Performed it was, first in such as belonged vnto him : then, in his owne person also. Of such as belonged vnto him, first the Land, it selfe and his treasure is mentioned : then certaine persons neere vnto him. Of the Land it is saide, that the *Philistims*, and certaine of the *Arabians* ( stirred vp also by God himselfe ) brake into the Land ( and then were they like to deale accordingly with it ) & of this treasure, that they tooke away with them all the Kings substance or treasure ( and then were they not likely to spare others : ) of those that were neere vnto him ( his Sonnes and Wiues ) likewise that they tooke away and slew all, sauing that they left him one onely son, and the same the youngest. Of his person it is said likewise, that the Lord smote him with an incurable disease in his bowels, so that after two yeares his very Guts fell out by the reason of that his disease, and so hee died by that, it seemeth, and other sore diseases ioyned therewith : and was sunke withall into so deepe dislike with his people, that wheras now they had takē vp a custome to be at the charges of much spices to be consumed, and burnt at the funerall of their Kings, now did they no such matter for him. An example not to be lightly regarded, that euen Kings can haue no good-will nor honour in the hearts of their subiectes, but in the Lord : and that, euen they also, notwithstanding their good auncesters before, and their owne greatnesse after, if needes they will any way make themselues publique offenses to others, they may not thinke much if they be made examples to others also of some fearefull and publique reuenge.

7 He that was very soone cut off, was *Abaziah* his Sonne, called also *Iehozabab* *Abaz*, and *Azariah* ; and hee raigned but one yeare : sauing that the Booke of the *Chronicles* doth heere againe in such sort set downe his age when hee came to the Crowne, that out of it ( to reconcile that place to another ) some haue supposed, though not in such sense as is spoken off heere, yet in some sort that he raigned mo. In which two places, aptly to reconcile them together, is another of his difficulties that we spake of before : and yet, both before and after, reconciled by others. But as touching the substance of his Story, it is no more in effect but that he also did ill in the eies of the Lord ; and was accordingly punnished for it. The euill that hee did in the eies of the Lord, was, that he walked in the waies of the house of *Ahab* ; and there be two reasons given why so he did : one, that his Mother ( being ill disposed her selfe ) did counsell him to do wickedly ; the other, that they of the house of *Ahab* were his Counsellors, and that he was ruled by them. One thing there is so noted of him, as seemeth to import, that he was ruled by them in that likewise : which was, that he also associated himselfe to his Vnckle *Iehoram* the King of *Israell*, in his warfare against the *Syrians* ; the like fault that his Grand-Father *Iehoshaphat* had made before, though he at that time escaped better than his Grand-Father did. The punnishment hee had, is first set downe but generally : but then more specially also. Generally it is noted to be his destruction : a iust end for such as follow so bad Counsellors ; and not very vnmeete neither, for such as goe no farther than to haue such about them, though they thinke to take heede of following of them. More specially it is noted, how he came to that destruction of his : and first as it came vnto him from aboue ; then, as it came vnto him from beneath. As it came vnto him from aboue, it is plainly noted, that it came of God : a good warning to those that doe ill, that God casteth, in his good time, how to meete with them ;



them; & good comfort to such as are annoyed by them (as the better sort were now by his bad gouernment) that he will not faile, in time to remoue such annoyance from them. As it came to him from beneath, by the secondary causes which God had ordained, whereby to accomplish his iudgements on him, it is noted, that he came iust in the way of *Iehu*, and at such time as he was come to do execution on the house of *Ahab* (of which he was one) both himselfe and many others of his neereft kindred besides: they hauing then none other purpose, but, in the way of duty & friendship, to visit the King and his Children, on occasion that the King was now diseased by the wounds the *Syrians* had a little before giuen him; but so falling into the hands of *Iehu*, and he accordingly giuing none of them all any sparing. Neuerthelesse, because *Abaziah* the Knig himselfe was descended of *Iehoshaphat*, it was thought good that he should be buried, and so he was; godlines and true sincerity, beeing of that force, that such as otherwise are mortall enemies, do neuerthelesse yeeld not a little vnto it.

2 King. 9:16,

27:10:12-14

2 Chr. 22:7-9

2 King. 9:28

2 Chr. 22:9

- A** 8 Now the time being come, that God would giue a snub to the Scepter of *Iudab* and line of *Dauid*, or lay his hand somewhat hard on them both, so to teach the people, not to prsume in those his promises, vnlesse they better kept that part of the Couenant which appertained to them to keepe, *Athaliah*, the Queene-Mother, vnderstanding her Sonne, *Abaziah*, the late King, to be slaine, thereupon destroyed the residue that were left of the race of *Iehoshaphat*, and hir-selfe inuaded and vsurped the Crowne of *Iudab*, and so for the space of sixe yeares raigned as Queene: and yet, as God would haue it, there was one little Childe of the right issue remaining, prserued from that slaughter, and secretly kept, till it pleased God to send a fit time to obtaine the right to him appertaining. But as this woman was but an vsurper, and came not vnto it but by blood: so she did not enioy it long, and made some part of satisfaction to the blood of others, by her own blood also. And being an vsurper as she was, we haue no Story of her gouernment (belike because she was an vsurper, as not vouchsafing to attribute any gouernment vnto her, seeing shee had no right to the place) but only of some doing of others to her appertaining: and how she was deposed againe. But though we haue no Story of her gouernment, yet notwithstanding, if our selues doe but a little consider what it was that now she did, we may soone perceiue that she did very ill: first interrupting a speciall ordinance of God before; then, that so she behaued her selfe as she did, to attaine to her owne desire therein. She interrupted a special ordinance of God before, in that she vsurped to raign there, where God before had giuen the Scepter to the Tribe of *Iudab*; and afterward also, of all that Tribe, peculiarly to the line of *Dauid*: her selfe being a meere stranger to them both. To attaine to her owne desire therein, she likewise did very ill, in that she so strived to come to that place, whereunto she had no calling at all: vtterly destroying, so nere as she could, all that were of the roial blood; herselfe hauing had a Father in law, an husband, & some issuing thereof. In those others to her appertaining we are, not onely to consider, what it was that they did: but withall, who it may seeme they were that there are spoken of. That which they did, was, that they brake vp the house of God: & all the things that were dedicated for the house of the Lord, they did bestow vpon *Baalim*, their Idols. God be thanked we haue not such kind of Idols among vs now: but such we had when time was; and some we haue, of another kinde, in place of them yet. When we had such Idols among vs, we also, for many of vs, after a sort brake vp the house of God, and imploied those Church-liuings that were giuen to the maintenance of the Gospell, to the vse and maintenance of Popish Idolatry: and now that we haue no such Idols, we apply many of them to prophane vses, to the maintenance of our selues and ours. Who they were, that heerein are spoken of, we had neede to consider, first on behalfe of *Athaliah*: then on behalfe of those her Children. On behalfe of *Athaliah* we had neede to do it, for that it seemeth the Text doth attribute no more vnto her, but onely that she was a bad woman: & not that she was one of those that had their hands in that sacriledge; but that it was her children only. And yet most of our translations do ioyne her & her children in that action together, as indeed it is (by her disposition) a thing likely enough: but others there be, that do rather ascribe it onely to her Children. On the behalfe of her Children it is needefull to be considered, so to giue the Story thereof his due place as touching the time.

Athaliah. 7.

2 King. 11:1-3

2 Chr. 22:10.

12.

2 Chr. 24: 7.

Vulg. edit.

Lyr. Con. Pellis.

Fr. Vatab.

Bibl. Angl.

Tremel. Jan.



For this is related, as appertaining to the time of her vsurped raigne ouer *Iudab*: but at that time she had no Children, those being slaine a little before by *Iehu*; or (which is not so likely) by her owne selfe, immediatly after that slaughter that *Iehu* made, and before her selfe began her vsurped raigne. And if she had others by a former Husband (but then had she not beene so meete for the marriage of a King) or if she had others by abuse of her selfe in Wedlocke (as indeede she was a bad Woman in Idolatry, and experience teacheth vs, that our Idolaters of the Church of *Rome*, are, of all others among vs, the most loose in that kinde of vice:) yet the word of God beeing so plaine as it is, that hee would vtterly roote out the posterity of *Ahab*, and wee hauing no Story of any slaughter of this part of them (in the Kings of *Iudab*, I meane) but onely those two, till we come to the the slaughter of *Athaliah* herselfe; heereby it seemeth, that although the Story of this sacriledge bee heere remembred, yet that it belonged to a former time, as to the dayes of *Iehoram*, or *Ahaziah*. But whensoever it was done, and whether her selfe stood cleere of it or not, the Text is plaine that done it was, and that her Children had their handes in it. As touching her deposing againe, wee are first to consider the occasion of it: then, in what manner it was performed. The occasion was, that whereas shee was a wrongfull vsurper, there was one yet remaining, to whom the Crowne did by right appertaine: wherein first wee are to consider of the Story it selfe, how that one was præserved; then of another thing thereof arising. That one was præserved by the High-Priests Wife, being the Daughter of *Iehoram*, the late King, who beeing moued by compassion to see so many of her neere Kinsfolke slaughtered, and belike beeing by her Parentage so friended among them, that shee had good meanes to doe it, conuayed away one little Child that should haue beene slaine with the rest, together with his Nurse, and kept them secret sixe yeares together. That other thing that ariseth heereof, is as touching that marriage of the High-Priest: this being a plaine testimony, not onely that the High-Priest was then a married man (as also they were all in a manner;) but withall, that then the Priest-hood it seemeth was in that reuerence and honour, that they were accounted sufficient matches for the best sort of them. The performance of it was, that the High-Priest, in the seauenth yeare after, so acquainted certaine of the Nobles of *Iudab* therewith, made such prouision, and tooke such order, that on the suddaine *Ioash* that Childe, called also *Iehoash*, the rightfull heire, was proclaimed King, and *Athaliah* the vsurper there-withall slaine, as before shee had deserued in the slaughter of others: and hauing so doone, they altogether accomplish such thinges as did appertaine to the establisshing of the King in his Kingdome, to the reioycing of all the people; and both the people on the one side destroyed the House of *Baal*, together with the Priest and other things thereunto appertayning, and the High-Priest tooke præscent order for the Temple and seruice of God to haue the same from that time forward orderly done.

2 King. 11:1-3  
2 Chr. 22:10-12.

2 Kin. 11:4-16  
2 Chr 23:1-15

2 King. 11:  
17-20.  
2 Chro. 23:  
16-21.

9 The vsurper being thus remooued, and her Pageant beeing in this sort playde, A God also himselfe hauing thus farre laid his admonishing hand, both vpon the Scepter of *Iudab*, and Line of *Dauid*, wee are now to consider of the rest of their time, so long as the kingdome of *Israell* stood, when God of his goodnesse now restored both the Scepter of *Iudab*, and the Line of *Dauid* to the Crown among them again. But though now he eased them of this kinde of chastisement, it was not long, before they much forgot themselues againe: and so occasioned him to giue vnto them that sharper warning that before we spake of, the casting off (for euer) of theyr Bretheren the Children of *Israell*. In which compasse of time it is plaine, that once God did set them vppe againe, and as it were gaue them good footing, that so they might stand better if they would: and when they neuerthelesse in their infirmity did fall, then did he recouer them also yet once more. So are wee first to consider, how ill they kept their standing when now they were set vp: then, how they were notwithstanding againe recouered. How ill they kept theyr standing now, when they were againe set vp, that we may the better finde, we are first to consider of this their setting vp: and afterward, of their standing therein. Set vp they were, by him that nowe suc-



Ioash. 8.

succeeded next, in the first part of his raigne, so long as *Iehoiada* the High-Priest lived: which how long it was, or how many yeares of his raigne were spent therein, we haue not specified vnto vs. But considering that hee came to the kingdome, as we heard before, but a very Child, when he was but seauen yeare old, and for a time was vnder the gouernment of *Iehoiada* the High-Priest, some part of that good which in his time was done, and vnto him is commonly attributed, is chiefly to bee ascribed (vnder God) to those that were his gouernors then: and yet the education that then he had, wrought so well with him, that himselfe also was well occupied after, and so of right must haue part of the good that in his time was done, to himselfe ascribed. In that which is chiefly to be ascribed to his gouernors then (next, and immediatly vnder God) it shall not bee amisse, first to see what the same was: then, how to apply it to our selues. It was, that in all his raigne of forty yeares, we finde not any part of his better gouernment that is to be ascribed vnto *Iehoiada*, but onely so much as was done at the first, when first the King was brought to his Kingdome: and that which afterward is onely in generall termes deliuered vnto vs. In that which was done at the first, wee haue noted vnto vs, not onely what the thing it selfe was: but some effectes withall that followed thereon. The thing it selfe was, if we marke, first, to bring all againe vnto God: then, to settle some good order among themselues. To bring all againe vnto God, it was, that the former couenant was made betwixt the Lord on the one party, and the King and the people on the other party: which was, that they should thence-forward be the Lordes people. To settle good order among themselues, first they began with Soueraigne power, which was to ioyne altogether in one: and then came to Diuine Seruice, or to the publique worshippe of God. As touching Soueraigne power, it was, that the second couenant was made, that which was betwixt the King and the people (that the King should well and orderly gouerne: and that the people should dutifully obey:) and then, that accordingly they did place him, in publique and solemne manner, in the Throne of the Kingdome. As touching Diuine Seruice, or the publique worship of God, *Iehoiada* tooke order likewise, that thinges should bee doone according to the Lawe of God and ordinance of *Dauid*: and appoined Warders and Porters to the House of the Lorde, for the better accomplishment of diuers seruices there to be done. These effectes that wee haue noted withall that followed thereon, were, that the Land was quiet now, when that vsurpation was thus abolished: and, that all the people greatly reioyced. That which is afterward onely in generall termes deliuered vnto vs, is, that all the dayes of *Iehoiada*, or so long as the King tooke his direction from him, both the King did that which was good in the sight of the Lord: and the publique Seruice of GOD was duly obserued. How wee may apply this Story vnto our selues, is, for some part of it, reasonable plaine; but some other thing there is againe, that it may be, would not bee so easily espyed. That which is reasonable plaine, is, that Princes and all other Superiours doe then gouerne best, when they take theyr direction from those that are best exercised in the word of GOD, beeing withall iudicious and zealous on the behalfe of Gods glory: and on the other side, the lesse that they regard to take theyr dyrection thence, the more errors doe they commit, and the more they bring themselues in daunger of the righteous iudgements of God. That, which it may be, would not so easily be espyed, is, that the like hath beene done of late among vs, that was then doone among them. For as it was the High-Priest and his Wife then (the marriage of that order beeing then so tendered, that he was vouchsafed to marry in great bloud) by whom it pleased God then to præsere the royall Seede; and, when conuenient time was come, to bring him forth, to the vtter ruine of that wrongfull vsurpation which was gotten into the place then: so in these daies also it hath pleased God, by the Ministry, to præsere that most roiall Seede of God, the Lord of Lords, and King of Kinges, the Scepter of Iudah and Line of *Dauid*, to whom onely vnder the Father, the right of all Kingdoms do originally appertaine, & in the time that the wildome of God had to that end appointed, to bring him forth to the vtter ruine of that Strumpet of *Babylon*, our late *Athalia*, hauing then gotten the place, and tyrantizing ouer

2 King. 11:21  
2 Chr. 24:12 King. 11:17  
2 Chr. 23:11

2 King. 11:17

Ibid. 19.

2 Chr. 23:20

2 King. 11:18

2 Chr. 23:18, 19.

2 King. 11:20

2 Chr. 23:21

2 King. 12:2

2 Chr. 24:2, 14



vs at her pleasure; especially among those, where the marriage of that sort had bin vouchsafed that regard that is due vnto it. That which arose of *Ioas* himself, & out of the education that before he had, but yet notwithstanding may iustly be to him ascribed, was (that we read of) only about repairing & getting in a readines the house of the Lord to such vse as wherunto it was before ordained; and about this we find him to be occupied twice: first, giuing charge thereof to the Priests & Leuites; then after himself also dealing with it. What time he gaue charge therof to the Priests & Leuites, we haue not noted; but by the order of the Texte it seemeth, that it was long, before he did it; for that he had married two wiues before: but sure it is, that sometime or other he did it; and therein it is plain, that he had a care of the Howse of God, though, it seemeth to me, nothing so great as he ought to haue had, nor as some perswade themselues of him. For at this time (for ought that we reade) he laide the burthen heereof onely vpon the Priests and Leuites: and the charges to be raised out of the purses of the people. It appertained indeed to the Priests and Leuites, to haue speciall care about that businesse, and it may be there was some honour giuen them therein, at least, that so they would seem to do: but, after so great decay going before, in the dayes of *Iehoram*, *Ahaziah*, and *Athalia*, and after so long a pause in this King now, to lay it onely on the purses of the people, and to make the Priests and Leuites to be the gatherers of it, when it might be so plainly intended, that it was their owne businesse withall, was no such course, as I do take it, as a sound and ready zeale would then haue vsed. And seeing it is plainly said, that afterward it came into *Ioas* his minde, to repaire the house of the Lorde, wee neede go no farther to gather, that there was a time, and the same a longer time to than was meete, before that he, though not Idolatrous, but in his measure well giuen, did occupy his head with that businesse. Whereby also it may well bee, that whereas it is noted, that the *Leuites* made no hast therein (the Priests also beeing some part of them) they were not altogether so much in fault, as some do account them; but because it was such a kinde of businesse, as wherein they coulde preuaile but little: as in all ages we see by experience, that where Soueraigne power dooth not interpose it selfe withall, and that in good measure, there do not any other Inferiors to any purpose preuaile, though much more gracious with the people, than for the most part are such as were these. When himselfe would haue some dealing in it, the time is noted to be the three and twentieth yeare of this King: not plainly set downe, whether it were of his age or raigne, and so left at large by the most, but by some plainly set downe to be of his raigne. If it were of his age, there was nothing done for fifteene yeares and better; if it were of his raigne, then was it seuen years longer: the shorter of them both being a great deale to long, for so needs full a worke as it, on all hands to be so slipped. The course that hee tooke when now himselfe did set in hand with it, was in effect but the same that he prescribed to them before: but in his hands it proceeded much better, than it did or could do in theirs. It was in effect but the same, because it was still to come out of the Purse of the people. But it seemeth, that now there was speciall and extraordinary cause so to do: and therefore that *Ioas* being more willing than able to take that work in hand, leaned now to that helpe that God directed *Moses* vnto, when the Tabernacle was to be erected. Wherein notwithstanding it may well bee, the King had preuailed but little neither, but that by the aduise of *Iehoiada* it seemeth (and *Iosephus* is plaine therein) hee yeelded the oblation to bee but voluntary: which also may well be the cause, why both the King would not now haue the Priests and Leuites to be the gatherers of it, as he had appointed before; and not, as some haue conceyued, for that he tooke them to bee faulty therein, but rather that the king himselfe did now perceiue, that he had not taken so good a course therein before. To which end also it seemeth to be so specially noted, that the Priests consented to receiue no more money of the people towards the worke of the Temple: as hauing made assay before, but finding the people so vnwilling thereto, that now with good wil they would haue bin deliuered of it. It proceeded much better now than it did before,

2 Chr. 24:3-4

2 King. 12:4-5

2 Chr. 24:5

2 Chr. 24:4

Ibid. 5. &amp;

2 King. 12:6

Fr. P. azab.

Ioas. wolph.

2 King. 12:6

Lyr. Pel. wolph

Tremet. Iun.

Bibl. Angl.

Ioseph antiq lib

9. cap. 8. F. J. as

2 Chr. 24:6,9

Exo. 30:11-16

Ant lib 9 cap 8

2 King. 12:7

Ibid. 8.



before, for that being now made but a voluntary contribution, it is plainly noted, <sup>2 kin. 12:9 15</sup> that both all the Princes or Heads-men of the people, and all the people themselves, <sup>2 chr. 24:8-16</sup> did now come-in with very good-will, and gaue so well, that they were faine oft-times to empty the Chest: and had thereby not onely to repaire the building, but to furnish it againe with needefull implements, yea euen with Plate of Siluer and Gold. And yet the Text doth in one thing giue them good Testimony withall, that in it they did much better, than wee in such cases, by our wonted vsage, were like to do: namely, that they did not in this their neede meddle with those thinges that did properly belong to the Priests, but left them vntouched vnto them. <sup>2 King. 12:26</sup> The worke-men also did now go so willingly about their businesse, that not onely those that set them a-work, trusted them with the Money that was brought in; they saw that they dealt so faithfully therein: but euen the workmen themselves, according to the trust reposed in them, hauing much Mony left when they had finished all the building, brought it into the King and High-Priest; and they likewise, of it, did make the furniture and Plate afore said. So it seemeth, that so long as the Priestes and *Leuites* had it imposed on them, to gather-vp those former impositions, as to be paid of right now also, neither would the people pay them, neither were the Priests and *Leuites* willing to vrge them: but when now that course was, after a sort, waiued or giuen-ouer, and made but arbitrary to the giuers themselves (for though there was Proclamation made throughout the Land, to bring vnto the Lord, the tax that *Moses* in the Wildernesse had laid vpon them; as indeede being the King, he was not to seeme to take repulse, but was rather to require it still: yet none was now appointed to gather it of them, and so to marke whether they did it truely or not, but had the matter now referred

F vnto themselves in a manner, in that themselves were to bring it in) it found a ready and present dispatch, and the contributors themselves very well pleased. A good example to show how vnwilling the people are, that such impositions, as by occasion sometimes haue beene laid vpon them, should afterward, when the cause hath ceased, be neuerthelessse vrged vnto them againe: and yet this was a Prince as welcome vnto them, as lightly none more, as also but to the vse of the Temple; and in such a time as themselves might conceiue did much require it, because of the spoyle which the enemies made towards the end of *Iehorams* raigne, and *Athalia* in her vsurpation.

- A 10 The estate of this people being thus farre raised or set vp againe, and being now to see how ill they held their standing therein, we are first to begin with him in whose Story yet wee are: then, to come vnto others succeeding. Beginning with him in whose Story yet we are, first we finde one ill token <sup>2 King. 12:3</sup> it, or such as boarded that they would keepe their standing but ill: then haue wee prooffe of the thing it selfe. The ill token that wee haue of it, is that the King did not take away the High-places (when he was at the best) but suffered the people to offer and burne incense there. Comming to the prooffe of the thing it selfe, we finde that he kept his standing very ill: but that God did accordingly remember him for it. Wee finde that he kept his standing ill, hee and all the people with him, immediately after the death of *Iehoiada*: and yet not so very soone after, but that for a while it seemeth they stood reasonable well; but then, that not long after they souly fell. It seemeth that a while after they stood reasonable well, because that when *Iehoiada* was dead, <sup>2 Chr. 24:15, 16</sup> they afforded to bury him so honourably as they did, in the Citty of *Danid* with the Kings: as hauing iustly deserued the same, for the good that hee had done among them. Where againe we haue another probability, that there was not such fault in him, as some of our Interpreters doe conceiue, out of the speach of the King to him and others of his fellowes, about the not gathering of the Money afore said. <sup>2 King. 12:17</sup> That neuerthelessse not long after they souly fell, is very plainly deliuered vnto vs: and first by what meanes it was wrought; then, how souly it was that they fell. The meanes whereby it was wrought, was by such dealing as the Princes had with the King, which what it was, is not so plainly set downe, but that diuers doe diuersly take it: some, <sup>Lyr. Rab. Sal.</sup> that they attributed Diuine honour vnto him, and so puffed him vp thereby, that hee quick-



Con. Pellic.  
Fran. Vatab.  
Tremel. Jun.  
Bib. Angl.

2 Chr. 24: 18

Ibid. 17.

Ibid. 18.

2 Chro. 24:  
19-22.

Mat. 23: 35.

Point 7.

2 Chr. 24: 19

Io. Heuten, ex  
officina Chr.  
Plantini, An-  
werp. 1569.

quickly forgot himselfe so farre as hee did; but most men inclining rather, that they wrought him no farther, but that he neede not be so religious, but might well liue as he list, and take his pleasure in all thinges as should best like himselfe. But neither of these seeme vnto mee to goe rightly and fully vnto it; for that either of those had dissuaded him from all Religion: whereas the Text it selfe sheweth immediately after, that hee and the people were religious in some kinde; but indeede in another kind than before, and the same starke naught. So it seemeth rather, that these Princes were meere polititians, and accounted it to make much for the quiet and peace of the State, and for better friendship of all their neighbours, not to be so cleane contrary to all others in matters of Religion, as they were in the course that then they were in: but rather that somewhat they yeelded vnto them, to bee neighbour-like with them; and that the neerer they could come to be like to the rest, the better must it bee for them all, in all such matters as wherein they were to haue any dealing with others. It is plainly set down that the King yeelded therein to be aduised by them: and it followeth immediately after, that they left their owne Religion or manner of worshipping, & betooke themselues to such Religion or manner of worshipping, as their neighbours about them vsed. So, the latter, expoundeth the former: or, that which thereupon they did, doth shew what aduise it was that was giuen. How fouly they sell heerein appeareth first, in that whereunto they had now betaken themselues: then, in that they claue vnto it so fast as they did. That whereunto they had now betaken themselues, was, cleane to forsake true Religion; and, in effect, GOD himselfe, the onely Lord: and to betake themselues to most foolish and grosse Idolatry; sauing onely that it went for currant with all their neighbours, because of the ignorance that was in them. When we are to consider how fast they claue to these their waies now, it shall not be amisse, that some of vs especially doe marke another thing thereunto appertaining: but first, how fast they claue to those waies of theirs; then, of that other matter heereunto appertaining. They claue so fast to those waies of theirs, that though the Lord sent Prophets among them, who did earnestly call vpon them, and protested heauy iudgements against them vnlesse they repented; and, that one of those Prophets was *Zachariah*, the sonne of *Iehoiadah*, who had deserued so well of the King, and of the people, and was neere Kinsman vnto the King: yet would they in no wise be ruled by those their Prophets; but farther than so, euen conspired against the said *Zachariah*, and at the commandement of the King stoned him to death, euen in the inmost and chiefest Court of the Temple, betweene the Temple and the Altar euen as it were in the praesence of God and before his face. As notable an insolence as lightly hath beene hard of by any. That other thing hereunto appertaining: is a collection that one of the blind guides of this age of ours hath gathered to make much against those that professe the Gospell, whom, to the furtherance of his purpose there, he calleth Protestants: and he gathereth it but of one part of the Text, wherein we haue this Story aforesaid. The man that I speake off, is one of their learned writers, one of our owne Country-men, of the time and crew of D. *Harding*, *Stapleton*, *Dorman* and others: and that Booke of his, wherein this is, is of a chiefe and principall matter of their profession, the Reall praesence of the body and bloud of Christ in their Sacrament of the Altar, as it pleaseth them to tearme it. There hee telleth vs, that there bee two sorts of Protestants: one, but simple; the other, malicious. The malicious are they, against whom hee bendeth that redoubted force of his: and telleth vs withall, that the Prophets of old were troubled with those malicious Protestants; and therein referring vs to one verse of this Text aforesayd. On which his interpretation is, that when God sent his Prophets among them, those malicious Protestants would in no wise heare them. Whereas the truth is, that they were the Prophets themselues, and not any of the people, that were the Protestants there: and so he did them great wrong to tearme them malicious. Especially when their owne Bible so plainly readeth, *Mittebatq; eis prophetas, vt reuerterentur ad Dominum: quos Protestantes, illi audire nolebant.* that is, And [God] sent them Prophets: whom protesting, they would not heare. But his dexterity thought good, to ioyne *Protestantes* and *illi* together: an then telleth vs, that they were *Protestantes*



*testantes illi*, those malicious Protestantes, that were so contrary to the Prophets then. Now whether this place do proue any such malicious Protestants, or not, leaving that to his farther Consideration: sure wee are, wee neede goe no farther, than to this his Collection onely, to gather, that so farre as the rest are like to himselfe, the Papistes have but ignoraunt Leaders. How it pleased God to remember them for this, both the King himselfe and those his Princes that did peruert him, and in some sort the whole lande besides, wee haue set downe, first as touching them altogether: then, as touching the King by himselfe. As touching them altogether, we haue that set downe in two seuerall places; first, in the second Booke of the Kings, then in the second Booke of the Chronicles: but so withall, that although in something they agree; yet in some other they are (not any thing contrary, but) so diuers, that there is some diuersity among the learned about it. They agree in this, that the *Syrians* soone after came into the lande, and made warre vpon them: but then, are they diuers in this againe, that by the one place it seemeth, the enemy was pacified with mony, and so sent home without doing them any hurt; by the other, that a battell was fought betwixt them, and that the enemies preuailed, and tooke their own pleasure on them. So commeth it to passe, that most men make no scruple at it, but take them both as one Story, as it seemeth, as if when the *Syrians* had preuailed against them, then *Joash* gaue him the Treasure that there is mentioned to with-draw his forces from him; and one of them there is, who in plaine tearmes doth so expound it: but two others there bee, that (with greater probability, it seemeth) conceyue two seuerall inuasions to be noted in those two places, one of them going no farther, but that so it may be conceyued; the other, being more resolute in it. And the former of those two inuasions was, when *Joash* gaue all that Treasure, and those consecrated things vnto the King of *Syria* to depart from him, and for that time obtained his desire therein: *Joash* belike, as yet making no greater reckoning of that his reuolting from God, nor of shedding that innocent blood where-unto himselfe was so deeply beholding, but that putting himselfe to this losse in these, it might be a full satisfaction, himselfe and his people abiding still notwithstanding, in those corrupt wayes whereunto they had betaken themselues now. But God would not put it vp for: but would haue it farther punnished. So the *Syrians* comming againe the next yeare after, though they were but few to speake of in comparison of the forces of *Judah* that went against them; yet the Lord so ordered the matter, for the sinne of his people, that they preuailed: at which time prosecuting the course of their good successe, they destroyed all the Princes from amongst the people, and sent all the spoyle of them to *Damascus*; and the King him-selfe did they entreate very dishonourably, one way or other (for it is not declared how) and then departed, leaving the King in great diseases. A iust reward for grosse Idolatry, so backt as it was by so bloody ingratitude, as they were now entred into: and a meete recompence for those prophane politicians, the Authors of it. As touching that punnishment that the king had by himselfe, both he was much diseased in his body; and treacherously slayne by his owne seruants: euen by his owne, as the Text doth lead vs to gather, though one there be of speciall account (but I wonder whereupon) that dooth ascribe the same to the seruants of *Hazael*.

- A 11. Those others that succeeded, are foure: the first three being nothing so ill as was *Joash* in these his latter dayes, but much better, and yet indeede boading a declining estate; and the fourth of them in full measure exhibiting the same vnto vs. Those three that boaded a declining estate, were (as it were) of the mid-sort, neyther altogether so good, nor so ill as diuers others: two of the former declining from better to worse; the third euer keeping much like to himselfe. Those two that declined from better to worse, were *Amaziah*, and *Azariah*, who in like sort was called *Uzziah*. *Amazias* succeeded his Father *Joas*; and reigned nyne and twenty yeares in *Ierusalem*: first reasonably wel; but afterward to the offence and displeasure of God. While he reigned reasonably well, we are to consider, first, what was the manner of his Gouvernment: then, howe it pleased GOD

*Joseph. Ant. lib. 8*  
*Conr. Pellic. Rahl. Ann. 1.*  
*Tremel. Iun. Lyranus.*

*Jo. wolphius Fra. Vatablus.*  
*2 King. 12: 17, 18.*

*2 Par. 24: 13-15.*

*2 Chr. 24: 25*  
*2 Kings. 12: 20, 21.*  
*2 Chro. 24: 25, 26.*  
*Fra. Vatabl.*

*Amazias. 9.*  
*2 King. 14: 1, 2*  
*2 Chr. 25: 1.*



to blesse him therein. In his manner of gouernment, first wee haue something noted vnto vs that concerneth the whole generally: then, certaine particulars besides. Concerning his whole gouernment generally (for the time that he stood) hee hath this commendation giuen him, that hee did vprightly in the sight of the Lord: but then it is added withall, that his doings were not with a perfect heart, like vnto *David*, but like vnto *Ioas* his Father; and that the High-places were not taken away, but that the people did sacrifice & burnt incense in them. The particulars which are commendable in him are two: one, a good moderation of his owne affections; the other, a good branch of obedience to God. That good moderation of his owne affections, was in the execution of those that slew his Father: first, in that he was not so hasty to doe it, or to make enquiry of them, till the Kingdome was established vnto him; then, that he executed but the offenders themselves, and not their children withall, as it was the manner of diuers then in their heate to do, though plainly forbidden by the Lawe of God. That good branch of obedience to God, that is recorded of him, is, that when on a time hee was purposed to warre vpon the *Edomites*, and to that ende had waged out of *Israell* one hundred thousand men, and had already giuen them their pay, one hundred Talents of Siluer; beeing then admonished by some Prophet or man of God, not to vse them in that his seruice but to send them away againe: he readily yeelded to do as the Prophet did aduise him, and so discharged them of that peece of seruice, and dismissed them cleane out of his Army. A speciall good example of obedience in him; and the more we marke it, the better it may appeare vnto vs: first, if wee marke how farre he had proceeded in it before; then, if we thereunto lay, in what sort he was dissuaded from it now. He had proceeded therein so farre before, that then hee must cleane leese those hundred Talants of Siluer, and the hope of that their seruice which by likelihood might haue beene to good vse vnto him: and so dismissing them when now they were come, might easily breede much heart-burning in them, and so turne to his hurt, as in the end indeede it did: He was not dissuaded from it by any of his Counsell, or of his Captaines, nor by any States-men besides; yet this being a matter of warfare and State: but onely by a Prophet or man of God, as by some Diuine, Minister, or Preacher with vs, of vndoubted and knowne integrity and iudgement; and the same Prophet or man of God dissuading him from it, not, in plaine tearmes, in the name of the Lord, but, as it were, himselfe so aduising him, & threatening the losse of the field if he did not obey. Out of which it may seeme that wee ought to gather, that euen in such matters also wee ought to make speciall good reckoning of the aduise of such of the Ministry as are knowne to bee of God indeede; though they doe not acquaint vs with, nor our selues see, what word of God it is whereon they ground their aduise vnto vs: then also, that seeing God by his seruant reprobued that his taking-in of those *Israelites* to his ayd, and though being admonished hee did amend it; neither should we leane to any such aid, neither should we thinke it strange to be chastised for it, if at any time we haue so done, though afterward we did forethinke it. It pleased God so to blesse him whilest thus hee stood towards God, that notwithstanding those inuasions, and destruction of the people that were since the daies of *Iehoshaphat*, in the daies of *Iehoram*, *Abaziah*, *Athalia* and *Ioash*, hee had an Army of his owne people now, of three hundred thousand chosen men for the warres: and, going against the *Edomites*, he so preuailed against them, that hee destroyed twenty thousand of themselves, and tooke a strong hold from them besides. When his raigne and doings were to the offense and displeasure of God, we are then in like sort to consider, first what those his waies were: then, how God did punnish him for them. His waies were now cleane contrary to his better waies before, aduancing one kind of grosse Idolatry now: and not abiding the Prophet to reprobue it neither. His Idolatry was, that hauing overcome the *Edomites*, hee brought home their Gods with him, and made them his (a wise part of him) worshipping them, and burning incense vnto them. When thereupon God sent a Prophet to reprobue him for it, hee was so offended with him, that hee commaunded him to silence, and vrged him to aduise him-

1 King. 14:3,4  
2 Chro. 25:12

1 King. 14:5,6  
2 Chro. 25:3,4

Deut. 24:16

2 Chro. 25:6-10

Ibid. 13.

Ibid. 5, 11, 12

1 King. 14:7

2 Chro. 25:14

Ibid. 15, 16



himselfe whether hee were any of the Kings Priuy Counsell; so insinuating, it seemeth, that there was some high poynt of policie in it: but the Prophet told him, notwithstanding all his policie, that hee did well know, that it should bee his vnter ruine, and that from the Lord, that now hee made so little reckoning of this reproofe that hee had giuen him. His punishment for this is his falling away, was of such nature, as that it seemeth God was disposed to rayse it onely from thence, from whence the same his reuolting came, euen from himselfe: first by the *Israelites* his neighbours adioyning; then, by his owne people at home. The *Israelites*, his neighbors adioyning, himselfe (and by the aduise of his Counsell too; such belike as had led him vnto that high poynt of policie before) prouoked to the field, and would not rest till the battell were agreed vpon: but when it came to triall, he receiued (and well deserued) great dishonor, and losse thereby; and liued to enioy it many yeares after. As touching his owne people, he had now made himselfe so odious to them (after that he was so turned from the Lord) by his bad gouernment, and by the dishonor and hurt they had gained thereby, that they did not onely determine to dispatch him: but (when, belike perceiuing it, hee thought to saue himselfe by flight) pursued after him, and so overtooke him, and slew him; though neuertheles they brought him to *Ierusalem*, and buried him there, belike for the place that he had beene in, or for the good things were in him before.

2 King. 14:8-

14, 17.

2 Chro. 25:

17-24, 25.

2 King. 14:19

20.

2 Chr. 25:27,

28.

A 12 *Azarias* his Sonne, otherwise called *Ozias* or *Vzziah* also, was made King in steede of his Father, and raigned fifty and two yeares. Concerning whome, first wee are to consider of that part of his gouernment, which was (that wee read of) without offence to GOD: then, of that part wherein hee offended. Of that part of his gouernment that was (for any thing that wee read to the contrary) without offence to GOD, wee haue something noted againe, first to shewe what the thing it selfe was: then, howe God did blesse him therein. To finde what it selfe was, wee must note againe, that both wee haue somewhat set downe concerning the whole: and some particulars likewise besides. That which doeth concerne the whole, is, that hee did vprihtly in the sight of the Lord: sauing that it was but as *Amaziah* his Father had done before; and so, that hee also did not put downe the High-places, but that the people still Sacrificed and burnt incense there in his time also. So that the vprihtnesse of his doing that is spoken of here, is none other to speake of, than as in his father before, and his sonne after, that hee turned not to Idolatrie as many others had done, but professed the Lord, and the true worship of him. Those particulars that are noted of him besides, are of two sorts: one of them, of his regard towards God; others, of inferiour affaires beneath. His regard to God is noted to be such, as that in the dayes of one *Zecharias*, a Prophet in his time (a man noted to be well seene in the knowleege and feare of God, and sincerely, it seemeth, teaching the same) he then more specially sought the Lord. And so it seemeth the fault is oftentimes in the Prophers & Ministers themselves, that many do not better seek the Lord: as seldome hauing any good prouocation thereto, in those that occupie those roomes among them. Those others that were of inferior affaires beneath, were of two sortes also: some, about the whole estate; others about his owne priuate. About the whole estate were those his buildings, fortifications, and prouisions against the time of Warre that wee read of: and it seemeth, that therein hee much excelled most of those that had beene before him. About his owne priuate it is noted likewise, that hee was very much employed: and that hee was (as wee tearme it) a great Husband: hee himselfe hauing a speciall inclination or loue vnto it. While in this sort hee gouerned, GOD did so prosper him, and his blessing was so plentifully on him (especially then, when in some better measure he sought the Lord) that he was very prosperous at home and abroad. At home hee had, for the defence of the whole, an army of three hundred and seauen thousand, and five hundred valiant men; and two thousand and fixe hundred Leaders or Captaines for them: and of his owne priuate, great possessions in groundes and Cattle. Abroad, it is generally

*Azarias, or**Vzzias, 10*

2 King. 15:1,2

2 Chr. 26:1,3

2 King. 15:3,4

2 Chr. 26:4.

2 Chr. 26:5

Ibid. 2,9,14,15

Ibid. 10.

Ibid. 5, 10-13



*Ibid. 6-8, 15* nerally saide, for all the peoples round about him, that his name was great, or that it did spread farre : and, for certaine of them, more specially, that he did most valiantly against his Enemies, and mightily prauailed both against the *Philistims* and *Arabians* ; and of the *Ammonites*, that he was much honoured and presented with gifts by them. When hee offended, wee are likewise to consider, first of his offence : then, of his punishment. His offence was not Idolatry as his Fathers was, nor so much as offering vnto GOD any such worshippe as God himselfe did not require : but onely that himselfe would needes doe a worshippe to God, which God had appointed to bee done by others ; namely, to burne Incense or sweete Perfume, on the Altar that was thereunto appointed. Of which his sinne there were two principall braunches : one, that himselfe did first offer to doe it ; the other, that he would be so little saide by the Priestes therein, that they were faine to oppose themselues against him in some forcible manner. That himselfe did first offer to doe it, it argueth in him, eyther great ignorance in the Law of God (and that was a great fault in him : ) or else, that he was very head-strong and stubborne, and so not disposed to be ruled thereby ; which was the greater fault of the two. Now because it is so plainly noted, that when hee was strong, or that God had made him great, his heart began to be lifted vp, that seemeth to cast it vnto the latter : as, that it was not of ignorance, but of wilfulnesse rather. But that relation or report of the highnesse of his mind therein, may haue respect vnto that his stubbornnesse, when hee had himselfe ignorantly attempted it first, and then would not afterward be ruled by the Priestes therein, till it pleased God himselfe to lay his hand vpon him. So his fault was great in eyher of them : but much greater in the latter part of it, when hee would not bee aduysed by the Priestes, those peculiar Seruantes of God in those affayres, and so many of them gathered together. His punishment for this was, some part of it, but onely as it were of men : but the rest, plainly by God. That part of it which wee may account to bee of men, was, that so he was resisted or withstood, hee being so mighty and renowned a Prince, of a few of his owne seely poore subiectes : but indeede we our selues doe stirre vp others against vs, whensoever wee go against the word of God ; and may not thinke it strange then, if we be roundly withstood, and mightily crossed, euen by the simplest Creatures that are. That which was of God, was a present punishment in it selfe : and carried another with it besides. It was in it selfe a present punishment for that hee was, euen at that time, so strangely stricken with so ill and so foule a disease, as the Leprosie was reputed and knowne to be. That other that it carryed with it besides, was, that thereby hee was separated from among men (and so from the managing of his Kingdome likewise, and of his owne priuate affaires withall, for a great part of them and faine to dwell alone all the dayes of his life after : and that when hee died, hee was not vouchsafed so honourable buryall neither, as otherwise his place had required. A good example to be a warning to all to take heede, of diuers speciall matters : some reasonable plaine vnto all ; others, that would not be soone perceiued. Those that are reasonable plain vnto all, are, first that none meddle with the office of Priest-hood (and so not with the Mynistry now) but such as are orderly called vnto it ; and therein are Lay-folke to take heede how they meddle with priuate Baptisme : the other, that wee bee not so resolute in our owne waies, when wee are reprooued by such, as God hath to that end appointed. Those that would not be so soone perceiued, are other two : one, that whereas that Priest-hood was a figure of Christ by whom onely wee are to come with our worship to God, neyther may we come by our selues, nor by any other but onely by him ; the other, that whereas the Priestes did not shew him the place of the Law where it was forbidden, but onely told him that he might not doe it, and yet God stricke him for that he would not be ruled by them, neyther may we looke to stand excused in any such disobedience of ours, to any the like Seruants of God, though they doe not euer acquaint vs with the places whereon they ground the reproofe that they giue vs.



**A** 13 He that euer kept much like to himselfe was *Iotham*, the Sonne of this *Iotham*. 11  
*Uzziah* or *Azariah*: who also raigned fixteene yeares. In whom we haue some 2 kin 15:32,33  
things of that nature, that they doe reasonable plainly shew themselves what they 2 Chr. 27:1  
are: others, that do not. Those that doe reasonable plainly shew themselves what  
they are, are some of them commendable: others, reprooueable. In those that are  
commendable, it shall be good for vs to consider, first what they were: then, how in  
those waies God did prosper him. Commendable it was, that he did vprightly in the 2 King. 15:  
fight of the Lorde (though that also were but in comparison of diuers others:) and 34, 35.  
built both the highest gate of the house of the Lorde; and a good part of the Wall 2 Chr. 27:12,  
West of the Temple. In those waies of his God did so prosper him, that he prauai- 3, 6.  
led against the *Ammonites*, and had them tributaries three yeares: and generally, that 2 Chr. 27:5,6  
he grew mighty, because he directed his way before the Lord his God. A place ne-  
uerthelesse that more commendeth the goodnesse of God, that coude so graciously  
accept of that his seruice: than it cleereth that seruice to bee so woorthy to bee ac-  
cepted; as may appeare by that which followeth. In those that were reprooueable  
we are likewise to consider, first what they were: then, how wee may conceiue that  
they also were punished. What they were might soone be scene, but that, as some of  
them are out of quæstion: so there is one, of which there is quæstion made by diuers.  
Those that are out of quæstion, are two: one, that hee did not seeke the Lord, but as 2 King. 15:34  
his Father had done before: the other, that he left the High-places standing, and suf- 35.  
fered the people to worship there. That one point of his waies, whereof there is quæ- 2 Chr. 27:2.  
stion made by diuers, is, that he entered not into the Temple: which as diuers do take  
it, is noted as a thing commendable in him; whereas, by the placing of it, it may  
seeme to be reprooueable, and so do I thinke it may rather bee taken. Such as ac-  
count it commendable in him, do take the sense to be, that although in profession, or  
in his waies before the Lord, hee was such as his Father was: yet whereas his Father  
did (against the Lawe of God) enter into the Temple, there to burne Incense before  
the Lord, his Son did neuer offend in that. And out of this, the sense beeing so, it is  
well gathered, that therein he is a good patterne to vs, so to follow the good wayes  
of our Elders, that neuerthelesse we do not withall follow their ill. The placing of it  
that I speake of, which may rather lead vs to conceiue, that it noteth some-thing re-  
prooueable in him, is because it is placed with such a qualification before: and after a-  
gain, so matched or coupled, as there it is. The qualification where-with it is pla-  
ced before, is the manner of his Fathers profession: wherein the sense may bee, that  
hee also was none of those that turned a-side to any Idols, but professed the Lord  
the onely true God, and did worshippe none other but him; but yet did not make  
vse of the Temple, or frequent the same, in any such sort as he ought to haue done,  
and as his Father (besides that his transgression) before had doone. And in this  
wee may well conceiue, that this exception, of not entering into the Temple, may  
rather haue relation vnto the vsuall course of all the better sort generally, and of his  
owne Father too in that which was commendable in him, than to that one parti-  
cular action, neuer heard of in any of the Kinges but onely in him, and that but  
once neyther. In such matching or coupling of it as after wee finde, it is very plaine  
and out of quæstion, that it is coupled with that which is ill: namely, that the people  
were yet far out of order. And then, seeing things of like nature are so commonly cou-  
pled together, that by the one we may soone perceiue what the other is like to bee;  
it seemeth the sense doth most naturally fall out to note, that there were defects both  
in the King, and in the people: in the King, that euen in his best things he was but like  
vnto his Father in those things that were commendable in him, and had one defect  
more that his Father had not; and that the people were wrong besides. What his not  
entering into the Temple may be, me-thinke wee may well conceiue, by that which  
followed on that fearefull iudgement that was cast on *Ananias* and *Sapphira* his wife, A& 5:1-11  
for that want of integrity and sincere dealing, that was found in them: namely, that  
it stricke such a feare in others, that there were many that magnified those that were  
of the Congregation, or that holy company, who neuerthelesse durst not ioine them-  
selves



selues unto them. For so it may be, that *Iotham* was so terrified by that iudgement cast on his Father, that though hee also magnified God, yea and iustified his iudgements therein: yet himselfe durst not thenceforward draw so neere, least that some way or other hee also might slip, and so pull downe some kinde of heavy iudgement vpon him. Our own experience doth often teach vs, euen in those that detest Idolatry, and are specially giuen to the Gospell, that neuerthelesse diuers of them doe long sometimes absent themselves from the holy Communion, euen for the very awe of God that they stand in, least they offend in not comming so well prepared as they ought to doe: and then may we more easily conceiue, that such a iudgement cast on his Father, and when he had no other meaning that we are able to charge him withall, but onely that he meant deuoutly to worship, might not a little terrifie the Sonne in this that we speake off; and yet leaue vnto him withall, that so farre as it went, hee had a speciall regard of God, in some such measure as both his Father and Grand-Father had, and came not short of them but in this point onely. And one there is, who by occasion of this *Iotham*, though he doe not plainly charge him, not to haue worshipped at *Ierusalem*, but in some other of the High-places in those parts: yet he plainly setteth downe, that it was a common negligence in all their Kings, to worshippinge, not onely at *Ierusalem*, but euery where in the High-places too; yet there to worship none other but onely the Lord. And then, if it were so common with others euen good Kings too, elsewhere to worship: it may bee lesse maruell, if this (much more) refused the Temple it selfe, & elsewhere did it; and yet haue that commendation too, neuer worshipping but only the Lord, and doing it with some special zeale. How these defects in him were punished, is likewise drawn into quæstion: so that here also it shalbe needful not only to set downe what may seem to be the truth it selfe; but to cleere it of the doubt thereon conceiued. That which wee may take to bee the truth it selfe, is, that the end of his raigne was troublesome, because it is sayde, that in those daies the Lord began to send in against *Judah* both the King of *Syria*, and the King of *Israell*. Of whom though we haue no particular Story, what hurt they did or what trouble they wrought to the King or his Land: yet may wee iustly conceiue, that the Lord sending them in, and sending them against *Judah*, or as enemies thereunto, they did them some hurt or wrought, them some trouble one way or other; though nothing so much, as after they did, in the daies of him that next succeeded. The doubt that is thereon conceiued, is not plainly set downe, but onely implied: namely, that no such trouble came vnto himselfe or his Land, in all his time. And it seemeth that so they conceiue, first by one place of Scripture soone after ensuing: then, by a conceiued opinion of others. The place of Scripture soone after ensuing, is, that they both came into *Ierusalem*, and besiedged it; but yet that they could not prauaile against it: neuerthelesse, that then they recouered *Elah* againe, which *Vzziah* had gotten from them a little before. Out of this place they gather, that seeing this is the first enterance of the *Syrians* & *Israelites* that now we reade of in particular: therefore is that other place before to be vnderstood of this that is spoken off now; and so, nothing appertaining to the time of *Iotham*, but onely to the time of *Abaz* his Sonne. But the Text doth plainly, in the time and Story of *Iotham*, say, that in those daies the Lord began to send those in: and, in the daies of *Abaz* next following, that they came vp to *Ierusalem*, and besiedged it. A difference so plaine in it selfe, that it may bee sufficient to note two seuerall inuasions; though we haue not the particular Story of the former of them: and so is it taken by others also. That conceiued opinion of others, is, that this *Iotham* that now we speake off, was so good a King, and altogether (as it were) without such faults as others had: an opinion much conceiued by *Iosephus*, and plainly held by most of the *Hebrewes*; and yet without any sufficient ground-worke for so weighty a building as it. But that being once conceiued, then is it so much the harder measure to conceiue any such speciall defects in him: and so it may very well be, that thereupon they rather framed this aforesaid interpretation of theirs. Those thinges that doe not so plainly shew themselves what they are, were those his buildings in the Mountaines, and in the Forrests: which it may bee, were to publique vse, eyther fortifications, or for

Conr. Pellic. in  
4. Reg. 15: 34-  
36.

2 King. 15: 37

2 Kin. 16: 5, 6

Ibid. 14: 22

Lyr. Io. wolph.  
Bibl. Angl.

Con. Pellic.  
Tremel. 1. 1. 1.

Ant. lib. 9. cap.  
11.

Conr. Pellic. in  
2 Chr. 27: 1-3

2 Chr. 27: 2, 4



for habitation; as also it may be, seeing his waies are so plainly referred vnto his Fathers, that they were, many of them at the least, to his owne priuate vse. Which also we may the rather conceiue, for that *Isaiah* beginning his prophecy first in the dayes of these two Kings, *Vzziah* the Father, and *Iotham* his Son, doth so plainly cry out against laying house to house, and land to land: a kind of ciuill disease that most of all raigneth in any State, when the Princes and other Heads-men thereof are therewith limited themselves, and so can neyther agree to any good lawes to the contrary, nor reprove others therein; nor in any wise auoid, but by their example to lead others a-maine vnto it.

- A** 14 He that did in full measure bring in that same corrupt estate that was so long declining before, onely tottering then, but falling downe now, was *Abaz*, the Son of *Iotham*: who succeeding his Father in the kingdome, sixteene yeares also he raigned therein, like to his Father in nothing else but onely in that. For though his Father was none of the best (though I deny not, but that others there be, that make speciall reckoning of him for that matter: and my-selfe desire not to impair any part of his glory; but yet must still say, that I see no cause to varry) nor *Vzziah* the Father of *Iotham*, nor *Amaziah* his Grand-father neither: yet this on the other side was so very ill, that it seemeth he inherited no part of the good that any of them had, but that all their euill (and much more) was descended vnto him, and that hee was (as it were) their heire only in that. So that in his Story it seemeth to me, it is not sufficient, to consider onely of himselfe; but to haue some reference to those others his ancestors besides: and that, both in the euill waies that he held; and in those punishments which befell him from the same. As touching those ill waies that he held, we haue the same deliuered vnto vs, by one kinde of speech that is (as it seemeth to mee) somewhat strange: but the others are vsuall, and plaine enough in themselves. That which seemeth to me somewhat strange, is notwithstanding (I readily grant) to good purpose vsed, and of speciall good instruction as it may bee taken: and yet notwithstanding eyther cleane omitted by others; or not sufficiently considered vpon, as I doe take it. The speech is, that whereas this *Abaz* was a very bad one (if not the worst of all the Kinges of *Iudab* that were before him) yet, at the first the Text dooth seeme but to mince at the matter (as me do tearme it) and nothing neere to note, that which was in him indeed. For at the first he telleth vs no more, but that hee did not vprightly in the fight of the Lord, like *Dauid* his Father: and in both places the selfe-same speech is praeisely vsed. Which kind of speech, we might thinke, were not properly to be vsed, but onely of such as haue done reasonably well, and yet not like to *Dauid* before. So the strangenes is, that whereas indeed *Abaz* was a very bad one, & so described by and by after: yet at the first the Text seemeth to stand so far of from him, as though it meant not to touch him any thing neere, to speake of; or, that with any thing almost he were to be iustly touched. Of *Amaziah* it granteth before, that he did not like to *Dauid* his Father; and else-where in the same sense, that that which he did, hee did not with a perfect hart: but it notwithstanding commend him, that hee did vprightly in the fight of the Lord. Of both the others that next succeeded it so speaketh likewise, as plainly chargeth them with such defect, referring them (in such sort as it dooth) vnto their Parents: but yet it seemeth well to their commendation withall. Nowe in this place, comming to speake of a very bad one, yet notwithstanding, it saith no more of him (in effect) at the first, than it spake before (thrice together) of those others whom it commendeth. This is cleane omitted by the most that yet I haue seene: as not espying or at least not noting, whereupon it may seeme to be, that this speech is heere againe vsed in so vnlike a case to the former. But some there bee that do note it: one, that doth but onely note it, but that he doth in both places of it; and one other, that doth not onely note it, but withall considereth vpon it. For him that doth but onely note it, it seemeth he thought that there was some speciall matter in it, though belike he did distrust, that he did not conceiue it: but that might giue occasion to others to think farther of it; especially seeing so praeisely he doth it, in both places of it. That which the other gathereth thereon, is, that thereby is generally noted, that hee did nothing right before God; as if whereas it is saide, that hee did not

Abaz. 12.

2 King. 15:38

16:1, 2

2 Chr. 27:9.

28:1

Contr. Pellie.

10. wolphins

Bibl. Angl.

2 King. 16:2

2 Chr. 28:1

2 King. 14:3

2 Chr. 25:2

2 Kin 15:3, 24

2 Chr. 26:4.

27:2.

Lyr. Vatabl.

Bibl. Angl.

Tremel. Lun.

Contr. Pellie.

10. wolphins



vprightly in the fight of the Lord, this difference of speech (to be faide of him, that he did not vprightly; of other ill Kinges, that they did ill) should haue this meaning, that whereas they were not charged but to haue done diuers thinges ill, this heereby is charged that he did nothing well. This doe I take to bee some-thing forced: though otherwise he be a very learned and diligent Interpreter, and right worthy to follow him that he dooth, to finish that, which the other, prauented with death, was not able to reach vnto. Another sense there is, which, I graunt, is (as it were) some-what far fetcht: and yet so agreeable to other Scriptures, as that it is not amisse to thinke of it also. Some-what far fetcht we may account it to be, for that taking it so, the meaning should be, that euen in this place, where it may seem that the spirit of God meaneth no more, but to set downe the Story of *Ahaz*: yet would he giue vnto vs, in his example, a generall rule of a speciall good point of doctrine for all, & for all ages ensuing: namely, that whosoever they are that goe but negligently to worke, and doe not endeouour to bee with the best: those by the iust iudgements of God, may very well be, euen of the worst; and so euer are, but so farre as it pleaseth God to stay them, that thinges be not among vs too too farre out of order. And so the meaning to bee, that seeing *Ahaz* did not regard to walke vprightly before the Lord, as *Dauid* before had doone, therefore may no man thinke it strange, nor impertinent to the course wherein he was, if then he should quickly become the worst man liuing: and so, this to be noted (as it were) the Fountaine, out of which the other (euen all that naughtinesse of his whatsoever) did proceede, and so might rightly and kindly doe, though it had beene a thousand times more than it was. For the wordes if wee marke them, deliuer vnto vs two principall pointes: one, in plaine termes; the other likewise, if not necessarily, yet very probably implied. In plain termes it telleth vs, what wayes he held: such as wherein he did not vprightly in the eyes of the Lord, as his Father *Dauid* before had doone. It implyeth, euen heere, not going any farther, very probably, that hee had no care neyther, so to doe: and whatsoever wanteth of the certainty of it here, that is fully supplied by that which followeth, because he employed himselfe so ill. For a man might haue a will to doe well; and yet by infirmity faile very much in doing of it: but to be altogether occupied in so bad and base workes, as the Text immediatly after declareth he was, doth necessarily import, that he had no due regard vnto the other; namely, to do vprightly in the fight of the Lord, as did his Father *Dauid* before. Those other Scriptures whereunto it agreeth, are many: but some may serue to make demonstration of it. To the breach of the Sabbath it is knowne well enough, that the Lord appointed death, euen when hee required that free-will offering towards the building of the Tabernacle; and when the Worke-men were to set in hand with their working on it, (Church-worke as plaine, as possibly may be:) as also that once he caused execution to be done on one who gathered stickes thereon. In which whosoever can marke, that the breach of the Sabbath commeth of vngodlinesse, and that wheresoever vngodlinesse lodgeth, there is all vngodlinesse besides, but so farre as it pleaseth God specially to stay, he can easily see good Co-hærence in that iudgement of God therein, and can more readily yeelde his heart vnto the full iustifying of it: as a iudgment but very easie for all such parties, as in whom it is certaine, that there is lodged so great iniquity. In the first Psalm likewise the Prophet setting downe certaine degrees in sinning, doth immediatly after the vngodly person set downe the Sinner: to giue vs to vnderstand, that no man can be vngodly or godlesse, but one way or other, hee must bee some detestable Sinner withall. The Apostle in his Epistle to the *Hebrewes*, willeth vs to leaue now the principles of Religion, which hee calleth the doctrine of the beginning of Christ, and to be led to farther perfection; and his reason is, that if we fall away, then are we in pittiful & hard estate: so teaching vs to gather, that if wee doe not still endeauour our selues to goe on to farther perfection, then are we in present danger to fall away also. The like vnto which he hath else-where besides soone after following, cyther to draw neere with assurance of Fayth in the time of grace, or else to bee in speciall great danger, of giuing ouer the whole profession, and to returne to our vomit againe. Saint *Iude* likewise, exhorting the people

Exo. 31:12-17

Ibid. 35:1-3

Nu. 15:32-36

Psal. 1:1.

Heb. 6:1-6

Ibid. 10:12-26

Iude. 3-7.



ple of his time, earnestly to labour for the maintenance of the Fayth once giuen vnto the Saintes, vseth such fearefull examples to moue them thereto, as appertaine not but vnto such as fall away from it againe, eyther in the profession it selfe, or ioyning a reprobate life vnto it. So God telling vs in the Story of *Abaz*, that he had no regard of doing vprightly in the sight of GOD, as *Dauid* his Father before had done (as his owne doings sufficiently declared) may very well meane, to teach vs thereby to gather, that thence it proceeded, that he became so bad as he was. On the Land if we iourney, we may stay and rest as our selues thinke good; and leese thereby no part of the way that before we haue gone: but on the Water, where we haue eyther Winde or Tide, or streame against vs, if in such case we doe not labour to go forward, then it is certaine that wee goe backe-ward. Such is the case that nowe we speake of; euer hauing mighty force against vs, in all good proceedinges whatsoever (the sway or vsuall course of the World, and the temptation of Sathan without; the corruption also of our owne Nature within:) so that if we doe not earnestly labour, in the best manner we can, to goe forward; then fall wee backe-ward still more and more, but so farre as it pleaseth God to stay vs. Those other speeches, whereby the ill wayes of *Abaz* are deliuered vnto vs, and which speeches are vsuall and plaine, doe note vnto vs diuers sortes of ill wayes in him: some, that seeme to be referred to all his raigne generally; others, that arose but at some time onely, and vpon some speciall occasion. Those that seeme to bee referred to all his raigne generally, doe witnesse indeede, that hee was exceeding wrong: and leaue vs thus much withall, that neuerthelesse he was very deuout and zealous in his kinde. Exceeding wrong hee was both in the wayes of Israell, and in Heathenish Idolatry besides. The wayes of Israell were, the seruice of those golden Calues: ascribed especially to the Kinges of Israell, for that they were the deuisers and maintainers of them, as the onely vpholders of that Kingdome of theirs. And because the vse of those Calues was to maintaine that state of theirs in their Apostacy or falling away from the Tribe of Iudah and Line of *Dauid*: therefore was *Abaz* the King of Iudah so much the more to blame for worshipping them, not onely because that also was abominable Idolatry; but withall, because they were so directly contrary to his owne State, and so strongly with-helde the greatest part of his Kingdome and people from him. In his Heathenish Idolatry hee both passed all others that were before him: and yet would haue the vse of theirs also. Hee passed all others that were before him, in that he spared not his owne Children, but did such worship to Idols by them, as Heathenish Idolaters vsed some-times to do. That Heathenish Idolatry that some of his Fathers had vsed before, and whereof himselfe would haue the vse now, was the worshipping of *Baalim*: and that hee offered sacrifice and burnt Incense in the High-places, on the hills, and vnder euery greene Tree. That he was very deuout and zealous in his kinde, there can bee at all no quzstion of it; these thinges doe so plainly and fully witnesse the same: but it is good that wee doe marke it, that so wee may the better perceiue, that in the most corrupt Religion that is, there may be a very deuout and earnest zeale; and therefore that no body rest in his zeale, vntill he know the same to be right. Those other bad waies of his that arose but at some time onely, and vpon some speciall occasion, were certaine offences or slips that hee made: one of them, when trouble began to grow against him; others, when he had safely passed a good part of that danger. The slip that hee made when trouble began to grow against him, was in a bad refusing of speciall good fauour offered vnto him: and a base betaking himselfe vnto an earthly succour rather. In which his refusing of that fauour offered, wee are first to consider what it was: then, whereuppon it may seeme, that it was so offered vnto him. It was, that when *Abaz* vnderstood that the Kinges of *Syrin* and *Israell* had ioyned together to come against him and his people, hee and his people beeing in great perplexity and feare thereuppon, the Lorde by his Seruant the Prophet *Esay* bad him bee of good comfort, assuring him that they should not in such sort prauaile against him: and, for his farther assurance therein, willed him not to spare but aske a signe of the Lorde, whatsoever hee would, eyther in the depth beneath, or in the heigh above.

2 King. 16:3  
2 Chr. 28:2

2 King. 26:3  
2 Chr. 28:3

2 King. 16:4  
2 Chr. 28:2,4

Isa. 7:1-12



*Ibid. 6.*2 Kin. 16: 7, 8  
2 Chr. 28: 16  
21.2 King. 16: 9  
2 Chr. 28: 202 King. 16: 10-  
14.

2 Chr. 28: 22

*Ibid. 23.*2 King. 16:  
15, 16.*Ibid. 16.**Ibid. 17, 18*  
2 Chr. 28: 24.  
29. 3, 7.

about. But *Abaz* being so bad a man as he was, it seemeth strange, that G O D should haue such dealing with him by his seruant the Prophet: and not rather to re-  
 prooue him sharply for that his great Idolatry; and for it to denounce heavy iudge-  
 ments against him. Neyther is it vnlikely, but that the Prophet had such dealing  
 with him also. But those two Kings were purposed, to depose *Abaz*, or cleane to  
 destroy him, and to set vp another in his roome: a purpose directly against the ordi-  
 nance of God, hauing before giuen that Kingdome to the line or posterity of *Dauid*.  
 So it seemeth, that God in that respect, would defend him against them: and there-  
 upon vse this gracious dealing towards him, by faire meanes the rather to win him  
 vnto some better waies. Howbeit *Abaz* had brought himselfe so farre in bondage  
 to his owne bad nature, that he would looke for no such goodnesse at the handes of  
 God, and so withall vtterly refused that gracious offer. That earthly succour where-  
 unto he did rather betake himselfe, and that basely enough too, was to seeke helpe of  
 the King of *Assyria*, now growing vp to some speciall greatnesse: and, to speede the  
 better at his hands, he both abased himselfe so farre, as to tearme himselfe to bee his  
 seruant, and his Son; an l withall sent him such a present, so hardly gotten together,  
 as bewraied himselfe to be too too fearefull of them, euen in seruile and abiect man-  
 ner. He safely passed a good part of that danger, when the King of *Assyria* accor-  
 dingly came, tooke *Damascus*, the head-Citty of *Syria*, and slew the King: for by  
 this, the King was deliuered from one great part of his feare. At which time againe  
 we find, that he fouly slipped: first but onely in the fashion of an Altar; but then o-  
 therwise, a great deale more grossly. When it was but in the fashion of an Altar, yet  
 euen that also was grosse enough, both in being so new-fangled, that hee must haue  
 such an one in the house of the Lord at *Ierusalem*, as hee had seene at *Damascus* an  
 Idolatrous Citty: and in placing it so as hee did when once he had gotten it ready;  
 wherein also it is not amisse to note, that the High-Priest then, was as ready to pro-  
 uide it, as he to require it. Like lips, like Lettice. When otherwise hee offended  
 more grossly, wee haue it noted vnto vs, first in respect of the time when so hee did:  
 then, in respect of that which he did therein. The time is noted to be, when he was  
 in tribulation: so hardly are wee any thing mended thereby, vnlesse it please God to  
 vouchsafe vs that mercy. That which then hee did, was first concerning some in  
 particular: then, certaine others at large. Those that his doing concerned in parti-  
 cular were the Gods of *Damascus*: and the Lord himselfe. The Gods of *Damasc-*  
*cus*, those foolish and absurd Idols, neuerthelessse found such fauour with him, that  
 now he became a worshipper of them; yea notwithstanding that they (as hee tooke  
 it) had plagued him: and his reason was, for that they (as he would needes bee per-  
 swaded of them) had so well holpen that people against him (not considering that  
 it was the Lord, who for his Idolatry sent them in vpon him, and gaue them power  
 against him) they would no doubt helpe him likewise, if hee were a worshipper of  
 them. But as for the Lord, hee found so little fauour with him, that diuers thinges  
 that appertained to the House of the Lord, and to his worship there, he did alter and  
 deface at his pleasure: in one speciall thing, hauing the High Priest asoresayde con-  
 curring with him; doing the others but himselfe alone. He had the High-Priest con-  
 curring with him, both in taking-in this new Altar, for the vse of it, into the place of  
 the former: and, in abasing the other. Into the place of the former this new Altar  
 was taken for that the King commanded all those thinges to be done thereon, which  
 God had before appointed to be done on the other: and *Vriah* the Priest did accor-  
 ding to all that hee commanded. The other was abased, not onely in that the new  
 was taken in neerer to the Sanctuary it selfe, and was withall bereaued of those ser-  
 uices which God allotted vnto it: but also in that it must be reserued, for the King  
 (forsooth) for him thereby to inquire of God, wherein he would bee sure but little  
 to trouble it. Those others that he did but by himselfe, were, first that hee did but  
 deface, and vsed at his pleasure diuers thinges in the House of the Lord: and then, in  
 the end, shut it vp cleane. So carefull was he to reserue that Altar onely to himselfe,  
 thereby to inquire of the Lord: much like to our late *Abazes* of *Rome*, who were so  
 long fingering the holy Scriptures, to alter and change the ordinances thereof at  
 their



their pleasure, that at the length when they could not make them sufficiently to square to their purpose, then did they take them (in a manner) cleane away from vs all, locking them vp in a strange tongue, and making bloody Lawes against the reading of them; and though they bare vs in hand, that them-selues would enquire of them, yet haue they made it plaine enough to the worlde, that they haue little enquired of the Lorde by them. The referrence that in these matters it is good that we haue to those other Ancestors of his (such I meane as went immediately next before him) is no more but this, that seeing they declined still so much as they did, not regarding to serue the Lord, but (as it were) in a secondary manner, therefore to them might it be in some measure imputed, that now they haue such a Successor following, as doth not so mince at the matter as they did, but ouerthroweth all at once, and maketh at all no Conscience of it: as also there is no better to be expected of the great estates of this age also, but that if them-selues haue but a secondary care in the aduancement of the kingdom of Christ, while they are in place to do it, they will quickly so breede others ensuing, that will make at all no reckoning of it. The punishment that befell him for this, was most of it in his life: but some part of it also in his buriall when hee was dead. That which was cast vpon him in his life, was to be ouer-runne with his enemies: which for the most part wee haue set downe but generally; but some part of it, more specially also. That which is set downe but generally, not deliuering any speciall story thereof vnto vs, is most of those to whom he made no meanes (that we read of) for any fauour: but part of it also, of such as he had well waged to stand friendly to him. As touching those to whom he made no meanes that we read of for any fauour, though wee haue no Story in what sort they came in vpon him, and preuailed against him; yet haue we Story of some hurt that they did him: the *Syrians* both getting a Citty from him, and many prisoners too; the *Edomites* and *Philistims* getting away also, the former certaine captiues, the latter, certaine Citties. Those that hee had well waged to stand friendly vnto him (which was against the *Syrians*) are noted also, nothing at all to haue holpen him, but to haue troubled him: but it is not declared how. But meete it was, that he that was the professed seruaunt of God, and yet had broken with him so fowly now, should not finde such good dealing with men when he did neede it. That which is set downe more specially, is, how the *Israelites* preuailed against him: in whom notwithstanding we haue a notable example of obedience vnto the word of the Lord deliuered vnto them by one of his Prophets. In that the *Israelites* so preuailed against him, it is good first to note, how it may seeme that the encounter began betwixt them: then, what successe it was that the *Israelites* had therein. The encounter may seeme to beginne betwixt them, not til the King of *Affyria* had eased *Abaz* the King of *Iudab* of one of his enemies the King of *Syria*: and that then, seeing the *Israelites* were come in against him, hee would needs giue them battell, whereas now it may be, that they could haue beene content, quietly to haue departed home againe, seeing they were disappointed so much as they were, of their confederates. It may so seeme, because this battail was on both sides foughten so sore as it was: the *Iewes* standing to it, to so great a slaughter of them; and the *Israelites* making such hauocke of them, and taking away so many Prisoners with them besides. A thing that was likely enough not to haue beene, if the *Israelites* could quietly haue departed againe, as not beeing so able now to deale with their enemies: and yet notwithstanding, that their enemies, accounting they had the aduantage of them, would not suffer them so to doo, but needs would take that aduantage of them. The successe that the *Israelites* had against the *Iewes* heerein, was very great: slaying downe-right in the field, one hundred and twenty thousand (the reason being added, because they had forsaken the Lord God of their Fathers) and among them diuers of speciall account; and besides, tooke away prisoners with them, two hundred thousand, and a great spoile besides. The example of their obedience vnto a Prophet of the Lordes was such, that although the Prophet did not tell them, that he came that message vnto them in the name of the Lord, but spake vnto them, as it were of himselfe, and although

2 King 16:6

2 Chr. 28:5,

17:8.

2 Chr. 28:20,

21

2 Chr. 28:6-8

Ibid. 9-15

he



he required of them that which would bee to their losse and hinderance now, and though the matter it selfe was in a manner but ciuill: yet the admonition of the Prophet so wrought with certaine of the principall Fathers, and with the whole Army, that they did not onely dismisse them freely without any ransome; but withall both bestowed much of the spoyle on them in very good manner, & carried them home to their owne borders besides. That which befell him in his buriall when he was dead, was, that hee was not of his owne people vouchsafed that honour, as to bee buried among the Kings: a right iudgement in it selfe; but so much the rather to be regarded, as at this time it might well proceede sincerely from them, without any priuate respect at all. For there is no reason, that such as so little regarded the glory of God, should afterward haue that honour with men, which otherwise by their place had bin due vnto them: but rather, that all such should hold themselves fully contented, that while they liued, their people for feare did yeeld it vnto them; and withdrew it again so soone as they hoped that without any danger they might. The reference that in these his punnishments wee are to haue to those ancestors of his, is no more but this, that whosoever they are that do wish well to their line, or to their children or Issue ensuing, it were good for them, not to hold themselves contented with a secondary care of Religion or aduancing the glory of God, but to imploy themselves about those things euen in the best manner they can: otherwise, that they are to make no quzstion, but that themselves do breede such a race, as, if they do not plucke on them some heauy iudgement, it is the speciall fauour of God that exempteth them from it, or otherwise reserueth them to endles torments against that great and fearefull day.

15. Recouered they were againe by *Ezechiah* who next succeeded to *Ahaz* his Father, now gone before; and raigned twenty and nine yeares: the last of al the Kings of *Judah*, while the Kingdome of *Israell* stood. Concerning whom, it is to be knowne, that he was a good one, and one of the best of them all: and yet that he was not without his infirmities neither. Considering of him as he was so good, we finde that he was (at the hands of God) accordingly blessed: and so are wee, first to consider of that his good seruice of God; then, how it pleased God to blesse him for it. His good seruice to God wee haue first set downe but generally: but then, more specially. Generally it is said, that he did vprightly in the sight of the Lord, according to all that *Dauid* his Father had done: his trust being such in the Lord, that neither after him nor before, there was any such among the Kings of *Judah*; and cleauing so inseperably vnto him, that hee obserued those his Commaundements, which he by *Moses* before had giuen. When the Story commeth to set downe the same more specially, it doth it in such sort, that as the Text a little before doth giue him commendation, that after him none was like him among al the Kings of *Judah*, neyther that there were any such before him: so indeede may we see, that there was a maruelous excellent zeale in him, and such as was hardly out-matched by any. But for that kind of speech, because it is attributed to others also, as not onely to *Salomon* for his wisdome, and for the glory of his Kingdome, but also to *Iofias* for an excellent zeale that was in him likewise: it may seeme that it was among them vsed, as noting such as excelled in their kinde, and not so strictly as the very words themselves doe otherwise import; or that therein they had respect but onely to such, as within some vsuall or reasonable compasse of time (such as came within their memory or neere vnto it) either were in place before, or after succeeded the Kings that they speake off. It may be also, that as it is agreed of all, that in *Salomon* it pleased God, in diuers of his excellencies, to giue them a figure of their *Messias* that was to come: so, in those good Kings that followed, hee would now and then renew it vnto them againe, so to keepe them still in some comfortable expectation of him, and not to suffer that so needfull an hope to be quenched among them. If so wee may take it, then in these also may we not looke onely to themselves, but vnto him whose figures they were, for the full accomplishment of those things that are there of them reported. And so is it maruelous true, euen in the vttermost

Ezechiah.

13.

2 King. 16: 20.

18: 1, 2

2 Chr. 28: 27.

29: 1.

2 King. 18: 3

2 Chr. 29: 2.

31: 20, 21.

2 King 18: 5

Ibid. 6.

1 Kin. 3: 12, 13

2 Chr. 1: 12

2 King. 23: 25



termoſt reach of the wordes themſelues, that euer none is like vnto him, before or after, nor any way comparable vnto the moſt abſolute of all. And this do I think ſo much the more needfull to be marked here, for that moſt of our interpreters that yet I haue ſcene, doe cleane omit it, and doe not ſhew vs in what ſence it is to bee taken; and thoſe that deale in it, in ſome of thoſe places that giue occaſion to ſpeak of it, doe, as it were take vp ouer ſpoone, or take, as wee terme it, that which cometh next to their hand: eſpecially, in that which is ſaid of *Salomon*, and of *Iofias*; and goe to certaine oddie particulers in this, as the breaking of that braſen Serpent, and that great and ſtrange ſlaughter of the *Aſſirians*. But if wee marke what ſinceritie and zeale doe very plainly ſhewe forth themſelues in the reformation that *Ezechias* now wrought, we may well afford him, that ſpeciall commendation be giuen vnto him: and if in him alſo wee rayſe vp our conſideration to their Meſſiah then to come, *Ieſus Chriſt*, it is a thing not onely manifeſt in it ſelfe, and cleane beyond all exception, that none of thoſe that were before him were like vnto him, nor of thoſe that followed him neyther. How needfull it was, that theſe cloſe ſpeeches, ſhould be ſo plainly ſet in the text (euer to ſend our expectation further, than to thoſe very parties themſelues of whome then it ſpake) wee may ſufficiently perceiue, firſt in the *Iewes* for reſting on ſome that were before, as *Moſes* and the *Prophets*, much more than on *Ieſus* the Sonne of *Mary*, that followed after, notwithstanding the great workes that he did among them: then in the *Sarazens*, *Turkes*, *Persians*, and the Church of *Rome* too, for reſting ſomuch on others that followed after, *Mahomet*, the bleſſed *Virgin*, *Angels* and *Saints*. To all which purpoſes it was good and needfull, that euer (now and then) in the next, in the *Stories* of ſuch as were the meekeſt to represent the perſon of *Chriſt* vnto vs, there ſhould bee ſuch ſpeeches inſerted, as might witneſſe that ſufficiencie and fulneſſe in *Chriſt*, as that, in compariſon of him, all others might giue place vnto him. How notably therefore *Ezechias* now did his ſeruiſe to God, or how he aboliſhed corruption, and aduanced the true worſhip of God againe, may ſufficiently appeare, if wee conſider, firſt what hee did for the time preſent: then, for the time after enſuing. For that time preſent hee was notably imployed, firſt for his owne kingdome onely: then, for his owne and *Iſraell* together. That which hee did for his owne kingdome onely, was a notable reformation, to ſet vp againe the true worſhip of God; in the Story wherof we haue moſt of it allotted to one ſpeciall time: but one thing there is, that hath not the time allotted vnto it; & it ſeemeth to haue followed after the other. In that which is allotted to one ſpeciall time, we are directed, firſt to note the time when he did ſet in hand therewith; then, what it was that ſo he did. The time is noted to bee the firſt Moneth of the yeare in that account: and it ſeemeth, that his owne raigne did likewise concur, with the beginning of that firſt month; himſelfe then being of the age of ſiue and twenty yeares. So falleth it out, that ſo ſoone as euer hee came to his kingdome, and in the flower of his yongth, hee gaue himſelfe to that ſeruiſe of God which after enſueth: a very rare example, and ſo much the rather to be regarded, as that experience doth commonly teach, that wee all generally at thoſe yeares, eſpecially ſuch as are of greateſt eſtate among vs, are more youthfully giuen, and little regard ſuch matters as thoſe. That which ſo hee did, was that he opened the doores of the houſe of the Lord, which his Father *Achaz* had ſhut vp before, called the *Prieſts* and *Leuites* together, and gaue charge of ſanctifying themſelues and clenſing the place: and all this ſo effectually, that the *Prieſtes* and *Leuites* did preſently ſet in hand therewith, and in ſixteen dayes performed the buſineſſe. Which being done, then *Hezechiah* got vp betime, and together with his *Princes* and *Nobles* preſently offered ſacrifice vnto the Lord, and ſet vp that his ſeruiſe againe, in very good manner, to the great comfort and ioy of *Hezechiah* himſelfe, and of all the aſſembly beſides. In which his Story one particular there is, of which, it ſeemeth to mee, there neede to be ſome warning giuen: and it is as touching the clenſing of the houſe of GOD, that heere wee reade of. Which is by diuers accounted to bee, that it was but from *Idols*, and from ſuch thinges as to thoſe *Idols*, and to theyr worſhipping appertained.

But

Com. Pellic.  
Fr. Vatab.  
Rib. Angl.  
Tremel. Iun.  
Io. Wolf.  
Lyr. Pet. Mart.  
Fr. Vatabl.  
Lyr.

2 Chr. 29. 1, 3  
2 King 18. 2  
Laur. Co. om. d.  
in an. 3397 n. 1

2 Chr. 29. 3-  
11.  
Ibid. 11-19

Ibid. 20-36

Lyr. Fra. Vat.  
Bibl. Angl.



But seeing *Ahaz* did in the end shut up the House of the Lord, as wee saw before, and yet was a great worshipper of Idols still, even to his death, it is not like, that he would so farre haue abandoned that house and the vse thereof, if he had had any of his Idols there, of which hee made any speciall reckoning. And yet not vnlikely, but that, as there he preferred that new Altar of his (the fashion whereof hee sent from *Damascus*) vnto the Altar that *Salomon* by Gods appointment had made, and caused the sacrifices to be offered thereon: so might he haue some of his Idols there too for a time, and some of his Idolatrous seruice there also vsed. But seeing it is plain that some time before his death he did quite shut-up that House, and so it remained vntill the raigne of this *Hexechiah*; and seeing that by the speach of this King vnto the Priestes and *Leuites*, it seemeth that the King and the people before had altogether abandoned the vse of that House, together with the worshippe that was there to bee done: it seemeth most likely, that neither had they any of their Idols heere now, nor so much as vsed now to sacrifice on that new brazen Altar neither; but that some other way they had defiled it, eyther by putting it to prophane vses (as we diuers times do vse such buildings or roomes, as we doe not like of) or else that of purpose they had carried in much baggage and homely matter into it, so to wreake their bad hearts vpon it. Otherwaies the Idols are not like to haue been so many, nor their appurtenances so weighty, but that such a company as it seemeth *Hexechiah* got together at this time, would haue remooued in much lesse time than they did the vncleanesse that now they dealt-with. But that this House of God might fall into so deepe disgrace with them, as that in such sort they would abandon it, yea and vily prophane it too, as before is noted, wee may easily conceiue to be likely enough by the experience wee haue of those that are Image-worshippers with vs, so greatly loathing the Church and true Service of God as they doe: and some of them, when they were on a gog, and had it in their hands to do as they list, so vily abusing the Communion-table, the Booke of Common-prayer, yea and the holy Bible it selfe, as they did. That which hee did for his owne Kingdome, and for the Kingdome of *Israell* withall, hath a certaine appendant to it appertaining: and so are we, first to consider of the thing it selfe that so hee did; then, of that appendant thereunto appertaining. The thing it selfe was, that hee did so well gather them altogether, to the holding of *Passe-ouer* vnto the Lord, when the time was so farre spent as now it was. For it was to be celebrated the fourteenth day of the first month, at *Euen*, whereas these had now already spent sixteen daies of this first moneth in cleansing the House, and were themselues legally so farre polluted thereby, that they might not offer the *Passe-ouer* vnto the Lord: but in such case were to rest vntill the fourteenth day of the second moneth; to be ready then to do it, and not to faile; as God by occasion had taken order long before. Now therefore the King, according to the liberty that God had giuen therein, determining to keepe that Feast vnto the Lord, & desirous to gather thereunto not onely the people of his owne Kingdome, but all the *Israelites* besides, sent speciall Messengers abroad to that purpose throughout all their quarters: wherein although he got but a mocke for his labour of many of them; yet were there diuers of them that came in maruelous well, and putting-too their handes to destroy certaine Idolatry first, did in good manner performe the businesse they had in hand. Not but that many of them did it not altogether in so good manner as they ought to haue done, being so disaccustomed thereunto as they were; but that they did it with good hearts, and so well as their skill did then serue them: and that the King, perceiuing that all was not so perfectly on all hands done as it ought to haue been, besought God for them, and obtained such fauour as that he did not lay those defects vnto the charge of any of them. But otherwise the whole assembly were so zealously bent now, & both the King and the Princes were so liberall towards them, that needs they would hold on this solemnity seauen daies more of their owne accord, worshipping the Lord, and reioycing together in him, so as neuer since *Salomons* time they had done before; and then were they by the Priestes and *Leuites* accordingly dismissed in very good manner: but not so content, before they would returne home againe, they went

1 Chr. 19: 6, 7

Exod. 12: 6

Num. 9: 6-14

2 Chr. 30: 11-27

Ibid. 17-20

Ibid. 21-27



went altogether throughout *Judah*, *Beniamin*, *Ephraim* and *Manasseh*, and destroyed both the Idols yet remaining, and the High-places and Groves withall, and then returned. The appendant hereunto appertaining, is of the *Israelites* onely, and it is no more but this, that notwithstanding that now they did come in so well vnto the Lord as they did; yet shortly after, euen in the dayes of this *Hezechiab*, and in the fourth yeare of his raigne began that heavy iudgement of God to seaze vpon them, euen in the beginning of it, and before the sixt yeare of his raigne was ended, did fully possesse it selfe of them: namely, that the *Assirians* came in so strongly vpon them, that they destroyed most of them, took away the rest captiue, & placed others in their roomes there; so that now they ceased, from this time forward, to bee any more a people. A good patterne to shewe, that when wee are euen at the best, yet then are wee odious inough vnto GOD: and that the plague which Fathers haue before deserued, may iustly also fall on their Children, without any impeachment to the iustice of God. Yet is it a good warning withall, to all the Idolatrous sort whatsoeuer, that they doe not rashly iudge of the hand of GOD vpon his people: as here it may bee. they would happily take it, as if that hand of God had beene so vpon them, for that now they had so turned to GOD, and put downe those idols, together with those High-places and groves, where the people did so corruptly woorshippe. For the time ensuing, hee likewise tooke order, both that the Priestes and Leuites should doe their dutie; and that the people should bring them in their due, in such sort as God before had appointed: and this latter the people so readily did, that the parties themselues confessed they had great plenty. Wherevpon the King tooke farther order, that those roomes should be repayed which were to keepe that kind of prouision for the continuall maintenance of them, and that there all such things should be laid vp, so to bee in a readinesse for them. And what state or people soeuer they are, that woulde haue a Ministerie to serue, they also must accordingly prouide for their due maintenance too: the better Ministerie they will haue, the nearer to come to that allowance that GOD appoynted; and the farther they will stand of from it, or the more they will take it short when once it hath beene layde foorth vnto them, the more must they want the blessing that otherwise GOD would haue bestowed on them thereby. As also it is good, here to marke, that when now that wonted allowance which God had before prescribed vnto the, was discontinued, they did not cast by that occasion to abridge it or take it in, much lesse to withdraw it, and to set them down some pention for it, or to leaue it to euery mans iudgement to allowe them that which the giuers should thinke a competent stay: but cast their eies to the originall, marking what God himselfe had ordained, and framing out their allowance now by the pattern of it. That which hath not the time allotted vnto it, and seemeth to haue followed after the other, is, how he dealt with that brasen Serpent which *Moses* by the appointment of God had set vp in the wilderness long before: namely, that it also he brake in pieces, because he vnderstood that before those daies the people had taken vp a custom to burn incense vnto it; and (belike when some did not seeme to conceiue well that so he did) said that it was but a piece of brasle. That it seemeth he did this after the other, doth probably arise, both out of the Text it selfe, and out of the nature of that abused creature. In the text it followeth after the other: first, but briefly, reciting or but going to the head of that, which elsewhere wee haue more fully described; and then more specially deliuering this. In the nature of the creature abused, wee may note, that those idols which hee destroyed were but the fictions of men; and those very absurd & foolish: but that this brazen Serpent was first erected by God himselfe; & that by it, when time was, God did miraculously giue present recovery to his people, such as were deadly stung with serpents when they did but look on it, so the better to lead vs to him whose figure it was. Most likely therefore it is, that he, minding reformation, would first begin with those grosse idols: and then come to this also in the end. But what time so euer he did it, though some thinges there bee that may seeme to make some question in it, whether hee did well therein or not: yet is it, beeing better considered, a fact that is woorthy of speciall

2 Chr. 31:14  
2 King. 18:

2 kin 18:9-12

2 chr. 31:2-21

Num 21:8,9

2 King 18:4



regard. True it is, that it was first set vp by God, that by it, it pleased him to giue recovery to the people, and that therein it was an Image of Christ, and both an honourable and a liuely representation of him: and true againe, that in plaine tearmes the Text dooth not commend him for it; but may seeme to leaue it in suspense whether he did well therein or not. But then it is plaine againe, that it is in the Text it selfe recited among his good works: and that his sincerity and zeale is there commended about many others who neuerthelesse are commendable too, for that he destroyed the High-places and Groues, which those others suffered to stand. And as for the learned that followed, there is not any quæstion with any that yet I haue seen, (neither might there iustly be) but that it is there set downe to his commendation. So may we account this fact of his very commendable euen by the Text it selfe, though it be not in plaine tearmes commended: and so doth leaue vs a good lesson, both for those that are in authority, and for the people: namely, that neyther those that are in authority do suffer such among their people, nor the people repine to haue such things abolished, as whose first & right vse is now extinct or determined, or at least but needlesse, and whereon since there is grown any such abuse as is dangerous to others: and herein not to regard, though the first institution of it were to speciall good purpose, and very honourably (as it were) descended withall; as the vse of this was once very great, and no meaner than God himselfe the Author of it?

16 How it pleased God to blesse him for this and all other his good seruice to him, is so much the rather to be marked, for that we shall find, that as he was indeede specially blessed: so was he notwithstanding held in speciall exercise too. Hee was specially blessed, for that it is plainly recorded, first but generally, that the Lord was with him, and that he prospered, euen in all things that he tooke in hand: then more specially, both that he prouailed much against the *Philistims*; and was very great and mighty at home in honor and works that were futable thereunto, and in great abundance of treasure and riches. That notwithstanding he was held in speciall exercise too, it is so much the rather to be marked, for that as yet we doe not find that any speciall way he offended: vnlesse it were in withdrawing himselfe and his people from that subiection wherein they were by his Father *Abaz* before, which also wee doe not finde to be reprooued in him. For as touching that where-with he is charged, that he was not so thankfull to God, as hee ought to haue beene, that was not yet, but afterward onely, as by the course of the Story it is deliuered vnto vs: namely, after that first he had beene sicke, and was now againe deliuered from that his sicknesse. Which that we may the better perceiue, we are to note, that for the first thirteene yeares of his raigne, it seemeth he was quiet (sauiug that in that time the *Israelites* were taken away, as we read before) and occupied, as we heard, in abolishing Idolatry, and in planting true Religion and the right worship of God againe. But now in the foureteenth yeare of his raigne, hee had, as it seemeth, all the exercise that now we speake of: both the inuasion of the *Assyrians*; and his sicknesse. The *Assyrian*, it might seeme, inuaded the Land twice: first, till he was pacified by *Ezechiah*, and that which he sent him; then, when he besieged *Hierusalem* it selfe, and departed not till he lost in one night the most part of his Army. When hee was pacified by *Hezechiah*, and the present that he did send him, it is plainly set downe, that it was in the foureteenth yeare of his raigne. When he besieged *Hierusalem* it selfe, and departed not but when he had that losse of his Army, is likewise set down to bee in the same foureteenth yeare of his raigne. So it appeareth heereby, that both these inuasions were but one, or at least came very nigh together, and had not certaine yeares betwixt, as a Marginall note of diuers learned would haue vs to conceiue: but that when *Hezechiah* assayed to pacifie *Senacharib*, by his submission and presents hee sent him, the *Assyrian* tooke what was sent, but yet helde on his purpose still. As also the circumstance of the place dooth insinuate the same: *Lachis* beeing the very place, whether *Hezechiah* sent to obtaine that fauour; and it beeing the place too, from whence *Senacherib* sent those his Captaines and Host against *Hierusalem*, in that his supposed second inuasion. That the sicknesse of

2 King. 18:7

2 Chr. 31:21

32:1-8, 30.

2 King. 18:8

2 Chr. 32:2

8, 27-29.

2 King. 18:7

Ibid. 16:7-9

2 Chr. 33:25

26.

2 King. 18:

13-16.

Isai. 36:1.

Bib. Angl.

1594. in marg. c.

2 King. 18:14

Ibid. 17.

Isa. 36:1

2 Chr. 32:9

Heze-



*Hezekiah* was this yeare also, appeareth by the number of yeares that after his recovery were added vnto him: they being fiftene; which together with his foure-  
teene before, do make vp his full raigne of twenty and nine. Most likely also it is,  
that this his sicknesse was, before *Senacherib*, and the host of the *Assyrians* were  
retired, because the Lord doth by the Prophet *Isa*, promise deliuerance, not onely  
from that his sicknesse, but also himselfe and the City *Ierusalem* from the hands of  
the *Assyrians*: though I know it be expounded by some, as if this his sicknesse were  
after that the Army of the *Assyrians* was gon, and then that hee would deliuer him  
from them, though they came againe to reuenge their former losses. So when *He-*  
*zekiah* had yet no way offended, but had done speciall good seruice to God, and  
had set himselfe in hand therewith euen at his first entering into his Kingdome, and  
that very zealously too, neuerthelesse it pleased GOD to exercise him with some  
kinde of tribulation withall, and into that sweete cup of prosperity that hee gaue  
him to drinke, to put in some bitter ingredients besides to mingle with it. Those  
were, first, by certaine of his enemies: then, by his owne bodily infirmity. Those  
enemies of his were the *Assyrians*, now growing vppe a-pace to a mighty state,  
to whom *Ahaz* his Father before had submitted himselfe and his Kingdome, to  
bee holpen by them against the *Syrians* then ioyning with *Israell* against him: and  
to whom it seemeth that *Ezekiah* also had yeelded some tribute (such as his Fa-  
ther had done before him) for some parte of his raigne (how long, wee know  
not;) but that after, when hee grew more mighty, hee denied to bee so farre in  
subiection, and leaned rather to the *Egyptians*. For as touching the *Assyrians*,  
the Text dooth plainly say, both that hee rebelled against the King of *Assyria* and  
serued him not, or acknowledged now no allegiance vnto him; and that after-  
ward *Ezekiah* himselfe confessed, that hee had offended, and now would yeelde  
what should bee imposed on him: and as touching the *Egyptians*, *Rabsakeh* doth  
plainly charge him (whether truely or not, wee cannot say) that hee leaned vn-  
to them. Now it may well bee, that *Hezekiah* conceived, that seeing hee had  
so truly done his seruice to God, he might now safely withdraw his allegiance from  
the *Assyrians*; and that God would second him in it: but, if so he conceived, he did  
but deceiue himselfe therein. For now the *Assyrians* came in so strongly vpon  
him, that he was faine to yeeld to very hard conditions to be rid of them againe; euen  
to yeeld himselfe to beare whatsoever they should lay vpon him: which also went so  
hard with him (for he laid vpon him three hundred Talents of siluer, and thirty Ta-  
lents of Gold: able to wage an Army of sixe hundred thousand men, by the propor-  
tion wee heard of hiring the *Israelites* before; the Golde in this beeing in valew  
equiualent vnto the Siluer) that hee was faine to empty all the Coffers both of the  
Lords House & of his owne; and because that would not serue, to rive or rent off  
those Plates of Gold that himselfe before had dedicated (an hard shift) to the House  
of the Lord. So that seeking to deliuer himselfe from that his chafficement, he  
now made it much harder vnto him: and so it pleaseth GOD to deale some-times  
euen with the best Seruants hee hath, both to holde them vnder correction; and, if  
they doe not quietly beare that, then to enlarge it farther vnto them. Neyther was  
this all, as it seemeth, that came in vpon this, for that, as wee noted before, it se-  
meth that this was all one voyage, when now he came to *Ierusalem* also: and then,  
that though hee tooke what was sent (and that, belike now, but as part of his owne,  
and meaning to be his owne caruer for more) yet would hee not so rest, but held on  
his course in hostility still. In which second part of his voyage, it shal bee good for vs  
to mark, first what is done by the parties themselues, or what it is that passeth betwixt  
them: then, how God in the end taketh vp the matter himselfe. The parties are, on the  
one side, *Senacherib* the King of the *Assyrians*, and certaine of his Captains with part  
of his Army: on the other, *Hezekiah* the King of Iudah, and certaine others be-  
sides with him. And these parties haue enter-course or matters passing betwixt them  
twice: first, while the King of the *Assyrians* lay against *Lachis*, a strong Cittie of  
Iudah, neere vnto the Westerne Sea (and so was hee already runne thorough the  
hart of the Counerey:) then also, when he remoued thence to *Libnah*, another cittie



2 King. 18: 17 neere vnto it. While as yet hee lay at *Lachis*, hee sent certaine Captaines of his  
 2 Chr. 32: 9-15 with a good part of his Army, to *Ierusalem*, to make a prooffe whether they could  
 Isa. 36: 2. get King *Hezechiah* willingly to yeelde: and, to that end, to terrifie him and bring  
 him in mind, that in no wise he was able to stand against him; and, among other ter-  
 2 King. 18: 17-35. rible mists they should cast before him, that euen his God in whom he trusted, could  
 2 Chro. 32: 16, 18, 19. not deliuer him out of his hands. His Captaines did according to his direction; and  
 Isa. 36: 2-20. were so farre from slipping any part of that which was enioyned, as that they added  
 more, and were therein more wicked than he: leading their Army against *Ierusalem*,  
 and in the parly they had with three of the Nobles of *Ezechiah*, whom at their de-  
 mand he sent forth (to the walles) vnto them, vpbraiding them with great weaknes  
 in most insolent manner; and turning their speech to the people besides that were on  
 the Wals, they laboured to terrifie them all that they could, and to allure them vnto  
 them. When those Commissioners of *Hezechiah* returned from that their parly,  
 2 King. 18: 36. and certified the King of the manner of it, he was much troubled thereat: and there-  
 37: 19: 1-4. upon both he sent certaine of the chiefe about him, in Sacke-cloth, vnto the Prophet  
 Isa. 36: 21, 22. *Isaiah* to pray for them; and himselfe in Sacke-cloth likewise (after their penitenti-  
 37: 1-4. all manner) went vp to the House of the Lord, there to seeke for fauour of him. To  
 2 Chr. 32: 20. this the Prophet *Isaiah* answered comfortably, that *Hezechiah* needed not to feare:  
 2 King. 19: 5-7 that his enemy should do no hurt there, but returne and perish at home. When *Se-  
 Isa. 37: 5-7 nacherib* remoued from *Lachis* and went to *Lisnab* (which was, as it seemeth, vpon  
 2 King. 19: 8-13. a feare that he conceiued, that the *Ethiopians* were coming to ioyne with *Hezechiah*  
 Isa. 37: 8-13. against him; and, it may be, as to a more conuenient place, to stop their passage, or to  
 2 Chr. 32: 17 be better secured himselfe) then sent he other Messengers, and a letter with them, to  
 the same end as before, but now to hasten him vnto it, for feare that hee might not  
 tarry about it. Which his letter when *Hezechiah* had receiued, and read, he againe  
 2 King. 19: 14-19. went vp to the House of the Lord (he hauing all his refuge in him) and spread the let-  
 Isa. 37: 14-20. ter before him, as acquainting him with the insolency and blasphemie of it, and de-  
 siring him to take notice of it: and, in that his distresse, to helpe him. We do not  
 reade that now at this time he sent to the Prophet againe; but went himselfe direct-  
 2 King. 19: 20-34. ly to God by prayer: but God doth now by the Prophet send him a more comforta-  
 Isa. 37: 21-35. ble message than before, being first more largely made, and confirmed by a signe;  
 then, for his farther confirmation repeated againe, and more expresse therein deliue-  
 red vnto him. These thinges being passed betwixt the parties, and being now to  
 see, how God in the end tooke vp the matter himselfe, we find that he made a quick  
 2 Kings. 19: 35-37. and a ready dispatch of it there, in one night (and euen the same after which the Pro-  
 2 Chro. 32: 21, 22. phet had sent him this second message; and so the Lord made no long tarrying ther-  
 Isa. 37: 36-38. in) destroying of the most valiant men of his Army, one hundred fourscore and foue  
 thousand, so that hee was faine to hast home with shame; and himselfe likewise at  
 home, in the Temple of his owne Idoll, euen as hee was worshipping it, and by such  
 2 Chr. 32: 23. as came of his owne bowels also. Which so effectually wrought in the hearts of  
 others, that many brought offerings vnto *Ierusalem*, there to offer them vnto the  
 Lord; and praieris likewise vnto the King: so that now hee was, from this time for-  
 ward, had in much more honour than before. That which was bee his bodily infir-  
 mity, was a grieuous sicknesse which that yeare also he had: as touching which his  
 sicknesse, first we haue the Story of that his sicknesse it selfe set down vnto vs; then,  
 of one other thing thereunto appertaining. In the Story of his sicknesse it selfe, we  
 find for a time, that his life was despaired: but that soone after there was good hope  
 of recouery againe. His life was a time despaired, first by the extremity of the  
 sicknesse it selfe: then much more, by a message the Prophet brought him. The ex-  
 2 King. 20: 21 tremity of the sicknesse it selfe was such, that it is sayde he was sicke vnto death, or so  
 2 Chr. 32: 24 dead sicke, as we tearme it, that there was no hope of recouery in him. The mes-  
 Isa. 38: 1. sage that the Prophet brought him, consisted of two principall partes; and both of  
 the Lord: one, to put his house in order; the other, the reason why so he should do,  
 2 King. 20: 1 namely, that he should not liue, but dy. A good order to bee obserued of all, and  
 Isa. 38: 1. so much the rather, seeing the direction is from God himselfe, that wee should set  
 things in order when we see that God is about to cut vs off heere: and, because that  
 time



time is euer vncertaine, therefore euer to bee in a readinesse for that poynt also. In that hope of recouerie that soone after arose vnto him, wee haue noted vnto vs, first whereuppon it arose vnto him: then, what was the thing it selfe. It arose vnto him (as out of a secundarie cause) out of his great sorrow thecon, and prajer to God, that it would please him to deale more fauorably with him. The thing it selfe was, that first hee had assurance giuen: and accordingly did recouer indeede. His assurance was, first by the word of the Prophet; then, by a signe: and both of GOD. The word was, that before the Prophet was yet gone out of the house, the Lord willed him to returne againe, and to tell the King, that on those his teares and prayer he had taken compassion on him: and both would giue him fiftene yeares longer; and deliuer him besides from those his enemies the *Assyrians*. The signe that was giuen him, was giuen vpon the Kings demand; and wherein himselfe had some choice too; and it was, that the shaddow in a Sunne-dyall there, should goe back ten such spaces or portions as in that Dyall were noted. But of what quantity of time those spaces were, whether full houres, or more or lesse; as also, whether but onely the shaddow went backe so farre (which was sufficient for that purpose, beeing miraculous enough in it selfe) or whether the Sun it selfe went so farre backe too: as the Text it selfe dooth not declare it, so neyther are the learned agreed on it. According to which promise before, and confirmation after by the signe that was giuen, the King taking a Medicine that the Prophet prescribed, he did recouer. That one other thing heereunto appertaining, is, that writing of *Hezekiah* which hee made vppon this his sicknesse and recovery againe: wherein hee seemeth to haue it a principall part of his meaning, to confesse against himselfe the great infirmity of his mind therein, taking it so discomfortably, yea and so vnquietly as he did, that hauing been so carefull as he was to serue God, neuerthelessse he must then bee so soone cut off in the flower of his yeares, when he was not yet forty yeares old, and had not raigned full fourteene yet; but in the end hee acknowledgeth the goodnesse of God therein, and promiseth to be thankfull for it. Wherein it seemeth, that we may very well note (as indeede it is true, that all men haue there wants, euen the best that are) two speciall defectes in this good King; one, that he had no better comfort in that his way-gate; the other, that he did no highlier extoll that so speciall fauour of God in his recovery. For as touching that Way-gate of his, or that his departure that was threatned vnto him, God be thanked, there are so faire promises made, & so great good things assured vnto vs, in the estate next after ensuing, that although the flesh may well be allowed by course of Nature, to abhorre and repine at our dissolution, especially if wee haue some good estate heere, as hee, it may bee, accounted hee had: yet may the faithfull bee very willing, if so it please God, to leaue and abandon whatsoever they haue heere, to attaine vnto that which is provided for them there; and not onely willing, but euen glad and ioyfull, whensoever they see the time approaching, that they may bee allowed that happy passage. So likewise, that hee could not so rest in the word of the Prophet for his recovery, and yet could so easily doe it for his departure before, but that now hee must needs haue a signe, when neuerthelessse that Prophet was nowe of very speciall reckoning, and long had beene a knowne man among them, and knowne that God was wont to deale by him (for he had prophesied all the time of *Ahaz* his Father, *Iotham* his Grand-Father, and part of the raigne of *Uzziah* his great Grand-Father also, all Kings of *Judah*) when as God now not only bare with that his great infirmity, but yeelded vnto him and gaue him a signe, and that a very rare one too; and not onely gaue him a speedy and a full recovery, but added fiftene yeeres more to his life (a fauour that he neuer heard to bee vouchsafed to any before, nor wee since:) howe likely a thing is it, that any man (lightly) would in such case bee so affected with so strange and admyrable fauour, that hee could not tell, eyther how to beginne, or how to take yp in extolling of it; especially such an one, as was so troubled to heare of his departure before.

A 17 Neuerthelessse these are none of those infirmities that we spake of before:



these latter beeing but onely defects; and that other (his feare of death) so incident vnto the nature of Man, that it is to be easily censured in any. But those infirmities that we spake of then, and of which wee are to consider now, are but onely those, where-with he is afterward charged: and in those wee are to marke, not onely what those his infirmities were; but withall, how the Lorde did remember him for them. Such as they were, they are, some of them onely noted generally: but one of them, more specially. Those that are noted generally, are two: one, vnthankfulnesse; the other, as the Fountaine whence it proceeded, loftinesse of minde. Wherein he was vnthankfull wee haue not noted vnto vs, nor plaiuely to whom: but in that it is saide, that he did not render according to the reward or fauour that on him was bestowed, and wee read not of any such speciall fauour bestowed on him but onely by God, and part of it by the Ministry of *Isaiab* the Prophet; out of this it may seeme that it may bee probably gathered, that one way or other hee was not so dutifull to God as be ought to haue beene, or not so regardfull to *Isaiab*. And true it is, that experience teacheth, that good Princes can hardly brooke sometimes, to bee in any thing crossed by a Prophet, as wee sawe in *Afa* and *Amaziah* before: and this Story that now we are in, doth plainly shew, that shortly after this Prophet wee speake of came to *Hezechiab*, as sent from the Lord, and reprobued one speciall thing hee had done. So likewise, wherein his heart was so lifted vp, or wherein he had that loftinesse of minde, we haue not set downe vnto vs: but an vsuall thing it is, and very incident vnto the Nature of Man, cyther in prosperity, or vppon any speciall endowment (yea and vpon a vaine conceite of our owne too, that some such matter is in vs that is not) in all such cases to take vpon vs, not onely before men, but ouer-often, euen before God too. For these it pleased God so to remember him and his people too, that wrath came both vpon him, and vpon *Iudah* and *Hiernusalem*, withall; notwithstanding, that they humbled themselues when they had so done: but not in the dayes of *Hezechiab*; neyther is it declared what that wrath was that heere is spoken of. But seeing that much wrath did afterward indeede fall vpon them, in the daies of all the Kinges that followed, euen in the dayes of *Iosiah*, the best of them all (in the end of his raigne) but then especially when the people and their Citties were for the most part destroyed, and such of the people as remained, carryed away captiue to *Babylon*: hence may we learne, that euen the best men we haue, may by their slidings be some part of the cause, of those heauy iudgements that others more wicked doe plucke vpon them. That one infirmity of his, which is more specially noted vnto vs, is, that hee was so open vnto the Ambassadors of the King and Princes of *Babell*, who came to congratulate his recouery vnto him, and to inquire of that wonder that was a little before doone in the Lande (that, it seemeth; which was giuen him for a signe that hee should recover) acquainting them very vnaduisedly with his whole estate, euen with his very treasure too: bnt noted withall, that the Lorde left him therein to himselfe; and so may teach vs, how vndiscreetely the best of vs all may carry our selues, when we are not specially assisted by God. The punishment that he had for this, was, that the Prophet denounced vnto him from the Lorde, that a time would come, when all those goodly rich thinges of his, and all that his Progenitors had to that day gathered together, shoulde goe as a prey to *Babylon*; and that his Seede should bee brought into subiection and seruice there: neuertheless, that this should not be till after his time; and the King was glad that it pleased God to vouchsafe him that fauour. A faire warning for all others much rather, not to rouse our selues in those earthly thinges that God dooth giue vs; but to bee so much the more carefull to serue the giuer of them, and our selues to feare, or in humility of minde to beare a low saile in them: as also, that whereas we get so immoderately such thinges together to make our Children great, if our selues glory in them in the meane season, we may thereby ouerthrow all that prouision vnto our Children, and bring them to slavery too. Neuertheless, *Hezechiab* for his time had such peace, and did so shut vp the course of his life, in so good account with his people, that in his buriall they did him the most honour they could.

2 Chr. 32: 25

2 Chr. 32: 25

2 Chr. 32: 25

2 Chr. 32: 25

2 Kings. 20:

16-18.

Isa. 39: 5-7

2 Chr. 32: 25

16.

2 Kings. 20:

12, 13.

2 Chr. 32: 31

Isa. 39: 1, 2

2 Kings. 20:

14 19.

Isa. 39: 3-8

2 Chr. 32: 33



## CHAP. 18.

A



THE Kingdome of *Iudab* beeing thus recovered againe by the government of this good King, and this recovery being begun while yet the Kingdome of *Israell* stood, and continuing many yeares after: now we see to see, in what case they stood, after that they had so faire a warning in their Bretheren (and so strong, they being now cast off for ever;) and when God, after that reiection of their Bretheren, had given themselves about one hundred thirty & three yeares to settle them in, and to take better hold. But heerein we shall see, that neither this sharpe warning that now God had given them, neyther this good time that after it they had to settle themselves vnto better, did much auaille them; but that still they were afterward such as they were before: first, for the time that immediatly followed; then, for all the rest of their time that after ensued. In the time that immediatly followed, was the raigne of *Manasse*, succeeding his Father *Hezechias* in the Kingdome. In whose time, by the reason of their King that so did lead them, they did notably fall away againe; and were for the same accordingly punished: but how long that reuolting of theirs continued, wee haue no where declared. It is, plainly set downe, that the King himselfe did lead them vnto it; and that he did raigne very long, longer than any of his Progenitors before, euen fife and fifty yeares, and, that he was but twelue yeares old when he beganne. But then we haue it deliuered withall, that afterward he repented him of his Idolatry and looser waies, and restored the true worship of God againe: but neither is it plainly set downe, neyther may it (so farre as I see yet) by circumstance be gathered about what time of his raigne it was that so hee repented. The *Hebrewes* are of opinion, and *S. Hierom*, it seemeth, by them, that a long time he was in that his amendment. But seeing in the Bookes of the *Kinges* there is no mention at all of his repentance, but altogether of his foule Apostasie and sin, and when hee had Children (which for certaine yeares after first he began to raigne, hee could not haue) hee then committed foule Idolatry with them, it may seeme rather thereby, that that his sinne was the most predominant, or the most conspicuous thing in his raigne, because it onely is spoken of there: and then, that his repentance and amendment is more likely thereby to haue beene towards the end of his raigne. So likewise, seeing himselfe was not able to gouerne his Kingdome when first hee came to it, being then but twelue yeares old; and we heard noted before, that *Hezechiah* his Father was not the man towards God that he ought to haue beene, after all those fauours receiued: hence may it seeme, that *Hezechiah* himselfe, towards the end of his raigne, did grow more carelesse of Religion than before; both for that hee left to corrupt men behinde him to haue the government of his Sonne, as, it seemeth hee did; and for that there is such probability as there is, that his Sonne also was no better instructed. Who at those yeares, with reasonable industry or paines taking, might other-wise haue beene brought to some reasonable good vnderstanding and knowledge of the truth: and, if his Father had beene resolute and forward, it is most likely (by the usuall course of Gods dealing) to some special good liking therof also. In what sort he offended, during the time (whether it were lesse or more) that he abode in that his sinne, wee haue not onely set downe what his sinne in it selfe was: but withall, how offensiue it was vnto God. That wee may the better see, what his sinne it selfe was, we are to marko, that first we haue relation of that wherein he drew in the people also to offend with him; then, of such others, as did more specially concerne but himselfe: and, that is order is twice obserued. In the former of which, beginning with those wherein he drew in the people also to be offenders with him,

first



first wee haue his sinne set downe but generally : but then, in diuers particulars besides. Generally it is saide, that hee did euill in the sight of the Lord, after the abomination of the Heathen, whom the Lord had cast out before the Children of Israell. In that which is set downe more specially of him, first wee haue noted what he did else-where in all other places besides : then, what hee did in the house of the Lord. In his doings else-where, hee is first noted to bee contrary to his Father, building vp the High-places againe, that his Father had broken downe before ; and to bee like vnto *Ahab*, both in erecting Altars to *Baal*, and making a Grove (a degenerate Imp in the meane season :) and that besides, hee worshipped all the hoast of Heauen, and serued them. Comming to the House of the Lorde, first for the House it selfe, he built Altars (to others) there (as we in our Churches, haue worshipped others also) which house was ordained onely for him : then, in both the Courts of the house, he built Altars also, euen to all the Hoast of Heauen. Such as in this place did more specially concerne himselfe, are the next that follow: C and therein haue wee noted, first what those thinges were ; then, as it seemeth, in what measure he employed himselfe therein. They were, that he caused his Sons to passe thorough the fire : and gaue himselfe to Witch-craft and Sorcery ; and vsed those that had familiar Spirites, and South-saiers. The measure by which it seemeth he employed himselfe therein, belike was great, for that it is said he wrought much euill (therein it seemeth, or at least it may be so taken too, if otherwise it bee not more generall) in the sight of the Lord, to anger him withall. In the latter of them, there is but one thing noted wherein he drew in the people to offend with him : but in this, wee haue not onely that particular fault of his ; but also how the Lord was offended with him and the people, for this and the rest. In his fault we haue noted likewise, not onely what that fault of his was : but, more plainly heere than before, how he drew in the people with him. His fault now was, that hauing made a certaine Image of a Grove, that did hee set in house of the Lord likewise. Which sinne of his, is againe amplyfied by the originall vse of the place : first towards GOD, that it was properly dedicated to him ; then, on behalfe of the people, that it was a pledge vnto them, that they should neuer remooue thence againe, if they obserued for their part the couenant betwixt them. He so drew in the people with him, that they obeyed not (according to their couenant before) but were led out of the way by him, to doe more wickedly than the Heathen people whom the Lord (for their wickednesse) destroyed before the Children of Israel. The Lord was so offended with him and the people for this and the rest, that hee tooke purpose to bring heauy iudgments on them for it : and to that end by certain of his Seruants the Prophets he acquainted them with it, and namely, that he wold deale with them as he had done with *Samarina* and the house of *Ahab* before, euen vtterly forsaking them, and deliuering them ouer to their enemies on euery side ; but they made no reckoning thereof. That which in this place did more specially concerne himselfe, was, that he shed much innocent blood, and, as it were, euen filled *Hierusalem* with it. In which point, the *Hebrewes* do more specially charge him, that notwithstanding hee had married the Prophet *Isaies* Daughter (as they also conceiue) yet he spared not him neyther, but most cruelly put him to death among others. But it may probably seeme, that if it were so, it would haue beene mentioned heere, both for the strangenesse of the fact, and for the dignity of *Isaies* person, being so notable a Prophet long as he had beene, and of such Parentage as it seemeth hee was. The punishment that at this time they had for this, is but breesely described ; as if all were shut vp in the person of the King : namely, that the Lord brought vppon them the Captaines of the Hoast of the King of *Assur*, who tooke *Manasses*, and put him in Fetters, and bound him with Chaines, and so carried him to *Babel*. But when as so they dealt with the King, wee may well conceiue, that there were many others that smarted besides. In the rest of their time that after ensued, they were twice set vp againe ; but stood no better than before : so that in eyther of them wee are to see, first how they were againe set vp ; then, how ill it was that they stood. The former of these was in the daies of him that now wee speake



speake of; and of his Sonne who next succeeded him in his Kingdome: they being againe set vp in the former of them; and falling downe againe in the latter. As touching their setting vp againe by *Manasses* the former of them that now we speak of, we are given to vnderstand, that in that his tribulation he humbled himselfe vnto the Lord, and in such sort sought vnto him, that the Lord was intreated of him, and so brought him home againe, and restored him vnto his Kingdome: and that he thereupon (besides some other workes that hee did) abolished the Idolatry hee had set vp, and aduanced the true worship of God againe; and yet not so fully, but that the people did sacrifice still in the High-places, though to none other now but onely to God. A kinde of reformation that in some part resembleth a defect that is to be seene in ouer many of the greater sort of ours also: especially, so farre as our seuerall Churches may bee resembled to that Temple of theirs; and the greater sort among vs to that whole people of them. For albeit, that among vs also corrupt Religion be much abolished, and the true worship of God againe restored: yet the greater sort among vs euery where almost, do but few of them, and seldome repaire to their Parish-Churches, there to worship with the rest of their bretheren in the congregation, to help forward others by their example; but onely worship, or haue Diuine Seruice at home in their owne houses (and that sometimes by Lads too, or some base seruant of theirs) in such High-places as they haue there, yet (God bee thanked) doing their worship onely to God. But now for the people of *Judab* generally, seeing Idolatry was now abolished, and the true worship of God restored vnto them, they might not deny, but that now they were in good measure set vp or restored againe: though yet notwithstanding his credit was not so raised among his owne people, but that (whatsoever conceit they had of him) when hee died, they did not vouchsafe to bury him among the Kinges his predecessors, but onely in his owne Garden at home.

2 Chro. 33:

12, 13.

Ibid. 14-17

2 King. 20:18

2 Chro. 33: 20

A 2 Their falling away at this time is not plainly set downe, but onely imployed: namely, that *Manasses* being departed *Amon* his sonne succeeded him in his Kingdome; and raigned two yeares; and was a very bad one, after the former waies of his Father. So, for his departure or falling away, there is nothing spoken, but onely of the King himselfe: but when the King himselfe is so corruptly giuen, wee may easily conceiue, that the people did soone follow after. As touching his Story, his raign, we see, was but short: and so we may easily conceiue, that his Story will not be long. In it we haue, first how he sinned: then, how he was punnished. His sin wee haue set downe, first generally: then, more specially. Generally, that he did euill in the sight of the Lord, as his Father *Manasses* did. More specially hee is noted, to haue followed the waies of his father in his Idolatry, and that to haue done more & more; but neuer to haue repented himselfe thereof as his Father had done: and farther to haue added, that he quite forooke the Lord God of his Fathers, and walked not in his way. His punnishment was, that his seruants conspired against him, and slew him in his owne house: which fact notwithstanding the Lord so auenged by others soone after, that when it had done his iust iudgement on one that had so much prouoked his wrath against him, it might not then stand as an unpunished example to others.

Amon. 1.

2 King. 21:

18, 19.

2 Chro. 33:20,

21.

2 King. 21:20

2 Chro. 33: 22

2 King. 21:21,

22.

2 Chro. 33:22,

23.

2 King. 21:23,

24.

2 Chro. 33: 24,

25.

A 3 The latter of these reacheth throughout the Story of all that follow: and first againe, how they were yet once more restored; then, how souly they fel away after. Restored they were by him who next succeeded, *Iosiah* his sonne, whom the people made King in stead of his father: who being so taken to the kingdome when he was but young, beeing then but a very child, of eight yeares age, held the Kingdome indeed a good time, one and thirty yeares; but yet by his owne aduenture was soone cut off in the flower of his age, so that he neuer came vnto forty. Of which his one and thirty yeares raigne, eight yeares there are, in which it seemeth; we haue no Story of him, namely till he was sixteene yeares old, which was the eight yeare of his raigne: during which time it may well be, that the estate of the people was but pitiful

Iosiah, 1.

2 King. 21:

26, 27: 1.

2 Chro. 33:25.

34: 1.



full still, much like as *Amon* his Father did leaue it; yet now (by likelihood) growing to better. Inſomuch that whereas it is ſaide of his whole gouernment generally, that he did vprightly in the fight of the Lord, and walked in all the waies of *Dauid* his Father, and bowed neyther to the right hand nor to the left, it ſeemeth to appertaine but to that part of his raigne, wherein growing to diſcretion and iudgement, himſelfe began to deale in the affaires of his Kingdome. Which when hee did, wee haue noted vnto vs, both how he made his enterance thereinto at the firſt: and how well he did imploy himſelfe therein afterward alſo. When hee made his enterance thereinto at the firſt, the firſt thing that we reade of, was, that hee began to ſeek after the God of *Dauid* his Father: and that ſo hee did while yet hee was but a child; which alſo is there noted to hee, in the eight yeare of his raigne, when hee was about ſixteene yeares old. Thoſe good employments of his that followed after, are ſorted to two ſpeciall times of his raigne: ſome to the twelfth yeare of his raigne, when himſelfe was twenty yeares old; others, to the eighteenth of his raigne, when himſelfe was ſixe and twenty. Vnto the twelfth yeare of his raigne we haue ſome thinges very plainly aſcribed: but then haue wee ſome others beſides, that are not knowne then to be done, but onely by ſomething that followeth after. Thoſe that are in plaine tearmes to it aſcribed, are, that hee deſtroyed Idols and Idolatry, firſt in *Iudah* and *Ieruſalem*: then, in many Citties of *Iſraell* beſides, ſuch it ſeemeth as had ioyned themſelues to *Iudah*. Thoſe others beſides which were done then alſo, or thereabout (betwixt that, and the eighteenth following) and yet are not knowne then to be done but by ſomething that followeth after, is the order that was taken for a collection to get in Money for the repairing of the Temple. For in the eighteenth yeare order being taken for the beſtowing of it, being come in ſomewhat afore, there may be no queſtion of it, but that order was likewise taken before how it might be firſt gotten in. Vnto the eighteenth yeare of his raigne, when he was of the age of ſixe and twenty, are diuers thinges aſcribed: ſome that the King had in purpoſe to do; others that fell out by occaſion. That which hee had in purpoſe to doe; was, that by that time hauing gotten ſome reaſonable quantity of Money in, they ſet in hand with repairing of the Lordes Houſe: and that as themſelues had ſo good a care of it, ſo it pleaſed God to bleſſe them with ſuch workmen, as dealt very well and faithfully with them in the buſineſſe to them committed. In that which fell out by occaſion, we are to conſider, firſt, of the occaſion we ſpeake of: then, of that which was done thereupon. The occaſion was, in that the High-Prieſt, finding a Booke of the Lawe, as hee was repairing or clenſing the Temple, acquainted the King therewith, by thoſe Meſſengers that the King had ſent vnto him about other buſineſſe. That which was done thereunto, was, firſt to vnderſtand the will and pleaſure of God therein: then, to doe thereafter ſo neere as he could. To vnderſtand the will and pleaſure of God therein, firſt he ſought but vnto the Booke that ſo was ſent him; but then hee ſought farther to the Lord himſelfe. He ſought but vnto the Booke that was ſent him, when he gaue care to the reading of it: but that it appeareth, he effectually did (a good example, of what force euen Reading alſo is, with thoſe that are zealous indeede) both for that hee did conceiue that ſorrow thereon; & becauſe he did ſo ſpecially ſent about farther enquiry. In that farther enquiry about which he ſent, it ſhall be good for vs to marke what courſe was held therein: and how to apply it to our vſe alſo. The courſe that was held therein, was, firſt on the Kings part, both that he ſent very ſpeciall men about it; and that his direction vnto them was, that they ſhould enquire of the Lord: then, on theirs, that they went to one *Huldah*, a woman, then alſo in the eſtate of Wedlock, it ſeemeth, but a Prophetreſſe, to inquire of her concerning this matter; & hauing conferred with her about it, they ſo returned to the K. againe, bringing to him her iudgement thereon. To our vſe we may apply it, if we alſo doe ſo reſolue, that to inquire of thoſe with whom we ſee the ſpirit of God in ſuch ſort to be, as that they haue a reuerend regard to his holy word, and are of an humble and peaceable temper withall, firſt in the ordinary Miniſtery that he hath giuen vs; then alſo, if it faile there, in any other whatſoeuer, is to inquire of the Lord (at leaſt, ſo farre as there is nothing deli-



deliuered by them, but that which agreeth with the word it selfe :) and heere, in this Story, we may see, that we haue the iudgement and course of a sort of speciall men, chosen by a godly and a vertuous King, one of them also the High-Priest himselfe, concurring with vs. Neyther at this time did the Prophetesse her-selfe say any more, than any of the Priests or Leuites, or any other that had diligently and in good manner exercised themselues in the Book of the Law, might out of it as fully haue done : sauing onely, that shee applyed the promise that was made generally to all, to him that now sent to inquire of her; of which another, onely by the word, might also haue giuen a very good hope, though not such certainty as she then did, in that particular, the heartes and truth of the wayes of men being knowne onely to God, and to whom it shall please him to reueale them. For the Lord had so opened his mind before for such matters, by the Mynistry of *Moses*, in two seuerall places, to that end specially directed (besides all others that else-where came in by occasion) that c-  
**D**uen out of those only might that censure be gathered, that the Prophetesse now gaue vnto them : especially, if we lay thereunto, that which God himselfe deliuered to *Salomon*, when he had builded, and did dedicate the Temple vnto him; which it (it may be) was then also written and added to that Coppy of the Booke of the Law, if not, yet must it of necessity bee of fresh remembrance of them, so many as had regard to such matters. It may be also, that God had not acquainted the Prophetesse howe *Iofias* should in the end ouerthrow himselfe, and by his folly fall into the handes of his Enemies : and that hee opened no more vnto her, but for those matters about which he sent, that none of those should fall in his time; but that, for any thing that thereof should fall vpon him, he should be brought to his Graue in peace. Thus vnderstanding the will and pleasure of God for that matter, and therein, that his wrath was sore bent against the whole Land for those Idolatryes of theirs, and other sinnes which they had committed, he setteth in had to make redresse for those matters now: first by gathering the whole people to make a new couenant with God; then, by doing certaine speciall seruices besides. To gather the whole people to make a newe  
 couenant with God, hee first sent for, and gathered together to *Hierusalem*, all the Elders, and the people great and small; and himselfe read, as it seemeth, or at least caused to be read, in the eares of the people, the Booke of the Couenant : then, both himselfe first entered into the couenant, or made couenant with the Lorde, that thence-forward he would doe according to the Lawes and ordinances in that Book prescribed vnto them; and then caused all the people there assembled to do the like. In those speciall seruices that he did vnto God besides, we are to consider, first what they were : then, that although they were speciall seruices indeede, yet did they not prauaile so farre with God, as we might easily conceiue that they should. To finde out that they were speciall good seruices to God, if we mark, we may note, that they were of two sorts : one, the abolishing of much of the euill that was among them; the other, that he likewise set in hand with some speciall worship of God. The euill that he abolished, was, for the most part, Idolatry, and such things as did belong vnto it; but partly also, both that sinne against nature, and Diabolicall Arts and practises besides : and not onely for Idolatry, but for other corrupt worshipping also, hee was so resolute (for by his direction it is most likely to bee) that the Priestes of the High-places might not after minister in the House of the Lord (though they in those high places had worshipped none other but onely the Lorde, and not any Idols : for then had their case beene all one with the others) but onely, on theyr conformity, were allowed to haue their sustenance with the rest of the Priestes, of the auailles that out of the offerings of the people were allotted vnto them. That speciall worship of God wherewith likewise he did set in hand now, was the ordinary Seruice of God there in the Temple : and holding of a Passe-ouer vnto the Lord. But the former of these is in such sort enrerlaced in the Story of the other, that it seemeth, the latter of them was his principall intention : and the former of them, but for the better performance of the other. Neuerthelesse it is plaine, that he tooke good order for the former too : and that it was accordingly performed. But the latter of them was performed in very rare manner : not onely the King and his Nobles, the Priestes and  
 Leuites

Leu. 26: 3-45  
Deut. 28: 1-68

1 King. 9: 2 9  
2 Chr. 7: 11-22

1 King. 23: 1-3  
2 Chr. 34: 29-32

1 King. 23: 4-10, 24.  
2 Chr. 34: 33  
2 King. 23: 9

2 Chr. 35: 2-6, 10, 11, 15, 16  
Ibi. 1, 8-9, 11-14, 16, 17.  
2 King. 23: 21



2 King. 23:22  
2 Chr. 35:18

2 King. 23:25  
Ibid. 26, 27

Leuites beeing present at it, but the Inhabitantes of *Hierusalem* also, and all *Iudah* and many of these *Israelites* that then remained; and what by the King and his Nobles, and certaine other principall Fathers, there were giuen vnto it three thousand eyght hundred Bullockes, and of lesser Cattle, Sheepe, Goates, Lambes, and Kids, thirty seauen thousand and sixe hundred. Insomuch that it is plainly saide, that since the daies of *Samuell*, there was neuer the like: nor, that any of the Kings, euer at any time, kept any such. That neuertheles these good seruices of his, did not so much prauaile with God, as we might easily conceiue that they should, it shall be good for vs not onely to note, what it is which heere to that purpose is said: but that our selues doe marke likewise, whether wee may not espy some such defect therein, as that wee may the rather account that it is no maruell if they prauailed no farther than they did. That which here to that purpose is said, is, that when it is before acknowledged, that none of the Kings before him were in godly disposition like vnto him: yet dooth it follow immediatly after, that the Lord notwithstanding turned not fro the fiercenes of his wrath; but held on his purpose still to put *Iudah* out of his sight, as he had don *Israel* before (which was, after the time of Christ, fully performed) and therewithal, euen *Hierusalem* the head City thereof, and the Temple it selfe. The defect that we may see in this his seruice to God, is no more but this: that whereas wee haue so speciall mention of this one Passe-ouer held, it seemeth hee held no moe; especially, seeing he and others were at so great charges with it. But it is plaine, that the Law of God required it to be yearely done: and so it may seeme, that although himselfe were passing well minded (as hee hath indeede notable testimony giuen him therein) yet the sway of former disusage dazled his eyes so farre, that himselfe also could rest contented, if he could obtaine of his people, that they would hold one such Passe-ouer vnto the Lord, as now he had done. And true it is indeede, that when some generall corruption hath once ouer-flowed any people, and for some time hath lien vpon them: then may there be among such, diuers of them sincerely giuen, and maruelous well minded; and yet notwithstanding very defectiue, euen in their best seruices whatsoeuer. But then may this teach vs withall, that it is not sufficient to be passing well minded in our selues, vnlesse wee farther endeouour, to get our selues in all thinges (appertaining to our duty to God) fully informed of the will and pleasure of God; and that then we set in hand to do accordingly: and we are farther to take heede in our selues (though we finde no reason to charge *Iofias* with it; but good testimony to cleere him rather) that we neuer thinke to make some one pompaticall peece of seruice, that we will more specially doe vnto God, to stand in steede of such ordinary seruice as he requireth. Loue mee a little, and loue mee long (a prouerb oft times vsed among vs) may well bee allowed to haue some place in such thinges also: experience it selfe so often teaching, that many (of the greater sort, especially) among vs (and of the meaner too, that in their kinde would, some way or other, be as great as they could) although after a sort they do professe, and seeme to be well minded also, yet seldome doe they frequent the publique exercise of our Religion, but onely after a portly manner; and yet looke that those seldome reparings of theirs vnto it, should by the weight of the pomp or portlinesse of them, counterpois the vsuall reparings of others, nothing indeede so great in shew, but in simplicity and plaine dealing, euery of them (for the most part) as good as theirs.

2 King. 23:  
29, 30.  
2 Chr. 35:20-  
24.

4 Having thus raigned till he came to the point of one and thirty yeares, we are now to see, how by his owne needlesse aduenturing, himselfe was slaine; and his Kingdome surprized by Forraigne power: one of the most pittifull accidents, that euer befell the Kingdome of *Iudab*; and such as was the very beginning of all their calamity, themselves neuer seeing so much as one good day after, so long as they stooode a people or state in their owne Land. But in it, it shall bee good to note, not onely the Story it selfe: but howe it may bee to good vse applyed. The Story it selfe is in effect no more but this. The King of *Egypt* going to warfare against the King of *Assyria*, and purposing to goe vp against his enemy, euen to *Carchemish*,



*mish*, a Citty neere to the riuer *Euphrates*, and so to the heart (as it seemeth) of his dominions, or neere vnto it: the King of *Iudab* would needes impeach his passage by the way, on no occasion that the Text recordeth, being also by the King of *Egypt* specially warned to the contrary, and, as he pretended, from God himselfe; and taking his death's wound in the field, he was carried home to *Ierusalem*, and so dyed there, and was buried. In which his pittifull ouerthrow, the stranger that this iudgement of God is, that so good a Prince so soone miscarried, without any speciall offence of his that wee read of going before, though there be no question but that God had very iust cause so to cut him off: yet is it good for vs, so much the rather to look into it, and to see whether we also may not espy, that as the case was, there could bee no better end expected of it. That, it seemeth, wee may gather, first for that the Text it selfe doth not shew, that hee had any iust cause so to aduventure himselfe as he did: then much rather, for that some things it hath, that seeme to conuince him of inordinate dealing therein. Seeing the Text it selfe doth not shew, that hee had any iust cause vnto it, wee may well doubt that hee had not: although it be the most mens iudgements, that he feared (as in reason he might, if he had not the better security one way or other) the surprizing of his owne Realme thereby; and that thereupon he went and gaue him battle. But what needed hee in such case to giue him battle when as to that end it had beene sufficient to haue beene there with his forces where he thought there might be danger; or so to haue disposed of them, as had been meetest to such a purpose: and not to haue stricken, till he had seene there had beene neede? Those things that are in the Text it selfe, are two: one, how *Pharaoh* endeououred to satisfie him therein; the other, the manner of *Pharaohs* passage. He endeououred to satisfie *Iosias* in that matter, very orderly and carefully, as it seemeth: both sending him word that he meant no hurt vnto him, and that G O D had sent him against those his enemies against whom hee went (the Text also bearing him witnesse, that hee sayde truely therein;) and warning him besides, not so farre to oppose himselfe against God, least hee sped thereafter. Now true it is, that *Iosias* could not know him to say truely therein: but seeing hee disclaimed to haue any purpose against him, and farther pretended that the Lorde had sent him about that businesse, and willed him to make hast therein; it had beene no lesse than neighbour-hood or good dealing, betwixt man and man, had required, in such case to haue helde of his handes, till hee had seene farther cause to bee stirring. As touching *Pharaohs* passage, it is commonly taken, that he was to passe thorough the Kingdome of *Iosias*, or some parte of it (as by those before recited:) and true it is, that *Judea* did lie much in the way. But wee doe not reade, that hee sent vnto him for any passage that way as it is the manner of men in such case to doe: especially such, as meane no hurt vnto them by whom they would passe, as it was professed by the King of *Egypt* in respect of the Kingdome of *Iudab*. So did *Moses* before: first of the *Edomites*; then, of the *Amorites*. And the truth is, that hee had other passages besides: both on the right hand; and on the left. By the right hand hee might haue passed, by the South end of the dead-Sea; and so haue left all *Iudab* on his left hand: but it appeareth by the place where they met that hee went not that way. By the left hand it is most likely hee went: and that might hee doe, eyther by Land, or by Sea. If hee would goe by Land, then was hee to goe along by the Sea-side, called by them the great Sea, and is the same which is called the Middle-Earth-Sea with vs, or the

11. 11. 101  
Lyr. Patab.  
116. Ang.  
10. weip b.

Chr. 25: 10,  
21.

Num. 20: 14-  
21. 21: 21, 22



Ios. 17: 11.

Christ. Adrich.

in Issachar. 28.

28.

Chr. 35: 25

Tremel. Ios.

Fra. Ios.

Plin. lib. 5. c. 24

Ortel. in Asia.

Adric. in The-

atro. 107. sancto.

Leuant Sea, by the ende of which all the Land of *Israell* is bounded on the West. Which way if he held, then hee was to goe by the Countrey of the *Philistims*, and through the Tribes: of *Simoon* and *Dan*, and by the west ends of *Ephraim*, and the one halfe of *Manasses*, before he should come to the place where *Iosias* was to stop his passage: and so all the way to haue had *Iudah* on his right hand. But I see no great probability that he went this way, becauses *Iosias* being purposed to be in his way, he might haue done that more to his aduantage a great deale much sooner, euen when first he came to the *Philistims*, and all the way after: whereas now he was first to go cleane out of the praeincts of all *Iudah* and *Beniamin*, and to passe through the whol Tribe of *Ephraim*, and all that halfe Tribe of *Manasses*, before hee could come to the place where hee gaue battle to the *Aegyptians*; but then could haue no colour at all to doe it, when as they had passed all the way so neere vnto him before, and yet had neuer offered him any such dealing. So that the likeliest is, that whereas the Valley or Plaine of *Megiddo*, where the battle was giuen, was in the Tribe of *Issachar*, but indeede belonging to that halfe of *Manasses* that was neerest vnto it, and neere vnto that Sea side that lay towardes *Aegypt*, the King of *Aegypt* came with his Army thither by Sea: and that after he had taken Land to goe on his journey (and this way lay very fit for him) he had this battle giuen by *Iosias*. This doe I thinke so much the more likely, for that it is sayde by the King of *Aegypt*, that God had commaunded him to make hast in that his voyage. For so might he free himselfe and his Army of diuers cumbrances in passage that other-wise hee was likely enough to haue by Land; and the better auoyde the rumor of his coming against his Enemies, which by this meanes was like to bee much lesse, than if hee had gone all his iourney by Land. If it were so, though *Pharaoh*, beeing landed there, might haue turned some-what backe vpon the Kingdome of *Iosias*, (for such thinges are some-times in pollicy doone;) yet by his landing so farre off from him, hee had the lesse apparant cause to doubt him: and wee reade of no intelligence he had to the contrary. The knowledge of the place whither the King of *D**Aegypt* was going with his Army, were likely to helpe vs much to knowe the way that he tooke, if wee could attaine to the knowledge of it, neere vnto what part of *Euphrates* it stood. But that (I thinke) dooth not appeare, not onely by any of our commentaries, but also not by *Pliny* before, nor *Ptolomy* after, nor by our late Geographers since. There bee that haue thought this *Carchemish* to haue beene *Zengma*; but one of them since dooth varry, and goeth to another which dooth much neere resemble the name: but neyther doth hee shew in what part of *Euphrates* it standeth; and it is knowne vnto all, that the Riuer is of great length. But if it were *Zengma*, as first they both agreed, it indeede stood very fit for the course that (it seemeth) *Pharaoh* was in: and it is noted, to yeelde a speciall good passage ouer *Euphrates*. For it standeth from the place where the battle was stricken, in a manner, in right line beyonde *Damascus*: but that they say, it was the lowest passage ouer *Euphrates*, belike they haue their authority for it; other-wise so standing, that it leaueth a greater part of the Riuer (by farre) beneath it, than it is aboue. As also it seemeth much to crosse that other *Cercusium*, which Mayster *Iunius* rather leaneth vnto now, for that by the selfe-same place of *Ammianus* which there hee recyteth, it is most likely, that there also was passage ouer *Euphrates*, for that it was made a border-fortification to praeuent the dammage that before they had, by the incursion of the peoples adioyning: and then must it eyther be aboue the other (and then was it farther out of the way, and more vnlkely to bee the place that is spoken of heere) or else the other must not bee the lowest passage ouer that Riuer, but (rather of the two) leaue this to bee most likely to bee the place (if it were the lowest passage) though the other bee in name more like vnto it, at least if there bee no more than yet appeareth. Endeauouring to apply it to good vse, wee may so doe, first generally to all: then, to one sort of people more specially. To all generally, first that such as are best of all giuen to the aduancement of Gods glory heere, are yet to take heede, that they not so account of Gods protection for the same, as that any way they put themselves in danger inordinately;



nately; himfelfe hauing a promife before, that for thofe euils that were to come vpon the Land after his time, and about which hee ſent to inquire) hee ſhould bee brought to his Fathers in peace: then, that the finne of men may bee ſo great, that though after they doe neuer ſo well, as *Iofias* now did, yet may not the courſe of Gods determinate iudgements euer bee ſtayed. That one ſort of people whom it concerneth more ſpecially, are all Idolatrous and ſuperſtitious perſons, who may take a ſpeciall good warning here: namely, that they take good heed, that they conceiue not well of their Idolatry or ſuperſtition, if at any time they ſee, that ſuch as haue oppoſed themſelues againſt it, as *Iofias* mightily did, haue ſome hard end in the iudgement of the world, as he alſo had; though otherwiſe, in many reſpectes, euery very fauourable alſo.

**A** 5 But though *Iofias* himſelfe nowe perriſhed; yet left hee the people in good caſe for the truth of Religion, and of the worſhippe of God among them: though very ſoone after they left it againe; and ſo continued in the daies of all their Kinges that next ſucceeded. Concerning whom, ſuch is the Story now ſucceeding, as may iuſtly ſeeme to require, firſt that it bee ſome-thing conſidered vpon generally: but then that wee come to the Story of euery of them more ſpecially. Generally no more but this, that from this preſent, the eſtate of the Kingdome of Iudah was very pittifull, and a right patterne of a people vnto whom GOD did lay their ſinnes to their charge, though nothing ſo deeply as they deſerued, yet in great meaſure too. Now, that their owne ſinnes had ſo deſerued, is a matter ſo plaine, that no body can be ignorant of it. But another thing there is, that it may be, would not bee eſpyed of many; and yet is right woorthy to bee marked of all: namely, that all this calamity, after a ſort, and in ſome reſpect deſcended from *Iofias* too; very plainely in reſpect of his owne perſon, and to bee doubted too in reſpect of his Children. In reſpect of owne perſon, it was very playnely, for that hee was ſo prodigall of his owne ſafety, or did venture it ſo farre as hee did: and therefore no maruayle, that all Iudah and Hieruſalem generally, the Prophet *Ieremie*, and many others in particular, did ſo much bewayle that pittifull accident of his miſcarrying. A very ſpeciall good warning to all that haue charge, or vpon whom the good eſtate of any dependeth, not to bee ſo careleſſe of their own ſafety, as many are (euen good Princes too ſome-times:) leaſt that ſo they make themſelues aunſwerable, for whatſoeuer calamity thereby cometh in to others on them depending. In reſpect of his Children it may be doubted, becauſe he had ſo many of them that came to the ſtand, and not one of them all of any valew to that purpoſe: and yet had they better than two and twenty yeares among them, wherein to ſhew forth what vertues they had, if they had any; the eſtate of the Kingdome ſo long ſtanding, though after that needleſſe conflict of *Iofias*, but after a ruine-like and weltering manner. For this preſent Story maketh mention of three of them that came to the Kingdome: and one other place there is that maketh mention of the fourth alſo ſometime to haue raigned. Thoſe three are, *Iehoahaz* (who is called *Iohanan*) ſet vpp by the people, and then *Eliakim*, and *Mattaniah* called alſo *Zedechia*, both of them ſet vp by forraigne power: the one, by the King of *Egipt*; the other, by the King of *Babylon*. The fourth that wee ſpeake of, is *Shallum*, noted alſo to be the Son of *Iofias*, and that he raigned for *Iofias* his Father. But ſeeing the time that followed the raigne of *Iofias*, till the time that the kingdome was cleane ouerthrowne, is by the Story ſucceſſiueſly aſcribed to the other three, therefore is it conceiued that it might be this was the eldeſt, although he be laſt named in the former of thoſe two places, or otherwiſe on whatſoeuer motiue ſtept vp to the kingdom immediately after the death of his Father (as *Adoniah* did when his father ſeemed to be paſt recouery, ſo to prauent *Salomon* therein) but that it was held for naught, the people annointing *Iehoahaz* ſo ſoone as they did: &c, becauſe it is recorded by a later Story, that the King of *Egipt*, when he tooke away *Iehoahaz*, tooke away withal, not onely ſuch as he had placed in authority about him, but a Brother of



his also (though there he varieth in the name) and that *Jeremy* speaking of the carrying away of *Shallum*, and dying in the place whether hee should be carried, seemeth to meane it of that passage into *Egypt* when *Iehoahaz* was carried thither, therefore it may be so much the more likely that hee also raigned some little time by his owne vsurpation, till the people did set vp his brother against him. I knowe there be other interpretations of this *Shallum*, nothing at all agreeing to this; but yet thus much may be alleadged for the sense aforesaid: and seeing we haue so vndoubted warrant, both that *Iofias* had such a sonne, and that he raigned after his Father, put case it bee not in all poyntes the best exposition, yet is it sufficient for the matter that now we are in. So *Iofias*, that good King, had foure sonnes; and they all came to the kingdome after their Father (three of them without exception, the fourth also by great probability:) and not one good of them all. It is a thing that may befall the best man in the world: and we are to leaue vnto God the secrecie of his iudgements therein. But it is much to bee feared, though *Iofias* was a good man himselfe, yet that he had not altogether so speciall care of the good education of his Children, as he ought to haue had: at least, it is ouer sleightly regarded of vs, not onely of the common people, but euen of our great professors too. So may good men, if they take not speciall good heed, be noysome fountaines of some speciall calamity to others.

6. But now to come to the Story of euery of them more specially, of those three A  
Sonnes of *Iofias* that without exception came to the kingdome after their Father, one there was, that came to the Crown somewhat disorderly, as it seemeth: but the others came more orderly vnto it. He that, it seemeth, came vnto it somewhat disorderly, was the next that succeeded, *Iehoahaz*, one of the sonnes of *Iofias*, whome the people after the death of his Father annointed to bee their King: but that outward ceremony of their anointing could little auaille, vnlesse he brought with him a better title, or were of better mind towards God, than, it seemeth, the Story will yeeld him to be. As touching him therefore we are to consider, first of his coming to the kingdome; then, of his raigne therein. His coming to the Crowne is therefore the rather to be considered, for that it seemeth he came not orderly vnto it: and yet is not so noted by some. That he came not orderly vnto it, may be gathered, first by the estate of the Countrey at that present: then also, by the yeares of his age. The estate of the Countrey at that present was such, as that by likelihood and common reason, none should take that title vpon them, without the consent of the King of *Egypt* hauing then so lately preuailed among them so much as he did. Yet I deny not, but that it may well be that they might. For the text doeth witnes these two: one, that *Pharaoh* was to make hast in that his voyage; the other that *Iofias* being wounded in the fildes, was had to *Ierusalem*, and there died. If *Pharaoh* were to make hast, it may very well be, and is the likeliest, that hauing then cut in sunder that hinderance to his ready passage by his sword, he would not desire to make any longer stay there; especially, if yet he knew not, that *Iofias* died so soon of the wounds that there was giuen him (as it may very well be he did not:) and it is plaine we haue no story of any thing hee did there at this time; which is likely enough we should, if here he had done any thing else. His good successe also that is noted he had in this voiage (namely, that he preuailed against his enemy, and so returned a Conqueror homewards) may be some probability, that he made no tarrying here, but went on forward about his businesse. Which if he did, then was not hee to take it so ill, if in that his absence the people did set vppe another King: though it had beene the surer and better way, seeing by his sword hee had gotten that interest in them that now he had, to haue sent to him first to haue knowne hys pleasure. And therefore that *Iehoahaz* might not in that case so easily take so much vpon him though the people did freely so bestowe it: for that they, in reasonable good intendment, were not their owne men now to such a purpose, so far as might warrant that his acceptance of it, to stand by any good right vnto him. By the yeares of his age it seemeth to be very plaine, that though hee also were the sonne of

Iehoahaz.

17.

2 King. 23:

30, 31.

2 Chr. 36: 1, 2

2 Chr. 35: 21,

24.

Ios. wolph. in 2

Reg. 23: 31-37



of *Iosias*, yet had hee then liuing an elder Brother, to whom by common right the Kingdome did rather belong, than to him. So that in him wee may see a right patterne of many of vs: especially where a second marriage so farre prauayleth (and else-where too) as that the Heire of the former is put by from his Fathers possessions, and the Childe of the latter taken in to that fauour. In all which cases lightly neyther doth the Father nor Mother vse that iniurious or hard measure with so resolute mindes, as the Brother taketh the benefite of it, neuer making quæstion of the lawfulness of his Title vnto it: and yet there is a Story recordeth, that *Tzibanger* a *Turke*, one of the Sonnes by a second Wife, tooke it so heauily, that *Mustapha* his elder Brother by a former, was by the policie of his Mother, and so by the commandement of the great *Turke* his Father made away, to make the way for some of those others to the Empire, that he cried out against his Father for that indignity, and himselfe rather chose to dye with his dead Brother, than to reserue himselfe to those honours and treasures that in such sort were procured and offered vnto him. And true it is, that receiuors oft-times do easily make theeuës. Of those that do not so take it, I find as yet but onely three; but all of good iudgment, sauing that in this I do not see what warrant they haue so to conceiue: one of them going no farther, but onely as it were by the way, tearing *Eliakim* who next succeeded the second Son of *Iosias* (it may be, not marking what years are ascribed vnto the age of eyther of those two that are in quæstion, but onely how they came to the Kingdome, and making no doubt but that had beene right;) the other two ioyning theyr labours together, doe both of them well marke that difference of yeares, and yet conceiue them so to be taken, as that *Iehoabaz* must needs be the elder, and *Eliakim* the younger. His raigne was but short, continuing onely but three monthes: and so if he got it inordinately, it is plaine that hee had little comfort of it. Neuerthelesse, in that short time that he had, he did sufficiently bewray himselfe what course he would haue held, if he might haue had longer continuance: and withall had of the fruite of his owne wayes in reasonable good measure for the time he continued. Hee bewrayed himselfe what he would haue beene, by doing so ill in the sight of the Lord, euen as his elders before had done; and so making prooffe in himselfe, that such as are readiest to step to better roomes, are not lightly the meetest for them. In those fruits of his own waies that he reaped thereby, we may well note the equity of Gods iudgments vpon him: not onely for betaking himselfe to those bad wayes of his corrupt elders; but also for that his ambitious stepping vnto the Kingdome. For the former, he could not be ignorant how much God was offended with the whole Land for those Idolatries and other abominations which they had already committed, and what iudgements he had determined vpon them for the same: & therefore right worthy, so soon to be discarded, to be put in bonds, and to finish his dayes in dishonour and sorrow, for that he did not altogether abandon those waies that were so offensive, and not seriously follow the steps of his Father and those better elders of his, so to haue turned aside (if it had beene possible, at least so much as in him was) those heauy iudgments threatned vnto them. For the latter also (if he were an offender therein, as most do account him, and I see not how the Text may be otherwise cleered) whereas in that offence he had partners with him (for it is saide that the people of the Land did anoint him King, or made him their King) so may we see that the punishment ensuing did in some sort meete with them both: first with the King that so tooke vpon him; then with the people that so much forgot themselves therein also, stepping in so far as they did betwixt that new Lord of theirs, and the right that hee might account himselfe to haue ouer them by that ouerthrow that he gaue them and their King, when as unprouoked by him, they crost him the way to impeach his passage. For this theyr new King he forth-with displaced, and put another in his roome: and did not onely displace him, but also put him in bonds, and tooke him away captiue with him to *Egipt*, where soone after he dyed. A reward good enough for those that so vnreuerently rush into that sacred place of Supream authority on earth: and meete also, that him-selfe should with his owne eyes see, to his owne disgrace, his elder Brother by right placed; whom he had put to such disgrace before, by stepping into



the place before him. Which also is a good warning to all in such case, to take heede, that they doe not so inordinately please to the higher places with the iniury of others, as that thereby they occasion God, that most high and righteous Iudge, to right those that were wronged by them, euen to the depth of reproach to themselves. For that which befell vnto the people (that fine, as wee tearme it, that was imposed vpon them, of one hundred Talentes of Siluer and one Talent of Golde, to bee assessed by him whom they had reiected, but now was made King ouer them without any thanks vnto them) I know it is taken by some, as though it should bee a yearly tribute: but it seemeth rather to bee in the way of an amercement or fine; for that their presumptuous dealing (as hee might take it) in so high a matter, not vnto them, but vnto him now appertaining; and so is it taken by one of good iudgement also. As also diuers things in the Text doe seeme to incline that way rather, as that he presently deposed him whom they had set vp, and placed another whom they had refused; and that this imposition is not tearmed by the ordinary name of a tribute, but a punishment or condemnation, or as we tearme it, an amercement or fine, as imposed vpon them for some fault that they had made: and wee reade of none other but onely of this; besides that other of withstanding his passage, for which he had before a sufficient reuenge, in that he gaue them the ouerthrow, and slew their King. Which doing of his, so amending by equity, that which they had done iniuriously before, may likewise be a warning to all peoples ensuing, that they doe not so iniuriously behaue themselves towards any (as many haue done and yet doe vnto the Ministry, so often as they entitle others vnto their needfull and lawfull maintenance) as that thereby they occasion God, to send in strangers to right things againe. And there is faire probability for it (for men are men, and he that wee speake of was none of the best) that seeing *Eliakim* whom they had reiected, had the lessing of them, when now he came to the gathering of it, both that hee would haue of them, much more than King *Pharaoh* was to haue of him: and that he would more specially remember besides, those that were the chiefe doers against him before, in preferring his younger Brother to the kingdome, before him that was the elder.

7. Those that came to the Crowne more orderly, were the rest that follow: one of them, hauing it to him and his Sonne; the other hauing it, but onely himselfe. He that had it to him and his Sonne, was *Eliakim*, elder than he whom he succeeded, (at least as it seemeth) as we saw before: placed by the afore-saide King, by the right that now he had gotten ouer them by his Sword; and himselfe, as it seemeth, being next vnto it by order of nature. But it pleased the King to change his name: and so called him *Iehoiakim*, as established of the Lord. But as the anointing of his Brother that went before him, hauing no better right than hee had, did little auayle him, but that hee was more iustly deposed, than he was set vp before: so the glorious name that now was giuen vnto this, will hardly bee found, by the Story ensuing, eyther to haue made him a better man, or to haue giuen any good assurance vnto his estate. Which that we may the better perceiue, we are first to consider of the waies that he held; then, of the fruite he reaped thereby. The waies that he held, as they are set down generally, were euil in the sight of the Lord, according to al that his Fathers (the worse sort of them) had doone before. As wee are to consider of them more specially, one sinne of his there is, wherewith *Jeremy* dooth charge him, still to haue had all his life long: others I see not but such as appertaine to the time of his hard estate, wherein he was in subiection to others. That which *Jeremy* dooth so specially charge him withall, is, that hee had but little regard to the word of GOD: and, that that had beene his manner from his youth vp. A faire warning to al those that make so light of the word of God, as it is the manner of many euer to doe. As touching those that doe appertaine to the time of his hard estate we are to note, that he serued two Kings successiuelly, or held his kingdome first vnder one of them, then vnder the other: the former of them being the King of *Egypt*; the latter, the King of *Babylon*. While he held of the King of *Egypt*, wee haue some matters of certain knowledge: & one other, that may probably be gathered. Those that are of certain knowledge, are two: one of them recorded heere; another, else-where. That which

2 King. 23: 35

2 Chr. 36: 3, 4

Bibl. Angl. in

2 Chr. 36: 3.

Isa. wolph. in 2

Reg. 23: 33-35

2 Chr. 36: 3.

Ari. Montan.

2 King. 23: 35

*Iehoiakim.*

18.

2 King. 23:

34, 36.

2 Chr. 36: 4, 5

Ari. Broughton

in 20. 3370.

2 King. 23: 37

2 Chr. 36: 5

Jer. 22: 18, 21



which is recorded heere, is as touching that amercement or fine, that the King imposed vpon them: which he got vp of the people; and made payment thereof to the King. Wherunto what time was appointed, or what time he tooke vnto it, we haue not deliuered vnto vs: but we may easily conceiue, that he had three yeares vnto it, because *Nebucadnezzer* King of *Babylon* came not in vpon him, till the ende of the third, and beginning of the fourth yeare of his raigne; and, as it may seeme, but onely making his preparation in the third, and not comming in vpon him till the fourth, and such season of the yeare as was meete for the Warres. That which wee haue else-where recorded of him while yet he held off the King of *Egypt*, is of one *Uriah*, another Prophet in the dayes of *Jeremiah*, and in the beginning of the raigne of *Iehoiakim*, whom *Iehoiakim* slew for prophecying against *Hierusalem* and against the Land, as *Jeremiah* did: and heereupon he was so eagerly set, that when as *Uriah* vnderstanding the danger that he was in, fled into *Egypt*, so to escape it, he sent for him thither, and so got him (belike by the friendship that he had there) and then took his pleasure on him. That which may be probably gathered, is, that towards the end of the first yeare of his raigne, or about the beginning of his second, hee tooke his Sonne *Ieconiah* or *Iehoiakim* into the society of his Kingdome with him, when his Sonne was then but eyght yeares old. The probability is this, that in one place it is said, that he was eyghteen yeares old first when he began to raigne; and in another place, that he began his raigne when he was but eyght yeares old; and yet both places agree that he reigned but three months; the one place adding the odd daies also. Whereby it may probably seeme, that the one place meaneth but onely that time which immediatly followed his Fathers death: and the other, all the latter ten yeares of his Fathers raigne partly, or in some respect; but chiefly and properly, but onely those three months and ten dayes, that next and immediatly after did followe.

C To which end it is to good purpose noted, that there is mention made of one *Zedechia* King of *Iudab*, in the beginning of the raigne of *Iehoiakim*: at which time there was none such; himselfe only raigning there then. But this might wel make him to doubt, that eyther his Brother who was so called, or some other of that name, was likely ere long to come in place, and to defeat his Son of the Kingdome (as *Iehoahaz* would haue defeated him before) vnlesse in time he did provide the better for it: and that therefore he tooke it as the surest way, so to take him into the kingdome with himselfe before. When hee held of the King of *Babylon*, we are first to see by what occasion he came to hold of him: then, in what sort he carried himselfe vnder his obeysance. The occasion was, that the King of *Babylon*, did now so much prauaile against the King of *Egypt*, that he quite dispossessed him of all those Countries that hee had betwixt *Euphrates* and his owne Countrey of *Egypt*; and so consequently dispossessed him of *Iudeah* too: and this he did so mightily and thoroughly (for God himselfe, that is the Lord of all, had now determined to giue them all into his hands to the third descent or generation; and so he caused word to be sent to many Princes in those partes) that the King of *Egypt* came no more out of his owne Countrey, to meddle with any of those Countries there. Being so attuned to a new Lord now, he so carried himselfe vnder his obeysance, that for three yeares he aboad dutiful vnto him: but then afterward rebelled against him. Yet in those three yeares wherein hee professed his alleagiance vnto him, although the Text doe plainly say, that hee becam his Seruant those three yeares, one thing there is notwithstanding, which then he did, which yeeldeth a great probability, that euen then also he was false at the hart, and so lesse maruell that afterward hee burst forth into open rebellion: which was, that when there was read vnto him, what the Lord had threatned vnto them by the Prophet *Jeremy*, how the King of *Babell* should come and destroy that Land, and take thence both man and beast, he both cut the Scrole or Booke in peeces, and cast it in the fire that was before him (though by diuers of his Nobles hee was intreated to the contrary) and commaunded both *Barak* that wrote it, and the Prophet himselfe to be apprehended. For this was in the fift yeare of his raigne: and he became his Seruant before. Where also it is not amisse to note, that whereas at that time they had proclaimed a generall fast at *Hierusalem* for all the people that repaired thither,

2 King. 23:35

Jer. 25:11.

Dan 1:1.

Jer. 26:20-23

Ibid. 1.

2 King. 24:18

2 Chr. 36:9

Lamr. Codoman

Jer. 27:1, 3.

Jer. 27:4-8

2 King. 24:7

2 King 24:1

Jer. 38:20-26

Ibid. 29.

Ibid. 9.

Dan. 1:1, 2.



ther, although in that outward manner they seemed much to seeke to the Lorde; yet by this fact of his so dealing with the word of God, and with his Seruants, hee bewrayeth plainly, that so farre as hee ioyned with the rest in obseruing that fast, it was nothing else but Hypocrisie in him: and sure it is, that whether hee shewed any ill heart heereby, or not towards him to who he professed allegiance, he out of doubt shewed an ill heart towards God. These being his waies, we may easily conceiue, that the fruit which he reaped thereby, was correspondent: and first in that he was enforced now to change his old Maister, and to betake himselfe to a new: then, in that greater euill that hee found, when hee dealt ill with that new Maister of his.

*2 King. 24: 1* When he was enforced to change, and to betake himselfe to that his new Maister, *Dan. 1: 1, 2* seeing it was done by forcible meanes (for the Citty was besieged) we may easily conceiue, that besides the dishonour, he receiued much damage thereby: and it is plainly recorded, that then the King of *Babylon* tooke away part of the Plate of the House of the Lord (which they neglected now) and put the same in the treasury of his owne Idols. At this time also, it seemeth (namely in the first yeare of *Nabuchadnezzar*, that yeare of his being part of the third, and more of the fourth of *Iehoiakim*) we are to begin the first Captiuitie; and that *Daniell*, *Ananias*, *Azarias* and *Misael*, with the rest of their fellowes (those children or youngths of the seede of the King and of the Princes) were at that time taken away to *Babylon*: yea, and *Iehoiakim* the King himselfe too, though soone after, yeelding his allegiance, hee were for that time sent backe againe. As also the Text it selfe doth not onely testifie that he was bound in chaines, but sheweth withall, what was the intent or meaning therein: and that being the meaning then, it is like enough it was effected; at least, there is nothing in the Text against it. That greater euill that hee found when he dealt ill with this new Maister of his, was first by the hand of certaine peoples neere adioyning; then by the King of *Babylon* himselfe, comming with maine force against him. Those peoples adioyning were of the *Caldees*, *Syrians*, *Moabites* and *Ammonites*, no doubt the forces of the King of *Babylon*, as may be gathered by the first sort of them, and for that he had now subdued (three yeares before this his rebellion) those Countries vnto him: but yet specially sent in by the Lord, to the destruction of *Judah*, for their sinnes before committed, which the Lorde would now no longer beare at their hands. When the King of *Babylon* came in himselfe with maine force against him, and got him into his hands, wee haue noted vnto vs, first how he dealt with the persons of diuers of them: then, how he dealt with certaine other thinges besides. Of the persons we speake off, the first was the Kings: then certaine others. As touching the King, first it may be, that now also hee did put him in bonds, meaning so to carry him away to *Babylon*; but then it is sure that he altered his purpose, and both hee slew him there, and did not vouchsafe his body buriall: which latter member of his death, & of the despight don to his corps when he was dead, is reported but by *Iosephus*; but very agreeable to that which *Jeremy* denounced vnto him before: and if it be true that he there reporteth likewise, that *Iehoiakim* made no resistance, but did readily open vnto him in peaceable manner, it must needs argue, eyther great iniustice and cruelty in *Nebuchadnezzar*, or (which is the more likely) that there was much infidelity and disloyalty found in *Iehoiakim*, that being a King, and letting *Nebuchadnezzar* peaceably in, hee neuertheless first clapt him Irons, and presently after both put him to death, and cast out his body in despight besides. As touching those others, we haue a report (and it is not more than in such cases is often done) that he slew withall a great sort of others besides of speciall reckoning: and at this time also, or at the least soone after, hee tooke away with him three thousand and three and twenty *Jewes* captiue to *Babylon*. For other things besides, it seemeth that at this time also they set fire on *Ierusalem* and burnt some part of it: but it is out of question, that he tooke away with him certaine of the Plate or vessell of the Temple, and put them in the Temple of his Idols at home. All which (and no doubt much more that accompanied these, as all such cases commonly are) did the King bring on himselfe and others, by that breach of his allegiance before, though afterward (not of true remorse of that his infidelity, as it may seeme, but



but to escape such farther mischief to him and his, as by *Jeremie* was before denounced vnto him) he yeelded and opened vnto him.

- A** 8 That Sonne of his who next succeeded, was *Iehoiachin*, otherwise also called *Ieconiah*, and *Coniah*, who raigned but onely three moneths and a few daies besides : as touching whom wee are to consider, first how hee came to the Kingdome; then what was his estate therein. The former of these I do more specially note, but onely because it is conceiued by diuers, that the King of *Babylon* did make him King in steede of his Father : and one there is, who guesseth also at the time when hee did appoint him, as that the King had beene there with his Army about three weekes or better, before that he made *Ieconiah* King. What ground they haue for it I see not, vnlesse it bee, for that *Iosephus* hauing so led the way, others make that reckoning of him, that they also do follow therein. Otherwise there appeareth nothing in the Text it selfe, nor in diuers of our Interpreters, that yet I find, that inclineth to that opinion : but that he came to the Crowne by descent or succession (yet indeede those times were troublesome) as his other ancestors commonly did; his comming to his Kingdome being there none otherwise deliuered vnto vs, than the comming of others vnto it commonly is. His estate therein was pitifull too, God hauing already determined to set loose his iudgements vpon them : and yet notwithstanding his owne sinne concurring withall. So, first of his sinne : then of those iudgements, that (in his time) came in vpon him and his. His sinne is plainly noted to be, that hee did ill in the sight of the Lorde, according to all that his Father had done before : a matter that is so much the more to bee noted in him for two speciall considerations. One, that in this time of affliction, hauing his Fathers great calamity so fresh and Greene before his eyes, he neuertheless in so short a time as this, could so fully vtter himselfe, as that this censure might goe vpon him : but a very good patterne how brittle we are ; and how little affliction doth mend vs, vnlesse it please God, that his speciall grace may also goe with it. The other, that whereas *Iosephus* giueth a better report of him, as that he was both good and iust, we will not stand to reason it with him, but hence may wee gather, that men may bee of speciall good account with men, euen with the wiser and better sort ; and yet be very odious to God : and therefore, that euer we ought for such matters to examine our selues by his vndoubted word ; and neuer rest satisfied but onely by it. Those iudgements that fell in his time, were indeed very grievous : but yet notwithstanding mingled with some comfort withall. Grievous they were, both vnto the King himselfe ; and vnto diuers others besides : first, in their persons ; then, in diuers things to them appertaining. In their persons, the King himselfe hauing raigned but verie little, had his enemies the Babylonians coming-in so forcibly vpon him (and that without any desert of his towards them, that we read of) that he saw no better, but to yeeld himselfe and all that he had into their hands : an hard case, that he who had newlie begun his reign ouer others, sometime a most flourishing people, and acquainted with the waies of truth ; should now subiect himselfe and his people to a new vp-start people, ignorant of the truth, and altogether possessed with error. Those also that were neere vnto the King in blood or degree of honour, accustomed to be rulers themselves, and euer to bee attended by many, and all others besides, especially the chiefe and principall of them, the more nobly-minded they were, so much the more to their greater griefe must they now themselves yeeld if not to soule and intollerable abuse, yet at least to a yoke a great deale more grievous to the nature of some, than many deaths. The things these had to themselves appertaining were, the Temple, their Citties, their Treasure and substance : all which must lie open vnto the pawes of the greedy gripers, without repining to serue their pleasure. All which being orderly done, neuertheless it might nothing auaille them, but that needes they must (ten thousand of the chiefe of them) go into captiuitie : not sparing their treasure, nor precious things of the Temple it selfe. In all which bitterness the comfort they had mingled therewith, was, for the time present, that neuertheless God made better reckoning of those that went into captiuitie than he did of the others that remained : and for the time to come,

Iehoiachin.

19.

2 King. 24:6,8

2 Chr. 36:8,9

1 Chr. 3:16

1 Chr. 12:24,28

Ioseph. antiquit

lib. 10. ca. 8 Lyr

24. Reg. 24. b

Lam. Cedoman

annal in anno.

3523.

Fr. Fatabl.

1. a. wolphius.

Tremel. Jun. 11

Bibl. Angl.

2 King. 24:9

2 Chr. 36:9

Am. li. 10. ca. 9

2 King. 24:

10-12.

2 Chr. 36:10

2 King. 24:

13-16.

2 Chr. 36:10

1 Chr. 14:1-10

Ibid. 25:11,12



come, both that themselves (in their owne persons, or in their Children) should at seuentie yeares end returne againe; and that the wheele should then be turned vnto their enemies.

*Zedechiah.* 9. He that had the kingdome but onely himselfe, and no issue of his to succeed him, was *Mattaniah*, one of the Sonnes of *Iosiah*, and Vnkle to the King that last was, now caried away to *Babylon* (or at least towards that dolefull iourney:) but he came not to it as heire to his Nephew, but for that the King of *Babylon* bestowed it on him; and therewithall (belike, the rather to keepe him true vnto him) gaue him a more honorable name, calling him *Zedechiah*, as the iustice of the Lord (such men lightly neuer accounting of any other iustice of the Lord, but such as altogether goeth on their side so much as may be.) Being so come to the kingdome, he held the same eleuen yeares: and so, being the last himselfe, hee shut vp the course of the Kings of *Iudab*. Wherein that wee may the better see the iustice of GOD cleered, in so dealing with him, in his dayes letting downe that noble kingdome, so potent and glorious as in time it had beene, having also so faire promises as (about all others) it had: it shall be good, in his story also to marke, first what wayes they were that he held; then, to what prooffe they came in the end. Generally his wayes were, the same and no other, that his brethren and nephew held before: he also doing euill in the sight of the Lord, as those others before him had done. More specially wee may finde, that the euill of those dayes rested not in his owne person: but (euen from him, as it may very well be conceyued, for the most part of it) did much spread forth to many others. In himselfe was found, first towards God, that he greatly neglected the word of God by the Prophet *Jeremy*, and neuer would be ruled thereby; and yet, on a time in his distresse, sent to *Jeremy* to pray for him and the people: then, towards the King of *Babylon* his Lord and Maister then, rebelling against him, against the trust reposed in him, and against the oath that himselfe had taken. In the people it was found likewise, that euen all the sort of them generally; and both the chiefe of the Priestes and of the people, and the Kings seruants, more specially, did make light of the word, that GOD by his Prophets did send them: and withall (for many of them) mocked and misused the Prophets themselves. So perillous a thing is it when Princes, and the greater sort among the people, are themselves ill affected towards the word of God: for that it cannot be auoided then, but that the people will be such likewise, or rather worse. The prooffe whereunto those wayes of theirs came, was, though sutable vnto them, yet dolefull enough: euen the viter destruction of themselves, almost of the whole Nation, without regard of sex or age, and without any compassion; to the ouerthrow likewise and rifling of all their chiefe houses and Citties, euen of *Ierusalem*, and the Temple it selfe. So that euen the whole Land was at this time brought vnto viter desolation: sauing that some few, and those but of the poorest sort, were left to inhabit and Till the ground; and a Gouvernor with them to keep them in order. And so here is an end of the kingdome of *Iudab*, and the story of that whole people, so long as they were a kingdome themselves: which was after the kingdome of *Israel* about one hundred three and thirty yeares. But whereas the story of them doth oftentimes refer vs to such other monuments, as now we haue not extant among vs, both in the kingdome of *Israel*, and in the kingdome of *Iudab* too: out of it I note no more but this, that euen that consideration onely, may well serue our turne both to withdraw our selues from the immoderate loue of the world; and to acquaint vs with such a care of God towards vs, as is expedient for vs to know. It may help to withdraw vs from the immoderate loue of the world, for that thereby we may see, that euen as a mighty earth-quake, doth easily shake downe such buildings as were set thereon specially the slighter and weaker sort of them: so may

As of Rehoboam. 1 King. 14: 29. Abiam. 15: 7  
 Aia. 23. Nadab. 31. Baasha. 16: 5. Elah. 14.  
 Zmr. 10. Omrie. 27. Ahab. 22: 9. Ahaziah  
 2. King. 1: 18. Ioram. 8: 27. Iehu. 10: 34.  
 Ioash. 12: 19. Jehoahaz. 13: 8. Ioash. 12. Je-  
 hoash. 14: 15. Amaziah. 18. Jeroboam. 18.  
 Azariah. 15: 6. Zacharia. 11. Shallum. 15.  
 Menahem. 21. Pekah. 26. Pekah. 31. Iotha.  
 36. Ahaz. 16: 19. Hezekiah. 10. 20. Mana-  
 seh. 21. 17. Amon. 25. Iosiah. 23: 28. Jeho-  
 akim. 24: 5. So in the Books of Chronicles al-  
 so.

Kings



wee assure our selues, that tract of time will so deale much rather with vs, and with all our pomps and labours here; seeing we see that it hath already so dealt with the Kings of *Israell* and *Iudab*, whose memory in all things was as like to be præserved, as of any others whosoever. That care of God towards vs which is expedient for vs to know, and wherewith it doth acquaint vs, is, that God would not haue vs overcharged with ouer-many Stories, Monuments or writings: and therefore præserved but onely such, as his wisdom saw to be needfull for vs. Out of which we are to learne this moderation: that as wee are not to long after those that his wisdom hath thought good to miscarry; so wee neglect not any of those that his wisdom hath thought good to præsue vnto vs.

## CHAP. 19.

A



When now they came to be in subiection to others, we are first to see, who they are of whom the Story goeth for that matter: then, what was their estate therein. That we may the more certainly find who they were, we are to know, that some of them are now gone before: and some come after. Those that are gone before, were taken away at two seuerall times: and eyther of them, it seemeth, at the closing vp of one yeare of *Nebuchadnezzars* raigne; and in the beginning of the next ensuing. And that is (wee see) an vsuall thing in many cases, when as the thing that is done, is not of so ready dispatch, but that the doing of it doth aske some time, and commeth to hand towards the end of the yeare then being; and taketh vp some of the yeare ensuing before that it can be performed: which, in this matter, the conferring together of sundry places of the Text, doth plainly teach vs. The former of those was in the end of the seauenth, and in the beginning of the eight yeares of his raigne, after that he had put *Iehoiakim* to death, and that *Iehoiachin* his Sonne had for a time reigned in his roome: then carrying away with him to *Babylon*, of the Tribe of *Iudab* (who are the seede that now wee speake of) three thousand and three and twenty persons. At which time notwithstanding there is inention made of ten thousand first, and seauen thousand soone after, and of one thousand besides, then to bee carried captiue away: the former of which is noted, and so seemeth to bee, the totall summe both of *Israell* and *Iudab* mingled together; and the seauen thousand of *Israell* onely, besides those others of the Tribe of *Iudab*. And as for that one thousand, the Text it selfe sheweth that they were all of one Mystry or Trade: and belike of both sorts of the others. The latter of them was, when *Zedechiah* had rebelled against him, and thereby hee in a rage against them, in the end of the eighteenth, and beginning of the nineteenth yeares of his raigne: at which time, hee gaue so free liberty to the sword now, and made such hauocke generally of all, that he tooke away but eight hundred thirty and two; and belike could then find no mo that he thought worth the carrying. Those that came after, were by occasion that after this was giuen to the King of *Babylon* to send in his forces againe: at which time hee tooke those thence that now we speake of. So first the occasion: then, of this effect that came thereon. The occasion was, that many of the greater and meaner sort, who for feare of the *Babylonians* had fled the Land, and so remained in other Countries, till the host of the *Babylonians* was gone home, now began to come in againe, and to behaue themselves very disorderly and seditiously too: first Treacherously killing the Gouvernour and his adherents whom the King had left on behalfe of those that yet remained; then, dissembling first that they would bee ruled by God, if it were sure that he would haue them there to tarry, when they vnderstoode that so he would, vtterly refusing so to doe, going downe into *Egypt* themselves, and forcibly taking downe with them, the Prophet *Jeremy* and *Baruch* his attendant withall. This occasion being giuen, the king of *Babel* sent in his forces againe (it is not particularly

1 King. 24: 1

Jer. 25: 1.

Dan. 1: 1

2 King. 24: 10-16.

Jer. 52: 28.

1 King. 24: 14, 16.

2 Kin. 25: 8-11

Jer 52: 19

2 Chr. 36: 17

2 King. 25: 21-24.

Jer. 40: 1-

43: 7.



Ier. 51: 30.

Ier. 43: 8-  
44: 30.

Ier. 7: 8.

44: 15-19.

Ier. 44: 25, 26

larly so recorded in the Text, but so to be gathered, because of that which now was doone, and because it is plainly set downe, that *Nebuzar-adan* his chiefe Steward was there about it) in the three and twentieth yeare of his raigne; and then tooke thence seauen hundred and fife and forty persons. These they are that were taken captiue to *Babylon*, on whom the Story now following doth treat: all of them beeing now no more, but onely foure thousand and sixe hundred. But whereas now we vnderstand of another sort of them gone downe into *Egipt*, and that they are none of this company, it shall be good that first we consider of them: and then come to the Story of those that are gone to *Babylon*. In their Story that are gone into *Egipt*, first it is good that we note the effect of the whole: then, that we consider of one particular more specially. The effect of the whole is, that they continued in their wonted sinnes; and would in no wise bee by the Prophet reformed: and that God thereuppon, by that his Prophet denounced vnto them, that the King of *Babylon* should come thither also, and that none of them should euer returne to their Land againe, but one way or other perrish there in the Land of *Egipt*. That one particular which is good to bee marked besides, is, that they also had a Queene of Heauen, whom they would worship as before they were wont, whosoever sayd nay: & that the Lords iudgment vpon them for the same, was, that his name should not be called vpon thence-forth by any of them; belike to teach them and vs too, that those two neuer stand together.

2 Having thus found, that they were onely those that went to *Babylon*, on whom the Story hence-forward goeth, and beeing now to see what was their estate in that their subiection, wee are first to consider of their captiuitie: then, in what case they afterward stood, vntill the comming of Iesus Christ. Their Captiuitie was to reach out vnto the space of threescore and ten yeares, from the first beginning of it, vnto their deliuerance againe: which is by diuers diuersly reckoned, because there were captiues taken from *Hierusalem*, at diuers seuerall and sundry times, as the Story it selfe declareth; but the oddes that is betwixt them, is not great, nor to the substance of the thing it selfe much materiall. As when the day doth first breake in the morning, or close vp at night, or in a Sunne-dyall the Sunne entereth into any houre, or doth first leaue it againe, it is hard for any, though neuer so attentiuely marking, so to set downe the very moment or instant of it, but that others attentiuely marking too, may be notwithstanding of other iudgement. As touching their Captiuitie in *Babylon*, because it was finished by their deliuerance thence; therefore it shall not be amisse, that we couple these two together: first considering of their Captiuitie it selfe; then of their deliuerance also. In their Captiuitie it selfe we are to note two speciall thinges: one, that as it was meant a chastisement vnto them, so may we looke to finde it none other; the other, that neuertheless it pleased God, some-thing to mitigate the same vnto them, by the comforts that he gaue them therein. That as it was meant as a chastisement vnto them, so it was indeede, wee haue it not set downe by any speciall Stories thereof (as, in what thinges they were hardly dealt with there) but left as plaine enough of it selfe: the *Babylonians* being now so mighty a people, and by their great successe being growne so insolent as they were, and as by the infirmity of our common Nature all men are; and beeing besides so ignorant of the truth, and of the true worshippe of God, that the *Jewes*, who onely had the truth among them, and by it were more odious to all Idolaters whatsoever, must needs be odious also to them. The comforts that he gaue them therein, were some of them vnder the King that now raigne ouer them: others, vnder those that followed. Vnder the King that now raigne ouer them, wee read of some comfortes that they had soone after they came thither: and some againe in the time ensuing. Soone after they came thither, the comfortes that were giuen them, were, first by raising vp some of themselues to good place among them; then by abasing those that were their enemies. Those whom hee aduanced soone after they came thither, were, *Daniell*, and certaine others: first preparing them vnto it, then bringing them to the aduancement it selfe. An order or course that is so much the rather to be of vs obserued, for that we



we euer couet to be aduanced, but care not to be enable vnto it before: that being a that pleaseth our humor well; but this beeing painefull, and therefore on all handes declined of vs. Prepared vnto it they were, first by the order that the King himselfe did take for them and others: but then much more, by the good course that these did more specially take. The order that the King tooke for them and others, was, **C** that such youths of the Issue of Princes and Noble-men as now he had gotten together out of the Countries that he had subdued, so many of them as were likely and towards, should haue an ordinary, like Noble mens Children, and bee instructed both in language of that Countrey, and in all such wisdom and learning as was meet to enable them, to be about the King himselfe, and to attend him. Among these there were foure that were taken out of *Jury* (whether there were, of this sort, any more or not, wee cannot tell) *Daniell* himselfe, and three others with him: who were *Hananiah*, *Misael*, and *Azariah*; but then hauing these names changed, and others giuen them. The good purpose that they did more specially hold, is first attributed to *Daniell* onely; but then communicated to the others also: and so it may probably seeine, that it began of him; but then, that the others, being stirred vp by his example, did readily ioyne themselues vnto him. As we also find by experience sometimes, that the good example of one, doth lead on others: & so may we learn, that euer it is good that some be doing; and more honorable it is, in goodnesse to be the beginners our selues, than followers of others. The purpose that they took, was, that they would rather fare hardly, than (euen in that their captivity) eat of such things as God by his law had forbidden vnto the: which by the fauour that *Daniel* had with their keeper, soon after vpon some triall they obtained. Whereby it came to passe, that as the Kings desire was to haue all those youths well instructed: so were those foure especially, and far exceeded al the residue therein; and *Daniel* besides, specially endued with the vnderstanding of visions and dreams. They being thus prepared, and the time now being neer, that God would bring them to the aduancement it selfe, first he occasioneth the King to do it: then, the King accordingly doth it. He occasioneth the King to do it, first by bringing him into some speciall want of helpe: then, by *Daniell*, yeelding that help vnto him to his full contentment. The want of helpe that he was in, was by that his dreame which troubled him much, for that hee conceiued it to bee a matter of speciall importance: and yet neyther did vnderstand the meaning of it; neyther could hee call to his minde againe the Dreame it selfe. In the helpe that heerein it pleased God by *Daniell* to giue him, we are to consider of it, first as it was an help vnto him: then, as it is instruction to vs. As it was an helpe vnto him, first it is set downe generally: then, more specially. Generally, *Daniell* dooth tell him, that **D** whereas hee was reuoluing or casting in his minde, what shoulde bee after him: it pleased GOD, by that great Image to represent the same vnto him; it bearing a resemblance, both of that mighty State of his then, and of such as (for a good time) should afterward follow. That which hee did impart vnto him more specially, was, eyther to shewe the manner of those States while they stood: or else as touching the abolishing of them. While they were to stand, he noteth two things: one, that they were terrible all; the other, that still they declined to bee baser and baser. And true it is, that all such Empyres lightly are greuous to the people over whom they are; and the longer they doe enioy them in peace, the more doe they euer growe vppon them, and euer deuise occasions to hauke them in, more and more: and that such as succede in the roome of the former, as in time they followe the others, so are they often the baser also. In that which hee speaketh more specially of the abolishing of those States, hee noteth two thinges: one, that they should bee abolished; the other, that it should bee by a mightier State than any of those. As it is instruction to vs, to our great comfort we may conceiue, that as those mighty earthly powers were abolished by the comming of Christ, when neuertheless he came then but in great weaknesse, in comparison; so will all other such like, and the whole power of the World whatsoever, much rather giue place, as hauing no power at all to stand then, when hee shall againe come in power and glory: and that the power and glory of the World beeing swallowed vp in the power and



*Ibid.* 46-49

and glory of the kingdome of Iesus Christ, so many as are in Christ haue no losse but gaine thereby. The King being thus far occasioned, was very greatly affected thereat, and did much aduance not onely *Daniell* himselfe: but, at his request, those three fellowes also of his besides: not to be doubted, but to the speciall good comfort and helpe of all the residue of that Nation; but of those that were there already, and of those that shortly after were brought vnto them.

*Dan.* 3: 1-7*Ibid.* 8-12*Ibid.* 13-18*Ibid.* 19-23*Ibid.* 24-30

3 In the Story of those their enemies that were about this time abased, first wee A  
haue the occasion thereof deliuered vnto vs: then, how they were thereon abased. In that which was the occasion of it, we haue some part of it plainly recorded: some other againe, that is but implied. That which is plainly recorded, was the setting vp of that rich & glorious Image: and, that so straight commandement was giuen, that all sorts of people there, at once, should, at a signe giuen, al together fall downe and worship it. That which is not so plainly set downe, but yet may seeme to be plainly implied, is wherupon, or for what cause, this Image may seem to be erected: which may well seeme to be, in truth to ouerthrow the most of those that were now aduanced; and yet as on a needfull pollicy on behalfe of the State. That their intent might well B  
be, to ouerthrow or vndermine the most of those that were so aduanced, it may seem, because they did so readily accuse them; as conceiuing before, that because theyr Law did so plainly forbid the worshipping of Images, and these were men of so speciall reckoning for their regard vnto the Law, therefore they were likely enough to catch them hereby: and the experience of all ages teacheth, that great men that ly at receit of Courtly pferments, can hardly brooke it that strangers should be preferred before them; especially such as these, being of so base a reckoning as these were now with them, being in captiuitie vnto the. That they did not then accuse *Daniell* too (for we may well hope, that he also did not worship, though in their accusation they make no mention of him) it may well be, that they did but that in pollicy onely: as fearing that his authority and credit was so great with the King, as that so they might haue marred all, if they had taken him in with the rest. Those that were abased heereby, were of two sorts also: some, of whom we haue such matter plainly recorded; others of whom it is againe but onely implied. Those of whom wee haue such matter plainly recorded, are all the company generally: and one aboue others more specially. All the company generally had no small abasing in this, that that their new and glorious God, and their worshipping of him, yea and that whole solemnity it selfe, was by those three Seruants of God so much crossed, yea and by God himselfe (in so miraculous defense of his Seruants) so plainly disgraced. More specially, the King himselfe, who now in this did make himselfe theyr Enemy too, and was accordingly dealt withall for it: first while he persisted in that course wherein yet he was; then, in that he was forced in the end to yeeld. While hee persisted in the course wherein yet hee was, hee sustayned a kinde of abasing first in his owne person: then, in certaine to him appertayning. In his owne person hee was so farre abased in it, that notwithstanding his greuous expostulation with them for that they had not already worshipped, as hee had commaunded; and his second charge that now they should doe it, or other-wise incurre euen the vtter-most of his most grieuous displeasure: yet notwithstanding, for all his owne greatnesse, and that all the others did readily obey him generally, hee nothing at all prauayled with any of them. Those that did appertaine vnto him, were of the most valiant in all his Army, and had the charge to bind them, and to cast them into that fiery Furnace which was for that purpose prouided: which when they accordingly did, they were slaine with C  
the fire wherinto they did cast those others; and so, whether they were of his Captains or Souldiers, the King did leese them. But whereas these Seruants of God were not burnt, and had no hurt at all by the execution of that terryble sentence of the King against them, it so wrought with the King, that God had thus myraculously deliuered those his Seruants, that he not onely now gaue glory to God, and made it death for any to speake any blasphemy against him, for that none other could so deliuer as hee now had doone: but now also, did specially aduance those whom he



hee had condemned before. In the time that ensued in the raigne of this King, one other story there is, out of which there might rise much good comfort to the people of God, and most likely it is, that so there did: namely, that great and rare abasing of the King himselfe, which befell him towards the end of his raigne, and as it seemeth, in the last ten yeares thereof, which also continued the space of seauenty yeares together. For in that the King himselfe was so abased, it is most likely, that such people as were in captiuitie vnder him, had the more ease thereby: and comfort withall to see how God reuenged their cause vpon him: and whereas God fore-shewed that vnto him before, by a dreame that he sent him, and none could expound the same vnto him but *Daniell* onely, of all those peoples that were in captiuitie, none more likely than *Daniels* people to haue such fauour as that would yeeld. Those other Kinges that followed, in this mighty State that now we speake of, during the time of their captiuitie (such as are by vndoubted authority noted vnto vs) were two: *Euilmerodak*; and *Baltasar*: *Euilmerodak* succeeding *Nebuchadnezzar* his Father, so soone as he came to the Kingdome, discharged *Iehoiachin* or *Iechonias* out of prison; took him to his owne Table and aduanced his Throne aboue the Thrones of all the Kings that were with him there: a matter that could not bee but to the comfort and ease of that people, when as their King was in that reputation with that mighty Monarch vnder whom they were. In *Baltasars* time we haue some, while yet he had longer time to gouerne: and one immediatly before he was to leese both his Kingdome and life together. Those that we haue while yet he had some longer time to gouern, are two: one, in the first; the other, in the third yeare of his raigne. In the first yeare of his raigne was that vision that *Daniel* had imparted to him, as touching the great troubles which after their deliuerance out of captiuitie should befall them, and lie vpon them a long time after; and which *Daniell* did likewise declare to the people: by the which they were giuen to vnderstand, that when their Captiuitie should be ended, yet should not their afflictions and exercises thereupon cease; but then withall, both that such as did molest them should be remembred, and that a King or deliuerer should be giuen vnto the, who should be most mighty, and whose kingdome should endure for euer. In the third yeare of it, was that other vision of the ouerthrow of the *Persian* state: & how deeply the people of God should be exercised by the *Gracian* succeeding; especially, by an vngracious Imp in the latter part of it. And the comfort they had in this, was, that it pleased God so familiarly to deale with one of themselves: and that by him, both they were fore-warned of those their troubles; and were assured withall, that God would be auenged on those that should so trouble them. That one that went immediatly before he was to leese his kingdome & life together, was that hand-writing scene on the wall, that made the King and all his company astonished at it, euen in the midst of that great feasting of theirs, whereby the imminent ruine of that present State was denounced vnto them: and none but *Daniel* was able to expound that same vnto them; for which likewise he was then rewarded with speciall honor. Both which in all reason must make that little time of their captiuitie much more easie vnto them, than otherwise it was likely to haue done.

A 4 The time of their Captiuitie being now in a manner expired, the end of *Baltasars* raigne closing vp the time of the *Babylonian* State; and almost the full tearme of the seauenty yeares of their Captiuitie, we are to consider, in what sort it pleased God to worke their deliuerance, so that hauing accomplished the time of their Captiuitie, they might returne to theyr Countrey againe. To that end it pleased God, first to make a way vnto it: then, to performe the thing it selfe. To make a way vnto it, hee would first abolish the State that then stood: and then set vppe another in steede thereof. The State that then stood, was that mighty State of *Babylon*, as wee haue seene already: and for it, wee may doe well to consider, not onely that it was remoued, but some pointes also of the manner of it. In that it was remoued, they hauing before made such hauocke of the people of God as they had, and yet holding them in subiection: wee also may haue good hope to see this *Babylon* of ours, which hath so imbrewed it selfe in the blood of Gods Seruaunts, and yet keepeth many of them Captiue still, in his good time to be remoued, that his people

Dan. 9: 1-19  
33. 4: 1-34  
Termel 1-19  
Broughton 1-19  
an. 3441.

2 King. 25:  
27-30.  
Ier. 52: 31-34

Dan. 7: 1-28

Dan. 8: 1-27

Dan. 5: 1-29

2 Chr. 36: 21,  
22.  
Dan. 5: 30, 31  
Esr 1: 1-4.

8: 1-4. hidt



*Iſa. 40: 3-5.**Ibid. 6-8**Iſa. 13: 17**Mat. Berwald.**Chr. lib. 3. cap.**6. pag. 145.**Dan. 5: 19**Ibid. 6: 1-3**Ibid. 4, 5, 10**Ibid. 4-18*

may againe returne; and not onely the maine body of it, but the severall armes and  
 branches withall, that, according to their power, doe yet keepe some of the people B  
 of God in captivity, as Princes their Subjects, Parents their Children, Maisters their  
 Servants, and Land-Lordes their Tenants. That with vs also, every depth bee filled  
 vp, every height brought low, all crooked and intricate turnings bee made straight,  
 and all rough wayes bee made very plaine, that the people may have so ready a  
 way to returne, that it may be evident to all, that GOD doth now deliver his peo-  
 ple, to his glory: and that though the power or glory of some of them in parti-  
 cular may yet bee great; yet that it shall soone shew it selfe but as the Flower of  
 the Field, even melting away, by that breath of the LORD that now com-  
 meth on it. In the manner of it wee may note, that they were surprized in the  
 middest of their iollity: and, as they were prophaneely abusing those holy vessels.  
 And so the enemies of the Gospel may be in their iollitie, set vpon mischief, doub-  
 ting no perills, casting no dangers, but making merry, and accounting all their own  
 sure enough: and yet even then also have their destruction to rush in vpon them,  
 when they do least feare it; and when they have accounted themselues the farthest  
 from it. In that it came vpon them when they were profaneely abusing those holy  
 vessels, it may be a warning to so many of vs as yet with-hold such maintenance or  
 livings of the Ministerie, as by right are due vnto them, and both they and the peo-  
 ple haue neede of, to Gods glory, and their owne soules health: that wee also are  
 liable to the selfe-same iudgements; and that, if we haue them not now, there bee  
 heauier that abide vs hereafter. That other that he did then set vp in steed of that  
 which thus hee abolished, was of the *Medes* and the *Persians*: the *Medes* being of  
 greater reckning before, but the *Persians* growing to be the mightier now; and at  
 this time both concurring, or vniting themselues together. Who when they came  
 in place, did indeed (not long after) giue the people leaue to returne, and very good  
 helpe thereunto besides; yet not in such sort, but that first there were some difficul-  
 ties, of the people of God to be deuoured: hauing certaine storie of some that be-  
 fell vnto *Daniell*; and of others that it seemeth many of the people beside concea-  
 ued. Those that befell vnto *Daniell*, we finde to be two: one, his casting into the  
 Lions den; the other, that their deliverance came not so readily, but that hee was  
 faine first to pray for it. That he was cast into the Den of Lions, is recorded be-  
 fore that other of his praying, and allotted to the raigne of *Darius*: and so it may  
 well be, that it was soone after the *Medes* and *Persians* came to the kingdome; and  
 that finding *Daniell* in speciall place then, and (it may bee) hearing of his worth  
 before, the new King did now thinke good to vse him in such place of credit in his  
 affaires also, and thought to aduance him farther too. Wherein it shall bee good C  
 to mark, how it pleased God to deale with him, that so we may be better warned as  
 touching our selues. It pleased God so to deale with him, that first hee brought  
 him into great danger: and then did send him great deliverance. He was brought  
 into that danger, nothing at all of his owne default: but altogether by certaine o-  
 thers. Himselfe held so good a course in all his waies, that when the great men  
 of the *Medes* and *Persians* (belike on enuie of the great place the King had given  
 him, especially, hee being but a stranger and a captiue among them) would gladly  
 haue found some fault with him, yet could they finde none at all in any of all his  
 wayes whatsoeuer: so that they were faine to make their quarrell, and to ground  
 their accusation vpon the exercise of his Religion, in that as it seemeth, they had no-  
 ted him diuers times, in his owne chamber, to make his supplications and prayers to  
 God; as the godlier sort in all ages, as occasions are at any time offered, haue now  
 and then vsed to doe. But vpon this ground they went to the King, and obtained  
 such a decree or law to be enacted by him, as vnwitting to the King might inangle  
 the life of *Daniell*: and so stiffly did vrge the execution of it when they had obtai-  
 ned it, that *Daniell* was cast in the den of the Lyons, though the King himselfe  
 would faine haue delivered him. As touching which one point, that the King  
 would haue delivered him if he might (which he might not do for that the Lawes  
 of the *Medes* & *Persians* were such, as that no decree confirmed by the King might  
 be



be altered) it is good to note, that although it bee good and needfull for all States generally, that the Laws they haue made be well obserued: yet is it both good & needfull likewise, that there be a power reserued to dispense therewith, so oft as the letter of the Lawe may intangle, such as the Law-makers did not mean, and are not within the equity of it; and that there is none so meete with whom to leaue that speciall power, as the King himselfe, or such as are in Soueraigne place. The deliverance that in this case God did send him, was, that hee was extraordinarily preserved from the mouthes of the Lions; and his aduersaries, with their Children and Wiues, cast in in his steede belike to teach this new people, who were so lately come to the fruition of this State; what manner of God he was whome that people professed, how able and mindfull he was, both to preserve those that serued him, and to punnish those that opposed themselves against them; as also the King himselfe did so take it, and both warned others of it, and thenceforward accordingly esteemed of *Daniell*. That their deliverance came not so readily, but that *Daniel* was faine to pray for it, we are first to consider, how that appeareth: then, what our selues are to gather out of it. It doth sufficiently appeare, for that the *Medes* and *Persians* were then fully possessed of *Babylon*, and of the whole State thereunto appertaining: and yet did it not so readily come in then, but that *Daniel*, though but in the selfe-same year, in great heauinesse addressed himself to prayer about it, euen with fasting, Sack-cloth, and Ashes. As also it is noted by one that is precise in calculating the time, out of *Herodotus*, that this their getting of *Babylon*, was in the spring time of the year (who likewise supposeth that *Daniels* Prayer was about their Feast of Pasche: and setteth downe their gaining of *Babylon*, and their licence to depart in two seuerall yeares of the world; one, in 3603. the other in 3604.) and wee haue no time mentioned in the Text it selfe, of any sooner aryall of theirs in their Countrey, but a little before the seauenth month of the yeare; as also there bee some circumstances there, that doe most import, that then they were but newly come thither. That which out of it wee are to gather, is some part of it of that time present: but some part againe of the time ensuing. That which is of that time present, is, both that Princes (though other-wise good) are but seldome in such thinges so forward as were to be wished: and that for such thinges as God hath promised and meaneth to giue vs, neuerthelesse he dooth not make such hast therein, but that hee leaueth vs time to seeke to him for them, and occasioneth vs so to doe. That which is of the time ensuing, is out of the answer that *Daniell* had on that his praier: wherein though he had certaine comforts giuen, yet both those comforts were not in so plain speeches deliuered vnto him, but that it was some-what hard to vnderstand them (and so are they yet, euen to these dayes also;) and hee might (euen at the first sight) see, that much more trouble did yet abide them. Belike, a resolute course with God, for all his people; euer, in this Worlde, to bee vnder the crosse, that so hee may doe them the more good in the Worlde to come: and that it may neuer (lightly) bee sufficient for the Children, that their Fathers had suffered much; but that, as they also were his people, one way or other they should drink of the same cup, that so they might be partakers with them in glory. For therein we may plainly and vndoubtedly see (and yet not entering into any particulars of it, but leauing them to others, that haue better helpes, to be by them decided, as indeede there is great variety of mens iudgements therein) that now this people, for whom *Daniell* was so carefull to haue them restored home againe, were not any long time after to stand or to bee a people: but that whatsoever promises they had of GOD, to themselves and their State, their promises and prerogatiues, were now very shortly all at an ende. In Queene *Maries* time, when Images came in request againe, and a Caruer was busily occupyed in repaying some that in King *Edwardes* time had bene some-what defaced, as making new Noses to such as had their former stricken off before, one espying how he was occupyed (one, that her selfe detested Idolatry, and belike had some knowledge, as it pleased God: for other-wise she was but a simple Woman, but ready and bold in the cause of Religion, that their date then was but short) gaue the caruer plainly to vnderstand, & in the way of a scoffe, as that case requi-

Ibid. 19-28

Dan. 5:30,31

Ibid. 9:1-19

Leur. Codman  
in Annal. in an.  
3603. & 3604.

Ezr. 3:1-6

Dan. 9:20-27

The wife of  
one Prest.  
Acts and Mo-  
nument pag.  
2051. f.



Ibid. 23.

Ibid. 24.

Ibid. 25.

Ibid. 26.

Ibid. 27.

red, that hee was very fondly occupied, in making new Noses to those, that shortly after should loose their heads. The matter that now we haue in hand is of much greater importance: but that taunt of the woman, may some-thing open a readier way to the vnderstanding of this matter also. For *Daniell*, wee may plainly see, by the earnestnesse of his prayer, that hee was very carefull for them, and by the occasion hee tooke vnto it, that it was for that distressed people, and for the desolation of the Citty that had so notable promises, and neuerthelesse was so desolate nowe; wishing now returne to the people, and the building againe of *Hierusalem*: and so goeth it directly vnto the matter, that GOD dooth giue him to vnderstand, that the people and Citty for whom hee was so carefull, were not such as hee seemed thereby to conceiue them to bee; but that for theyr great vnthankefulnesse, when GOD shortly after should performe the rest of his promised fauours vnto them, should come to a finall and pittifull end. To which ende also it is not amisse to marke, that it is not deliuered vnto him, as to goe and warne the people thereof, least those heauy iudgements come vpon them: but a thing already determined and impatred to him as a secret, and for the speciall fauour that God did beare him. The order the Angel obserueth therein, is first that he doth it but generally: only shewing, that then there was but a short time wherein God would dispatch whatsoever he had to do with them, & not seeming to talke of years but of weekes, so to note the time to be short, but yet that God would afford them the time that he spake of in very good measure. Then more specially, that although they now returned, yet would it bee long before they should attaine to haue any good estate among them: and that when they had attayned thereto, yet shoulde they haue many troubles withall; and when it had so stood but a short time to speake of, then should it suddenly, and, as it were, in a moment rush downe at once, neuer to bee set vp or repaired againe. That there were other difficulties also, which it seemeth, were conceiued of the people, may probably bee gathered, for that by the Story of *Ester* following, where we haue mention of so many of the *Jewes* there remayning still, when neuerthelesse they had free leaue to returne: they belike seeing some reason to moue them, not to be so forward yet, and thereupon staying behinde as they did. It may well be, and is most likely, that for most of them it was no more but worldly respects that did so stay them: but it may likewise be, for many of them, that they saw (as they thought) iust cause to doubt, that it was no wisdom yet to be doing.

2 Chr. 36:22,

23.

Ezr. 1:1-4.

2 Esdr. 2:1-7

Ezr. 1:5.

1 Esdr. 2:8

5 To performe the thing it selfe vnto them, it pleased him so to worke in the heartes of those to whom it appertayned, that soone after it was effected. Those to whom it appertained, were first those that were in *Babylon*, to whom as yet they were in subiection: then the *Jewes* or people of God that were now to be deliuered. Those that were in *Babylon*, to whom the people were yet in subiection, were first (as their Story in this, doth occasion vs to consider) King *Cyrus* himselfe: then, certain of his people besides. Betwixt these the matter proceeded, as it were by two degrees: and so are we to consider what was done, first in the former; then also, in the latter of them. In the former of them King *Cyrus* himselfe, soone after that hee came to the Crowne, by open Proclamation first acknowledging the goodnesse of God towards him, and the charge that hee had giuen him to build him an House in *Hierusalem*: both giueth free liberty to the *Jewes* to returne (so many as would) there to build the House of the Lorde; and besides willeth his owne people among whom they dwelt, to be helping vnto them. That which heereuppon was done by the people of God, was, that the chiefe Fathers, and the Priestes and Leuites, together with all such of the people, as whose spirite God had mooued thereunto, assembled themselues together to make theyr returne, according to the licence or leaue that now was giuen them. This mercy hath God in this present age, vouchsafed likewise to many of vs, that we may returne (to the free professio of the truth in Christ) againe if we will: and so ought wee to addresse our selues againe to returne; as also those doe, in some kinde of measure, to whom it hath pleased GOD to vouchsafe them such mercy, as effectually to moue their hearts vnto it. In the latter of them

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we may see the readynesse of the *Jewes* heerein to be well requited, and encouraged withall to proceede: first by the people among whom they dwelt; then also, by king *Cyrus* himselfe. The people among whom they dwelt, bestowed liberally vpon them towards their iourney: and, as it seemeth, sent with them besides, a free-will offering, towards the woorke that they had in hand, the rearing vp of that Temple to God. A speciall good token of the fauour and goodnesse of God towards them, that so did frame the hearts of their enemies, to bee helping so well to themselves and their businesse: whereas wee are but seldome able, to obaine the like of our friends, that are of the same profession with vs. King *Cyrus* himselfe did likewise bring forth and deliuer vnto them, all the rich Plate at the Temple of God at *Hierusalem*, which *Nebucadnezzer* had taken thence long before, which hee also and the other Kings that followed had hitherto kept and vsed as their owne; euen fife thousand and foure hundred parcels of them (wee haue else-where set downe threescore and nine moe) massie and faire, beeing such, we may conceiue, so nere as they could, as *Salomon* had made to the vse of the Temple, and he made them in his great abundance, in the glory, and to the glory of that great and glorious Kingdome of his) and all of them eyther of Gold or of Silver. Which Story is, as it seemeth to me, of very rare and speciall note, first if wee looke no farther but onely vnto *Cyrus* therein: but then especially, if in it we cast our eyes vnto God. If wee looke but vnto *Cyrus* therein, soone may we finde, that as he was but a naturall man, hee might easily conceiue, that as the case now stood with him, hee had more reason still to keepe them, than so to part with them. For himselfe neuer tooke them thence; but one of his predecessors long before: and he might easily come to the knowledge of this, that for the sinne of the people God had giuen them, and all that they had into his hands; so that hee was but Gods executioner therein, and that in duty hee was to doe him that seruice, and might lawfully take, to his owne vse, all the spoile of them. Being also so rich a booty as they were, so faire an ornament vnto his State, and so needfull an helpe (if neede should bee) to further his warres, there was sufficient ground or warrant, for a naturall man, still to haue kept them: and no way at all, to escape the note of vnaduised dealing, withall his States-men that were about him, so easily to part with such a booty, so arising or coming as that did to him. Againe, if himselfe were disposed there-with to furnish the Temple of God at *Hierusalem*, yet what neede he to bee so forward when yet there was no Temple builded, nor yet in building: and, though it were builded, and the same very stately too, and were magnificent; yet that euen the best wisdom of naturall men, and such as are but meere Politicians, might easily resolue, that halfe of those parcels, or a much lesse part, might easily serue them. Whereunto, if such as might seeme to haue a care of Religion, and of the aduancement of it, as much as any, shoulde put in their vie, that Religion needed not those earthly ornaments, and that they might make the teachers of it to forget themselues, or to degenerate, in what perplexity might we conceiue this King would haue beene, if hee had beene any thing doubtfull before? But hee was resolute, and heroicall too: and accordingly carryed himselfe in all that action. God, indeede, had made him great; and that he confesseth: but wee vnderstand of no farther charge that he had for this matter (at least, that himselfe doth take with) but onely that he was to build him a Temple in *Hierusalem*. So it may be, he needed not at all to goe any farther: and seeing there was not such vse of those things yet, hee had no great cause so soone to haue sent them. If in it we cast our eyes vnto God, seeing that this doing of *Cyrus* is so much ascribed vnto the Lord as it is, out of it we may gather, that it was of the Lord, that howsoeuer God before had giuen the people themselves, and those holy implements, vnto those Monarkes of *Babylon*; yet now he would haue all returned home againe, not onely the people themselves, but those holy vessels withall; and that God did not direct *Cyrus* now, seeing they had so long had them, therefore to keepe them still; much lesse, to make some part to serue them. When the Spirite of God doth in such case moue any of vs, then be we sure, that all such things must euer bee carried in more honourable manner, and much more agreeably to the rule of equity, than otherwise our selues should thinke that

Ezr. 1:6

1 Esdr. 3:9

Ezr. 1:7-11

1 Esdr. 2:10-15

1 Esdr. 2:14

1 King 3:13

7:48, 50

2 King 25:15

16

1er. 20:4, 5

27:1-7, 40:2, 3

2 Chr. 36:12

Ezr. 1:1

1 Esdr. 2:2

Ezr. 4:4:28



that we needed to doe. Our selues haue had, and yet haue, in this our age ours, a case much like. Monasteries and Chanteries had gotten away, almost all those holy Vessels, from most of our Churches, all Christendome ouer; and namely, in this Land of ours: I meane, that ancient, due, and needfull maintenance vnto the Ministry; such as God himselfe appointed to his people of old. The finnes of the people had (no doubt) so first deserved: and so did God in his iust iudgements, then giue them to others. But when those houses had filled the measure of their sinne also, then did God strengthen the lawfull Magistrate, of long time vnable to deale with them before, to looke into their doinges, and to with-draw from them againe, what God was content they enjoyed before, and to that time held, to the iust chastisement of vs his people: and they, according as God hath enabled them, haue with-drawn those thinges from them indeede. But whereas *Cyrus* did not onely bereaue those *Babylonians* of them, but forth-with sent them away to Hierusalem, heerein most of the Princes of Christendome haue not yet attained vnto the pitch of his example. In this Realme of ours it pleased God to raise vp a notable *Cyrus* for the first part of it with great power, and terrour to them all, hee wrested them out of the handes of those *Babylonians* of ours; but then, the Nobility and Commons thinking good to bestow them on him, to the vse of the whole, he also thought good so to take them. Wherein if in his own conscience he had found he had done amisse, or at least not so well as he might haue done, to the glory of God & good of the people, he had time enough after to haue bettered his course therein. His son succeeded; but vnder age: yet in those tender years of singular hope. But those that sat at the sterne then, seemed to haue taken (for diuers of the) such sweetnes in those they had gotten before, that they seemed rather to cast in their heads how to get more, than how to returne those againe that once they had gotten. This held but a while; God himselfe soone taking away the ground that they stood on, when they did make it so to serue them: and it may be, that euen it was as great a cause as any other, that so soone we lost so great a comfort. Of that line we had another then next following, who made towards it maruelous well; elder in yeares, but latter by sex: such a Princeesse, as excepting but two thinges onely, all true subiects might to their comfort haue well enjoyed. But euen in those also she might be held somewhat excused: being, as she was, brought vp in the one; and neere allied vnto the other. But for the matter we speake of, shee readily gaue so good an example in her kinde, that I know not yet to be matched by any, and may prooue to to be a condemnation to many. Since that wee had another of the same, a very rare Iewell indeede, whom also it pleased God to blesse (for aboue his endowments of her, though those also were very great) with long continuance and great successe: but then were wee so farre from going forward with that good worke to our hands begun, that euen then it was brought cleane backe againe; and a way left open to many (that would) to proceede farther therein, so oft as such appportunity should bee offered, as themselues thought good to worke by. So it hath pleased God to make an end of that line, and now hath begun on another next vnto it: and God euery blesse the purpose it selfe, with the instruments and meanes whereby it pleaseth him to worke. Otherwise notable Princes no doubt wee may haue; furnished also with men of great depth for wisdom and learning: and yet our finnes may iustly deserue, that this example of *Cyrus* be nothing neere followed of them; nor so much as found by many of them, that it were to be followed.

6 That which the *Iewes* heereupon did, was, that as before they were setting A in hand with their iourney: so now, being better holpen and encouraged vnto it, than in likelihood might be expected, they do more readily betake themselues vnto it. And so they returned, to the number of two and forty thousand, three hundred and threescore persons: then also hauing among them, of men-seruants and maid-seruants, seauen thousand, three hundred, thirty and seauen. At which time it seemeth they brought cattle with them also to stocke their grounds, both great B and small, because the King had willed his people to help them with cattle; and we

Ezr. 3: 1-64

1 Esdr. 5: 17-41

Ezr. 2: 65

1 Esdr. 5: 42

read



read that the people so did : but we haue no Story but of such as were for burthen. But of such sortes we read, that they had Horses, seauen hundred, fixe and thirty ; Ezr. 2 : 66, 67 Mules, two hundred forty five ; Camels, foure hundred, thirty and five ; Asses, fixe thousand, seauen hundred and twenty. There is in these places of *Esdra* alleadged some little oddes in the numbers recited : but these are to be ouer-ruled by the other. As for the other, that *Darius* sent those forces with them to safe conduct them home, and sent them in so favorable & comfortable manner with instruments of Musicke, not as captiues, but as beloued and speciall friends, as vnto a wedding because there is nothing against it, & is not (in the nature of it) a thing vnlkely, we may probably conceiue, that so it might be indeed. But sure it is, that their tearme being now expired, *Babylon* was no longer able to keepe them : they might with good will part with them, as cheap as with ill. Part with them they must, whether they would or not. And then as *Laban* at least pretended, that he would haue sent *Jacob* home with melody also, had hee made him priuy to his departure : so it may bee that these now did, when they sawe they could keepe them no longer. Which if wee marke wee may finde to bee veryfied in these dayes also : first, in that that nowe they returned, very plainly ; then partly likewise, in that manner of it. For as it could not be withstood then, but that they returned, when the time was come that God had appointed : so doe we see it now in these dayes of the Gospell, that whereas wee haue long beene in captivity vnder the power of darknesse, spreading it selfe vppon vs, from the corrupt and decayed estate of the Church of Rome, not seauenty yeares onely, but even seauenty times seuen yeares, and those in iust and full measure (for, for the space of five hundred yeares, now not long since accomplished, they haue in a manner taken their pleasure all Christendome ouer, though neuertheless arno time to speake of, at least in no age without resistance) our returne vnto the truth of the Gospell againe is already begun, and dayly enlarged, yea and comfortably aduanced too. *Daniell* and his three fellowes were highly aduanced in that estate of *Babylon* before ; *Nabuchadnezzar* himselfe abased towards the end of his raigne, for seauen yeares together ; *Iechoniah* or *Iechoniah* (the captiue King of the Iewes) let out of prison by *Euil merodach*, and in speciall great fauour with him ; and *Daniell* againe, in the raigne of *Balthasar* was in that reckoning, that hee was vouchsafed the pallace of *Susan*, and there employed in the Kings businesse : and yet none of these, nor altogether, by any force or fauour they had, could at any time worke their deliverance before. But now, when the appointed time was come, it was not those mighty Monarks of *Babylon*, that were able to keep them ; nor able so much as to help themselues neither : they were from heauen proclaimed before, to be but grasse, and the glory of them, to be but as the flower of the field ; and no more able, in all their power, in that day to stand, that God in his secret purpose appointed for them, than the flower against a sharp nipping winde. Wee also haue had, all Christendome ouer, at times, here and there, and namely in this land of ours, many notable Princes, godly and great learned men, who a man might thinke, had been able, long before this to haue deliuered themselues and their people, from that Babilonish captivity of theirs wherein they were ; as also attempts sometimes haue beene made : but the time was not then come, and so they could not ; and so were they faine to lye downe againe vnder the Altar, and patiently to await, till the number of their brethren were accomplished with them. In these dayes of ours, God hath so well begun our deliverance already, that thereby we may probably conceiue, that now hee doth meane to goe forward with it, and not to breake off till he haue done it. Himselfe hath told vs, that after those euill and heauy dayes, when the Sun should bee darkned, and the Moone loose her light, and that there should be of the starres that should fall from heauen (all which thinges are plainly done, in that power of darknesse that late raigned ouer vs) he would then send his Angels (which also may be his seruants in the Ministerie of the word) with a great sound of a trump (and the Gospell is nowe in great measure deliuered vnto vs) to gather together his elect from where they were scattered vnder the Heauen. Saint *Paul* doeth tell vs, that the second coming

Ezr. 2 : 66, 67  
1 Esdr. 5 : 43

1 Esdr. 5 : 1-3

Gen. 31 : 27

Dan. : 18, 49.  
3 : 29, 30.  
Dan. 4 : 16-302 King. 25 :  
27-30.

Isa. 40 : 6-8

Reuel. 6 : 9-11

Mat. 24 : 29, 31



2 Thes. 2:3,4;  
8.

Apoc. 18:1,2

Exod. 2:11

Act. 7:23-26

ming of Christ should not be, till there were a departing first; and, that it should be in the Temple or Church of God: but then that hee by whom it should come, should be revealed, and consumed with the spirit of his mouth, or, as it is commonly termed, by the preaching of the Gospell. In the Revelation it is plaine (besides many things else concurring therewith) that the illuminating or lightning of the earth going before, the utter ruin or fall of *Babylon* followeth immediately after. Which D course also seeing himselfe hath hitherto held, we may well hope, that he will not vary now. When hee did set in hand with the deliuerance of his people out of their bondage in *Egypt*, after that once he began to do it, and did not leaue of till hee had done it. *Moses* did seeme to make towards it before, conceiuing his bretheren would haue vnderstoode, that God by his handes would giue them deliuerance; and thereupon (it seemeth) left the Court, and offered himselfe so farre to his bretheren as then he did: but God would not that way do it, nor at that time neyther; and so it did not prosper with him. The *Egyptians* also, when once they were gone, and before they got out of their Dominions, when as likewise (as the case stode then) it seemed to bee a most easie matter to get them againe, made after them a-pace with maine force, and endeouored the best that they could, to bring them backe vnto their former bondage: but they had had their time of them before, and they had vsed them then as themselues thought good; and neuer might they looke to haue them againe. Themselues they might ouerthrow in the Sea; and so they did; but they must bid the people of God a due for euer. The *Babylonians* did not vse (that wee reade of) so hard measure towards their captiues the *Jewes*: but God inderde changed the suit, and set others in their roomes. Had they stode: yet the date of the *Jewes* was out; and were not there to bee kept any longer. Our *Babylonians* are of a stiffer kinde: still would they keepe such as they haue; and get againe those that are gon. They make after a-pace, so oft as they may; and mightily threaten, as though whatsoever they would, they could: but wee know, that the Sea of their power is ebbing already; so that flash in they may, but then must those waues of theirs suck-up, and euer sink-in, or settle downward more and more. While they were to bee flowing, there was no power to hold them out, but that needes they must come to their heighth: they are to ebbe now; and there is no power can keepe them in, but that needes they must hence away to their depth.

## C H A P. 20.



IN what case they afterwarde stode vntill the comming of Iesus Christ, being now to be scene, it shall be good not onely to search out what that estate of theirs was: but also to enter into some consideration withall, how to resolue our selues, as touching certaine doubts which out of the same may arise vnto vs. Searching out, what that estate of theirs was, it shall be good likewise, that heere againe wee consider, first but generally thereof: then, that wee come more specially vnto it. Generally it is no more but this, that still they were in subiection to others. For though now they were sent home from *Babylon*, yet were they still to bee in subiection to those that did deliuer them from thence: and so, to pay them tribute; and to hold their allegiance to them. When afterward also it pleased God to pull downe any of those States that for a time bare sway in the world, and to set vp others in their roomes, then were they also to attune (as it were) vnto them, and to bee in allegiance to them. So, this people of God themselues, albeir they had that prerogatiue, that they were the onely people of God: yet neuer were they vouchsafed that earthly fauour (in all this time that now we speake of) that they should



should grow to be a mighty State ouer others (as diuers there were, in this time that now we are in) but that others should haue that preheminance, and these should be in subiection vnto them. So may we be the people and children of God; and so out of quæstion, very deare vnto him: and yet neuer bee vouchsafed such earthly fauour, as others are. Which consideration some-times hath sitten so hard to diuers, that they haue beene much dismaied at it: for which cause it is so much more needfull that it be we well digested of vs; least we also thereupon doubt of his fauour towards vs. God meaning those that are his indeede, much better things than are these matters heere, he therefore bestoweth these vpon others, but euer reserueth the better things to those that are his. Highnesse of minde, such as ariseth from the corruption of our nature, is that which maketh vs so to prease vnto preheminance: but that is to bee abased and humility to bee planted in steede thereof. Another highnesse of minde there is, vnfaignedly ioyned to humility heere, which descending from aboue, maketh small reckoning of those thinges that are beneath: and so teacheth those with whom it lodgeth, not much to care in how meane estate they are heere; but to set their most affections on those better things that are promised there.

- A 2 More specially it seemeth needfull heere, that first we consider, somewhat of the compasse of time that this Story dooth lie in: then, of the estate of the people therein. The compasse of time that this Story doth lie in, is not so plainly set down in the Text, but that the learned doe yet vary about it: and it would aske a speciall Treatise, to beat out the likelier opinion of them. Which because the course that
- B now we are in, doth not allow, therefore it shall be to our purpose sufficient, but onely to consider of the Story, and of such time as we noted therein: especially seeing we make no quæstion, but that so much onely is sufficient for vs, as it hath pleased God to leaue vs. As touching the estate of the people therein, wee finde, that for the most part of that time, we haue it set downe by the word of God, and in the way of History, as for other matters besides: but, for the residue of it, but by the way of Prophecy, and the same very briefly too. While we haue it set by the way of History, whereas but part of the people now returned, and many of them yet tarried behind, we haue some Story of both sortes of them: first of those that now returned; then, of those that yet tarried behind. As touching those that now returned, their Story first noteth in what estate or case they were generally: then doth it deliuer vnto vs, one speciall imployment of theirs besides. Generally no more but this, that they had vnder them both the freedome of their Religion and Lawes; and a Deputy or Gouvernour, one of themselves: but yet that they were in subiection vnto them, and did pay them tribute withall. That one speciall imployment of theirs, was the reedifying or building againe of the House of God. In the Story of which we haue deliuered vnto vs, first how themselves were occupied about it: then, how it pleased God, in the end to finish it. Themselves were so occupied about it, that they did for a time maruelous well; but nothing so commendable, a little after. For, when first they came home, we reade of diuers thinges very well done, both of certaine of the chiefe among them: and of all the whole company too. Certaine of the chiefe among them gaue towards the building of the House of God, of their owne accord, Ezr. 2: 68-70 threescore and one thousand drams of Gold, five thousand peeces of Siluer, and an 1 Esd. 5: 44, 45. hundred Garments for the Priestes to vse in their ministracion: the summe of which Gold and Siluer that so they did so willingly giue, being accounted, in our Coine, to Bibl. angl 1594 amount to somewhat aboue fourscore and fourteene thousand, foure hundred fourescore and thirteene pounds; a notable contribution, if wee marke, in respect of those that gaue it. For they were but newly come out of captiuitie: and men are not wont to let those that are of that sort, to grow to any speciall wealth among them: and whereas they were, besides their seruants, but a few aboue two and fourty thousand, this came to aboue forty shillings a peece, one with another. An example to bee marked of vs so much the more, for that it seemeth it would be hard to match it with any such liberality of the greater sort among vs: though we also haue now these many yeares had in hand the building vp of Gods House among vs againe. Many of the



the greater sort among vs, it may be, we might finde, and too too many of the meane-  
 ner too, who one way or other haue possessed themselues of many of those thinges  
 that should goe to the setting vp of the house of God among vs, or at least were  
 needfull for it: but for any such liberality wee are so defectiue, that it may bee very  
 wel doubted, we haue no great meaning to get vp that building. Of all the whole  
 company of them there are good things noted likewise, both of their present deu-  
 otion towards God: and of the care they had too, of the businesse or worke they  
 had in hand. As touching their present deuotion then towards God, it is noted,  
 that against the seauenth month the first of their festiuall times, it seemeth, they had,  
 after that now they were returned, they all came together to *Ierusalem*, made ready  
 the Altar, offered thereon in very good mannner, and kept withall the feast of Ta-  
 bernacles according as by the law was appointed: and though it seemeth it was  
 the feare of the people among whome they were, that much quickned vp their de-  
 uotion nowe; yet seemeth it likewise, that with good courage they did performe  
 it, though the people of the Countrey did seeke to trouble them much therein. As  
 touching the businesse they had in hand, then also they gaue money, and made pro-  
 uision, that so they might set in hand with the worke so soone as might be: and in  
 the second month of the next yeare, they began the worke it selfe, laying the foun-  
 dation and building thereon; ioyning withall, in very good manner, giuing of  
 thanks and praises to God. At which time there fell out among them an accident  
 very strange, till it be seen what reason it had. For when they had laid the foundati-  
 on, and reared vp some building thereon, as it was a ioyful sight to most of the com-  
 pany, who shouted so for the ioy they conceiued, that farre off it was heard: so was  
 it likewise so sorrowfull a sight to diuers of the company, such as were of the most  
 ancient of them, who had seene the former Temple, out-liued the Captiuitie, and  
 were now come home againe, that they wept a-pace for sorrow, to see that this was  
 neuer like to come neere to the former; and the cry of these (many of the others no  
 doubt now ioyning with them, for the reuerence of their yeares and place among  
 them) was likewise so great, that it could not bee discerned, whether the noyse of  
 their mirth, or sorrow were greater. Wee also haue had many yeares nowe, the  
 house of God rearing vp among vs: but so very vnlikely euer to come to that beau-  
 ty that were to be wished, for that the maintenance thereof is so strongly with-held  
 by many; and that which remaineth, so hauked in still more and more, that although  
 many reioice for that which is already done (and good cause haue we, God be than-  
 ked, so to doe) yet many of the godlier and wiser sort, who see well inough that this  
 kinde of building will neuer growe to any such beauty, as great reason it were it  
 should, and can rightly decipher whereunto such glorious shewes as sometimes  
 we haue doe closely tend, do heartily sorrow, to see it so intangled in a kinde of fa-  
 tall necessity, that they can neuer look to see it out of the briers. But God be than-  
 ked, that whether wee reioice for that which is already done, or whether wee sor-  
 row for that which wanteth and is like to want still, all is on behalfe of the Church  
 of God. For we haue certaine others among vs, that haue herein no sorrow at al,  
 but to see the house of God aduanced among vs so much as it is: nor any ioy, but  
 to see it rise vp so slowly as it doth, & not likely neither to make better speed. That  
 they did nothing so commendably a little after, was that they grew cold and slacke  
 in this their businesse: which notwithstanding we doe not finde in the story, in that  
 compasse of time that now we are in, namely, soone after they were returned; but  
 yet are assured that so it was, because the Prophet *Aggeus* or *Haggay* doeth after-  
 ward from the lord so charge them. But that we do not lay any more to their charge  
 than iustly wee may, we must withall confesse, that indeed they had some occasion  
 giuen that they went not forward: but yet not such, as for all that time might hold  
 them excused. The occasion they had, that they went not forward with the  
 building that they beganne, was for the fore-part of the time but easie: but stron-  
 ger after. While the occasion was but easie, neuerthelesse it seemeth, they suf-  
 fered themselues to bee very long hindered thereby, euen threescore and tenne  
 yeares, or thereabout. For as yet I see not the time so cleared by the Learned  
 them.

Ezr. 3: 1-6,  
1 Esdr. 5: 47-53

Ezr. 3: 3.  
1 Esdr. 5: 50

Ezr. 3: 7:  
1 Esdr. 5: 54, 55

Ezr. 3: 8-11  
1 Esdr. 5: 56-62.

Ezr. 3: 12, 13  
1 Esdr. 5: 63-65.

Agge. 1: 1-4



themselves, that wee may safely set downe the certainty of it: as neyther the Text it selfe doth tell vs (as a matter belike that the wisdom of God did not thinke so needefull for vs) what time it was that they left off building. But seeing it seemeth to bee so long an intermission as nowe wee haue noted, it shall bee good, that so much the rather wee doe consider, both of the occasion they hadde vnto it; and of their fault that thereon they made: that so wee may (to our owne instruction) more distinctly see, first, how farre they were occasioned to surcease from that their buisnesse; then, how farre we may account they offended therein. They were occasioned to surcease from their buisnes, but more easily (as I said) at the first: but after, more strongly. When they were but easily hindered we are again to consider, first what the same hinderance was: then, what vse the *Jewes* made of it vnto themselves. The hinderance that they had, was by certain neighbors of theirs neere vnto them, those mungrel-*Israelites* that we spake of before: the people that *Salmanaser* brought out of his own countries, and placed in the cities of *Israel*; taking away those that were left of the *Israelites* in deed, and placing those in certain cities of his. These, as we heard had the hand of God in such sort vpon them at their first inhabiting there, that thereby they were brought to the feare and worship of the Lord: but yet not so fully nor so sincerely, but that they worshipped their wonted Idols withall. The buisnesse that these did make to the *Jewes*, was first as friends: but then, as enemies. As friends, they came vnto them offering themselves to help to build with them, as being of the same profession for Religion that the *Jewes* were of: themselves belike seeing no ods, but that seeing they worshipped after a sort the Lord too, their profession was as good as the profession of the others, though they worshipped their wonted Idols besides. And wee haue diuers such among vs also, professing Christianity, but mingling their Idol-worshipping withall (though, it may be, not altogether in so a high degree as those others, and yet in effect not farre off from them) who neuertheless themselves will not seeme to see but that they are as good Christians as any, yea and the onely Catholiques all Christendome ouer. But the people of GOD were wise enough, for them; and so gaue them their aunswere accordingly: namely, that they had nothing to doe in that buisnesse, but that it was to them the *Jewes* onely committed; and so that themselves onely woulde accordingly doe it. Apoynte of wisdom and resolute dealing that hath beene long ouer-much wanting with vs, allowing those mungrell-Christians of ours to beare ouer-great sway in the Common-wealth among vs, beeing now as it is so woorthy a member of the house or Church of God. For woe woorth the building, that they would haue builded: it would soone haue beene scene, what kinde of building theirs would haue beene. For so are wee sure, by playne experience, that ours haue done. Beeing once allowed to beare any sway, in Court or Countrey, on Bench, or at Barre, the truth of the Gospell, and the better professors of it, were euer sure, if they came in their way, to haue the shrewdest nip that they could giue them. God euer keepe them from the Counsell-Table: it is not to say, how wonderfull much mischief they might doe there. When these good Catholiques sawe themselves so plainly deciphered, and could not that way attaine to any part of their desire, then did they not sticke to shewe themselves as thry were indeed, themselves pulling of their visards then, and shewing themselves to be plaine enemies, that seemed to be such friends before: and that which they did, first by themselves; then also, by others. By themselves, they so terrified and discouraged the builders, and so troubled them in their buisnesse, that the building of the Temple was thereby very much hindered. As we also haue seen by our companions of that rank, that when they might not themselves haue bin fingered as they thought good, then would they be so troublesome vnto them one way or other, and cast in their way such terrors withall, as that thereby our building also hath thrived but ill, in comparison of that which otherwise it might haue done. By others they did it, first by hieing Counsellours against them: then, by seeking to weigh the King himselfe to their bent also. That they hired Counsellors against them, it was that they should bee a meanes to hinder the building: themselves be-

2 kin. 17:6, 24

Ezr. 4: 1, 2  
1 Eldr. 5: 66-69.Ezr. 4: 3  
1 Eldr. 5: 70, 71.Ezr. 4: 4.  
1 Eldr. 5: 72

Ezr. 4: 5.



like seeing, that they did hinder it nothing so much, as their good Catholique hearts desired; and therefore seeking vnto those others, that (they knewe well enough) could giue it a deadlyer gripe than they. And let Princes haue any such about them, wee neede not to doubt, but that our Catholiques too, will bee sure to wage them: and the Gospell may beshrewe theyr vnhappy Pates, that haue spied that aduantage so much as they haue. To weigh the King to theyr bent also, it seemeth, that first themselves did write: then, that they got the Gouvernours of those partes to doe the like. For first it is sayde, that themselves wrote an accusation against the Inhabitants of *Judah*, and of *Hierusalem*: then it followeth immediatly after, that the Gouvernours of those partes did also write against them. Of that which is attributed vnto themselves, wee haue no more sayde, but onely that they wrote to the King against them: but the other is set downe at large; and is indeede a grieuous letter against them. Of the former, though there bee no more sayde in particular: yet, as the effect thereof is set downe vnto vs, it implyeth matter enough against them, and that they spared not any particulars that might seeme to make for theyr purpose. But in the other, the Gouvernours of those Countries, do so charge that Citty with rebellion and troublesomnesse to Kinges and Princes before, and put the King in such feare of leeing all his Dominions there, if that Citty get vppe againe; and so referre themselves to the auncient recordes therein, that they readily obtaine inhibition to stay it: and when they haue gotten it, do as readily speed themselves to *Ierusalem*, to compell the *Jewes* to stay their building; and so the work now for long time ceaseth.

Ezr. 4:6,

Ezr. 4:6-23

Ibid. 13:24

Ag. 1:1-4  
Ibid. 5:11.Bibl. angl. 1594  
in Ezr. 4:24.

Ezr. 5:1,2.

Ezr. 4:6,7,  
11, 23.  
Ibid. 5:5,7.

3 The *Jewes*, beeing thus farre occasioned, did now giue ouer (wee may easily conceiue) at least for a time, theyr building there. But if wee marke, we reade of no inhibition till now; and this seemeth to bee much longer since they returned, than dyuers doe take it: and then had they time enough, to haue finished their woorke long before this. Whereas therefore the Prophet dooth charge them, that they had lingered in their businesse; and for that cause it was, that God had sent him a Famine among them: hence wee are very probably directed to gather, that first they hadde a long time lingered; then, that they were forbidden besides. Which is so much the rather to be considered, that we charge them no farther than iustly we may. So it seemeth, that that charge of the Prophet after, appertayneth but onely to that time, when as yet they were not by Soueraigne authority forbidden to builde: and that then it was, that they so busily went about theyr owne priuate; and accounted it no time as yet, to build on forward the house of the Lord. A matter, so much the rather to be considered, first, for the better auoiding of one peece of danger that is in our way heere: then for certaine other generall doctrines besides. That one peece of daunger that is in our way heere, is a note in some of our Bybles that may seeme to import, that although Soueraigne authority did forbid them to goe any farther yet in their building; neuertheless being willed by their Prophets still to be doing, it was their partes in that case, rather to disobey their King than their Prophets. Indeeede it followeth immediatly after, that a couple of Prophets did encourage them to bee doing: and that accordingly they did then set in hand with theyr businesse againe. But that is another Chapter, though next to it ensuing, and so not necessary to be vnderstood of the time that is spoken of in the Chapter before; as also we haue in the Text it selfe diuers good reasons that doe other-wise direct vs to take it: both in these two Chapters that now we are in; and in the Story of those Prophets themselves that are spoken of heere. In these two Chapters that now we are in wee haue two reasons, one, arising out of them both: the other, in the latter of them. That which ariseth out of them both, is, that neyther wee haue the same King, nor those Gouvernours in the one that we haue in the other: as by conferring them together dooth plainly appeare. If there bee not the same King in the latter that was in the former (as, though otherwise it bee very playne, yet if there were no more but that alteration of Gouvernors



uermours that there wee finde, euen that onely were sufficient to direct vs to gather, that they were two seuerall times that were spoken of heere) then though the former did forbid them to builde, yet hadde they no such cause to stay vnder the latter: especially, beeing then so called vpon by those their Prophets as they were. That which ariseth out of the latter of them, is, that the time when those Prophetes did encourage them to bee doing, and they thereupon did returne vnto it againe, was the same, when *Tatnai* and his Fellowes came to question with them about it to informe the King, which was *Darius*, and not *Ahasuerus* or *Artasbastes* then. In the Story of the Prophets themselves it is plaine, that it was in the dayes of a newe King that they did prophecy: not in the dayes of *Ahasuerus* or *Artasbastes* that did commaund theyr building to cease, but in the dayes of *Darius* succeeding; and not till the second yeare of his raigne neyther, and the first month of the same for the one, and the eyght for the other. In which time there might bee some reasonable good knowledge had, whether hee were like to incline to theyr fauour or not: at least, when GOD was disposed to set these Prophets a worke, then could hee frame the Kinges heart also, to be correspondent thereunto. Which consideration of the variety of times and the raigne of those Princes, might easily haue shewed, that such a note there could neuer seeme to haue any sufficient warrantice for it. But some, not other-wise euill, were then also, (it may seeme) so possessed with that opinion, that people were so much to regard the Presbyteries, that in such thinges the Regall eminency was to yeelde vnto it, that euen that point of praiudyce onely, might make them the rather stumble at this: and so made themselves some-what bolde, in such sort to lay downe that note, as if men neede not feare to take that from the one, and to giue it vnto the other. A point so perillous, that it might not in duty bee omitted, but that others were to bee warned of it. Those other generall doctrines besides, that arise out of this, are two: one, appertaining to all; the other, to the greater sort chiefly. That which dooth appertaine to all, is of two principall branches: one, the notice of a speciall point of infirmity in vs; the other, a course that God in such case, may be doubted, will take. That speciall point of infirmity in vs that hence we may learne, is, how easily we slip (if wee take not the better heede) our greater businesse, in respect of some lesse: and not onely such as are but of ordinary or common temper therein; but euen of the better sort too. For this people, when first they returned, did marvellous well: with great deuotion they first worshipped God; and then for that their peculiar businesse, they liberally made prouision for it, and readily set in hand with the woorke it selfe. And yet soone after wee finde they were very slacke therein: and (it seemeth) a long time too. If a people for that time so forwarde and zealous, could neuertheless so soone fall off from it againe, a great deale more are many of vs in danger of it. If wee inquire what it was that hindered them, wee doe not finde them other-wise charged, but with that vnseasonable regard of their owne priuate: but that dooth imply withall, that they had but a slender regard of the publique; for that a speciall regard, both of the one and of the other, doe neuer in any (or but very seldom) inhabit together. This may wee easily see in all publique good thinges whatsoever: but especially, as this case was, whensoever the house of God decayed, is to bee reared vp among vs againe. For then (say wee) the time serueth not yet, that so we may with better colour goe about our priuate. Since the time it pleased God to vouchsafe vs the Gospell, wee had plaine experience of it: then, beeing brought home againe from the Captiuitie wherein wee were; and, for a while, at the first beginning well. But then our proceedings (sauing that still we vpheld, what wee had done at the first (were nothing so answerable to that beginning as were to be wished. There was no time then (thought we) to proceed any farther: and yet before God, there was nothing at all; it seemeth, that hindred indeed (other things, I grant, might then be pretended) but onely the immoderate loue we had then to our priuate; but that may we see was thoroughly followed, by those that were in any place of such aduantage. Of that which since hath bin so busily

Ezr. 4: 7-9.

17. 23

Ibid. 5: 3, 6

Ezr. 4: 6.

7. 5: 3, 5, 7

Hag. 1: 1.

Zach. 1: 1



followed to the vse of the whole; more than in the daies of those our elders that liued before, I grant there may be some doubt conceiued, for that it might euer seeme to be carried by a care of the publique good of vs all: and so was it indeede, so far as there was no more done, than for the defense, maintainance and honour of the State was needfull to be. But if there were any needlesse burthens imposed on the lower, to raise vp some needlesse helps to some higher (a doubt that in these our daies lay not far of to be conceiued) then was that publique but private also. The course that in such case God vseth to take, is, that when folke wil not, they shal not: as heere we may see he dealt with the *Jewes*. For when as hauing such time as they had, they neuerthelesse were so easily hindered, that so they might the rather go about their priuate, God then so ordained, that they should bee hindered indeede, D which was by that inhibition giuen them. A generall warning to vs all, to take time when it pleaseth God to giue it; else not to thinke much if hee also take it from vs again: and to haue this circumspection, as in all things else, so especially in reedifying the Temple of God. We, in those daies that lately we spake of, had indeed many rubs cast in the way: but if wee marke, neyther were they, till first our selues lingered; and, from that time forward, they did still increase vpon vs. So that slipping time when we might, hardly came it after so fitly againe. God grant that yet, if so it may stand with the good pleasure of God, it may be euer taken as it ariseth. That which appertaineth to the greater sort chiefly, is, that the House of the Lord is not so easily repaired, as many it seemeth doe thinke that it is. *Cyrus*, hauing giuen them leaue, and some helpe vnto it, and hauing done that in so good manner as indeede he had done, thought as it seemeth, that it would haue serued: himselfe would prosecute his good successe to the enlarging of those his Dominions; and so hee did. Himselfe acknowledged, that God had commanded him to build him an House in *Ierusalem*: and he implied a plaine grant withall, that God had waged him already right well, to doe it, hauing giuen him, as himselfe told vs, all the Kingdomes of the earth. And he hauing done that which he did, belike he thought, that therein hee had done as much as God would haue looked for at his hands. But he was deceiued: he was without quæstion a notable Prince, and many good things we find in him; but he was not well acquainted (as yet) with God. He was but an Heathen man: and knew not how striktly God would looke, that what he commanded, should with all diligence, and to the full, haue beene performed. Hee did not consider, that God commanding that vnto him, did withall imply a *Supersedens* to all thinges else, or Sequestration from them, till that were don: hee thought God would bee more easily answered; or that hee might in the meane season prosecute those his other affaires, and greater too (as it seemeth hee tooke them; and it is certaine, that others do) and afterward do this at more laisure. But God would not be so dealt withall by him: seeing hee no better did that which hee should; he did soone cut him off from that which he would. God had giuen him so much glory already, that it was not for him now to looke for any such augmentation thereof at the hands of him, whose glory in this so much he neglected: but rather to haue resolved on this, and to haue assured himselfe thereof, that heerein aduancing (the best that he could) the glory of him that had brought him thus far already, he should that way soonest haue attained to all that glory, and those Dominions that yet abode him. But he leauing this the open and the readiest way, E and that which was to him enioyned, he tooke another much more sutable to flesh and blood, and thereafter, in pitifull manner, perished in it. This might he haue done, without any hazzard at all of the blood of any, his owne, or others (if not to the sauing of very much which otherwise might be easily spilt:) that course that he tooke, could not be any way performed, but with much hazzard of blood; and, as it fell out, there was very much blood-sheading about it. It was first indeede but the blood of others; but by and by after, euen to the full, requited with his: and that in dishonourable manner too, after that first the honour of God was so lightly regarded. A iudgement of God of speciall moment, euer to be before the eyes of those that haue charge: euer to account it their chiefe and principall businesse, to reare



reare vp an holy Temple to God, every one as the nature of their charge required; and not to looke that any thing else should prosper with them, till first they haue done, in some good measure, their duty in that,

**A** Having scene in what sort the *Jews* themselves were occupied about it, and that in effect they did no better but puzzell therein, considering what meanes they had therunto at the first, and how long a time, as it seemeth, they had vnto it afterward (but so doe wee also in all good employments too; especially such as are of the kinde that now we speake of) nowe shew wee to see how it pleased God in the end to finish it: and that it seemeth he did, first as it were, giuing the Enemies of his people occasion againe after their wonted manner to bee boggling at them; then, in very comfortable manner, giuing to his the victory of them. Hee did, as it were, occasion the Enemies, after theyr wonted manner to oppose themselves against them by that speciall dealing that now it pleased him to haue with his people: first in the substance; then also in the manner of it. The substance of it was, that now in the raigne of another King, hee both sent his Prophets to quicken them vp, now againe to be doing; and withall did moule the hearts of the people to doe accordingly. The manner of it was, that it was not confusedly or tumultuously done, but in such order as most befermed: the Prophets being so specially directed to two of the chiefe Rulers among the people; and they being the chiefe Leaders vnto the rest. And so is it a good token that the Lord also dealeth with vs, when hee both calleth vpon vs by his Prophets, and moueth our heartes to doe there-after: and when this is likewise doone, not in any confused or praposterous order, but according to this good patterne before vs. For some-times it cometh to passe, that we haue spirities among vs, that pretending zeale and reformation doe neuerthelesse make but slender account of their Superiors, though professors and maintainers of the Gospell too; but rather turne to the rude and inconstant people, working with them as they are able, sometimes against those their superiors, and very often unwitting vnto them: and this oft-times they doe (for *Sathan* is cunning, and so can deale when he is disposed) with such a shew and resemblance of true zeale indeed, that it is hard for many to finde them, to bee such as they are; beeing no better (for many of them) than deceiuers indeede, and such as seeke to drawe men into parties to their owne aduantage. For not onely wee are taught, in plaine tearmes since, that they are presumptuous, and stand in their owne conceite, that despise gouernment or speake euill of those that are in dignity; but of old likewise God so coupled all true deuotion and zeale towardes him, in the Ten-Commandments so fast together, with the due honouring of Father and Mother, that though there were no more but that onely to decypher their meaning and course that they hold, yet that onely were euer sufficient whereby to knowe them: and not onely those of the Popish crew; but all others also whatsoeuer. The *Jews* therefore did now no sooner, being thus stirred vp, fall vnto their businesse againe, but that their enemies (not those that wee heard of before, but all of a Feather) the Gouernours of those Countries now (but all these were Heathen, and knew not G O D, and were no Gouernours of theyr neyther) were by and by with them, and would needes know of them, how it came to passe, that now againe they would needes bee building. But now, belike doubting, that the inclination of theyr newe Prince was more fauourable towardes them, than they would haue wished that it shoulde haue beene, they deale with them accordingly; not so imperiously, nor so saucily as other-wise they would, (for that is the manner of all the Enemies of God and his people, to bee too too malapert so long as they are backt with earthly helpes; but other-wise to bee, as therein they are of a base kind, as seruile as may be;) but only asking whereupon they are afresh so building, and taking the names of the principall of them; so to terrifie them the more, so farre as they might. In the aunswere that the people doe giue them hereto, it is good to marke, that they make no mention but onely of that which made for them, the authority of *Cyrus* which they had to builde; and neuer speake of the inhibition afterward giuen that might easily seeme to

Ezr. 5:1, 2  
1 Esdr. 6:1, 2  
Hag. 1:1-14  
Zach. 1:1.

Hag. 1:1.  
Zach. 4:6  
Ezr. 5:2.  
1 Esdr. 6:2.  
Hag. 1:12, 14

2 Pet. 2:10  
Iud. 8.

Ezr. 5:3, 9, 10  
1 Esdr. 6:3, 4

Ezr. 5:11-16  
1 Esdr. 6:13-20



Ezr. 5: 1-17  
1 Esdr. 6: 1-23

Ezr. 6: 1-12  
1 Esdr. 6: 23-34

make against them, though that also might well be answered by them, as becoming voyd by the death of him that gaue it: so the rather to auoyd (it may seem) needlesse contention and businesse with them; all of that kind beeing euer ready to make Mountaines of Mole-hils, so oft as they get neuer so little hold against them, or but onely some very shaddowe, where they faile of the body it selfe. The occasion being thus giuen and taken, and now beeing to see how comfortable manner it pleaseth God to giue vnto his the victory of them, that may we see that hee plainly dooth, first (if wee marke) in the accusation or charge that was laid against them: then, in the processe of the cause ensuing. In the accusation or charge that was layd against them we may note it, for that God doth so ouer-rule them that they deale but moderately in the cause: both with the people themselves that were building; and when they write to the King about it. For that they deale no harder with the Iewes themselves, we are to conceiue, that beeing of the kinde they were of, so naturall Enemyes to the people of God, and especially to the sincerity of their profession, there was some speciall hand of God in it that bridled them to that moderation. The like wee may see when they write to the King, for that they did but plainly write of the case as it was, without any mingling of any bitternesse or Gall against them: and very indifferently refer it vnto him, whether it please him to cause search to bee made whether any such graunt was made them, or not; and what his pleasure was in that case to be done. Some way or other no doubt they were muzzeld, beeing so curst thinges as they were, and yet did so little offer to bite. In the processe of the cause ensuing the most of Gods dealing was with those others: but some part of it likewise with the Iewes. Those others were, the King himselfe, and those that (so farre as it was) offered themselves against the *Iewes*. The King, vpon that letter of theirs causing search to be made, and finding that *Cyrus* indeede had giuen them leaue so to builde, and out of his owne Coffers had allowed the expenses of it, then giueth his iudgement, and setteth downe his decree: first, for that time present; then, for all ages after ensuing. For that time present his decree was, that they should in no wise hinder it; but that whatsoever the *Iewes* should neede thereunto, eyther for the building it selfe, or for the seruice of God after, that should be giuen vnto the out of the kings Coffers there, as themselves should require, that so prayer might there be made for him and his: and that if any should alter this order, himselfe should be executed, and his house both razed and made a Dung-hill. For all ages ensuing, he putteth all Kinges and peoples vnder a greuous and fearful curse, and the same to descend vnto them from the selfe-same God that had put his name there, whosoever should after put to their handes to destroy that house of God at *Hierusalem*. A Story of great worth to be marked, not onely in respect of that which he did: but also in respect of the person that he sustayned. In that which he did, one thing we may note throughout the whole: another, out of one part of it. Throughout the whole wee may see, that in that cause (which was the building vp againe of the house of God in *Hierusalem*) he did not temporize, but was very resolute: as not only Princes, but all others also, should euer be, in the cause of Religion. A matter so much the rather to bee marked, for that the vndoubted wisdom of God hath here set downe this for a patterne: whereas it is but onely the wisdom of flesh and bloud that giueth that other direction vnto vs; heere also approoued, by the effect that then ensued. That one part of it is, in that so hee thundereth against whatsoever Kinges and peoples should afterward goe about to impeach the house of God there: the truth whereof we haue in Iesus Christ, and in our Churches, wherein the name of God is called vpon, and wherein his people haue the vse of his word and Sacraments. And seeing that it pleaseth God sometimes to vse but meane instruments to great good purposes (as when hee spake by *Balaam* himselfe, and by his Ass) the matter it selfe is of that Nature, that leadeth vs to conceiue that it is of GOD: and then, both that it is a definitiue sentence of God himselfe, though vttered but by that King then; and that it incloseth within the daunger of it, all such as now also any way



way impeach the estate of the Church among vs. In respect of the person that hee sustained, one thing is plaine: another, very probable too. That which is plaine, is, that he was but an Heathen man: and in that rude age of the World. A matter of iust condemnation to many Christians: nowe in this great light of the Gospell. That which is probable, is, that the King that wee speake of was a Bastard, or one that was but base borne: the learned resolving that it was hee that was so called; and that so he was indeede. A very rare matter to haue any of that sort so well disposed towards God, as many thinges heere doe shew this man to haue bene. Many of them other-wise haue bene notable men, and some in our dayes too, great talkers or outward professors of the Gospell: but very fewe good men of them all; and euen those Gospellers also (it may be feared for diuers of them) Church-robbers rather than Church-rearers. Let all sorts be careful, euerto keepe both their bodyes and beds vndefiled. That part of his dealing that was with the *Jews*, was, that they beeing so farre encouraged and holpen then (euen those Gouvernors themselues readily and roundly new conning in to their helpe) and the Prophets so calling vpon them besides, and so now hauing, as it were, both the Sunne and the Moone to giue them light, or both heauen and earth assistant vnto them, the worke was soone dispatched by them: and then, that beeing finished, and at such time of the yeare, as that the Feast of the Passe-ouer soone after approached, they first solemnized the dedication of it in very good manner, and with great gladnesse and ioy; and helde the Feast of the Passe-ouer, and vnleauened Bread very orderly too. In which Gouvernours aforesaide wee haue withall a very good patterne, what hope we might haue of such like among vs, Enemies yet to the Gospell of Christ, and to the building vppe againe of his Temple heere: namely, that although yet, so long as they see that they are but dallyed withall, they pretend full sinoothly, that their conscience forsooth will not suffer the to come to the church, or at least, not to communicate; yet were they kindly dealt with indeed, as these others were here, conscience or no conscience, then would they come. For though their pretence or outward appearance for the time beare a faire shew, in certaine of them, as though in no wise they might be mooued: yet seeing that lightly they haue (among all the sort of them) no conscience at all, but such as resteth not on the word of God but vpon policy, priuate combinations, and both vnaduised and wicked oaths, we need not to doubt, but that that kind of conscience is of so good fellow-like a nature, that it will readily go with them whither soeuer themselues list, hither and thither, to this side & that, yea forward and back-ward, euen as they will; and will euer bee loath, goe which way they list, to tarry behind them.

Fra. Iun. in.

Eze. 4: 24

Eze. 6: 13-22

1 Eldr. 7: 1-15

A 5 As touching those that tarryed behind when these others returned, we are first to consider who they were: then, what is the Story of them. It is therefore good to consider who they were, because wee finde some that are named for this returne, whom notwithstanding we reckon to bee of those that tarryed behind: namely, *Nehemiah*, and *Mordecai*. As touching *Nehemiah* wee haue indeede good Story, that he came afterward: but it seemeth he came not yet, except he returned backe againe. For, being so great a man as he was, named heere in the third place also, it is not vnlike, but that now we should haue had some Story of him: and certaine it is that long after this hee was in the Court, in the Pallace of *Susan*, attending the King there, in a speciall office. As for *Mardocheus* or *Mordecai*, we do not else-where find, that he came at all: but afterward we haue some Story of him there. So it is thought by some, that although they came not now, yet they gaue in their names at *Babylon*, to bee of the number of those that would returne: and more specially for *Mordecai*, that the *Mordecai* that is named heere, was not the same of whom wee haue the Story after. Howbeit, seeing the Text nameth two such heere to haue returned with the rest, it is most likely that they also returned with their Bretheren, but then went backe to *Babylon* againe. It is the manner of the best natured men to accompany their friends

Eze. 2: 2

1 Eldr. 5: 8

Nehem. 1: 1.

2: 1.

Tremel. Iun.

Bibl. Angl.

in



in speciall iournies, at the least for a good part of them : and the wiser sort haue euer thought it wisdom, that so many as were men of speciall reckoning, should in all such actions as they would haue to go forward, be formost themselves, or at least by their presence or partaking with them, to giue some countenance or credit vnto them. So it may very well be, that these also, cyther in kindnesse as they were bretheren and good men besides, or else for example to draw the mo with them, being of such account among them as they were, did now also returne although we haue yet no Story of them : as also we may easily conceiue, that there were none others so called, that should be vouchsafed to haue such place heere among the chiefe and principall Fathers, any thing so likely as those of whom wee afterward haue so speciall Stories. Yet because wee haue no Story of them yet; and that by likelihoode when they had brought their bretheren home, they returned backe againe for the good of those their bretheren : therefore haue I also for this time thought good, to make no other reckoning of them, than as yet remaining behind; and of those the Story will afterward shew, that there were many others besides of whom we haue no particular mention.

6 Now therefore as touching the Story of these, we may well conceiue that A there were two sortes of them : some that staid there for the good of the people; others, but in worldly respects. Of those that seeme to haue staid there for the good of the people, one there is of very great and speciall account, that, for ought that wee reade, staid there still : but others, that afterward came home to their bretheren. He that was of speciall account, and for ought that we reade of, staid there still, was *Daniell* the Prophet. On whom although wee haue already B heard somewhat in the proper place thereunto appertaining, as then the consideration of him was but a part of the Story of the whole people : yet now that wee are to consider thereof as his own proper Story, in this place, in that respect, it shall not be amisse to consider somewhat more fully of it, his case therefore was such, as that soone after the *Persian* Monarchie got vp there, he was brought into great perill of his life : but wonderfully deliuered againe. So it shall bee good for vs to consider, first of his perill : then, how he was deliuered from it. In his perill wee are likewise to consider, first of the occasion of it : then, of the danger it selfe. The occasion of it consisted, if we marke, of two principall branches : one, the fauour the King did vouchsafe him; the other, the enuie of the Nobles against him. The fauour that the King did vouchsafe him, was very great; and besides hee meant greater vnto him : and the reason was, the excellency of the spirit, or, as wee commonly speake, the great worth or worthinesse that the King noted in him; as also it may probably be, that the same that before might iustly go on him, especially by his late prediction of *Balthasars* fall, might occasion the King first to cast his eye vnto him. A matter so much the more worthie to be considered, if we marke what honour it was the King did vouchsafe him : and whereupon the King did vouchsafe the same vnto him. The honour he did vouchsafe him was, to be one of the chiefe in the affaires of all his Dominions, hauing then an hundred and twenty Kingdomes or Prouinces vnder him; so placing a Prophet in very high place in matters of state: a very absurd thing, in the distempered humors of many; but heere not onely put in yre (and to great good purpose too) by that Heathen King, but left enrouled to our instruction by God himselfe. If we marke whereupon the King did it, we finde that it was, not for any cunning or fetching head, or for that hee could deeply dissemble, much lesse for any bad deuises he had to wring in the wealth of others, and to keepe all low but themselves; but for the excellency of the Spirit that was in him : a speciall good patterne to shew vnto Princes, in what ranke of people they may soonest finde such as are for them; so that withall they euer take heede of humorous mixtures oft-times concurring. Whereupon the enuy of the Nobles did arise against him we haue not expressed, being belike left vs as a matter of that facility, that euery one himselfe may finde it : but that it was great, is very plainly noted vnto vs. In that it is left to our selues to gather, whence it arose, we are by it onely

Dan. 6: 1-3



onely sufficiently taught, that none lightly can haue any speciall place of honour or fauour about a Prince, but that others will take it ill, & seeke to yndermine him therein; especially being such as he was, a stranger then, and a captiue before: and that no worthinesse of the party whatsoever, can bee against all a protection vnto him; all others (to speake of) accounting themselves, though neuer so meane, yet to be of reasonable good worthinesse too. How great this enuy of theirs was against him, we haue by two thinges set downe vnto vs: one, that they sought no lesse than his life; the other, that they did it, when neuerthelesse themselves could finde no fault at all with him. In that no lesse than his life would please them, we may see how plainly they aduenture their liues, that prease to the higher places in Court: thereby making themselves a marke for others to aim-at. In that they did it, when neuerthelesse they could finde no fault with him, and thereupon did cast otherwise to intrap him, we are not onely to marke, as afore, that innocency in such case doth not euer secure vs; but farther to consider withall, of that speciall deuise of theirs that they had to intrap him: and first, what they concluded among themselves; then, what they obtained of the King. Themselues concluded, when they had wacht him long before, that they should neuer finde any fault with him, as touching the discharge of the trust to him committed in the place he was in: and that the onely way to intrap him would bee, some way or other to seeke to do it by the Lawe of his God that he professed; and so resolved first to make a decree for their purpose, and then to moue the King therein. *Daniell* then was an happy man, that walked so euen in all his waies, in so great a charge, in so high a place, ouer so many Countries, and in such fauour with his Prince, that none of them all, though gladly they would, was able to lay any thing to his charge: a wonder rather than a Story to vs, who cannot haue any so little such place of aduantage, but that we are so farre from walking so euen that no body can charge vs; as that wee haue much a-doe to stop the mouthes of whole Countries, that they cry not out against vs. On the other side, if any would lay a plot to catch vs, by any constancy or deuotion in vs in our Religion, and wee any way vnderstode that that way were laid some plot to catch vs, wee then could walke so iust and euen betwixt heauen and earth, that Foulers could neuer liue by their Trade, if they could no better deale with the wildest foule that is, than these other Birders could at any time preuaile against vs: Long might they fast, if needes they would still keepe their stomacke for so dainty a dish. That which they obtained of the King, was as touching the decree that they had made: and so are wee first to consider of that decree; then, how they did in the end obtaine it. In that decree wee are to consider, not onely what it was in it selfe: but much rather what it was in respect of the vse whereunto it was ordained. What it was in it selfe, is plain enough in the Text: namely, that none should for thirty daies space, make any request to God or man, but onely vnto the King himselfe; and, if any did, that then he should be cast into the den of Lyons. In respect of the vse, whereunto it was ordained, first wee may plainly see, that great Counsellors sometimes, are but meanly occupied, and become trap-makers too: and not euer but some of them of lesse reckoning; but euen all the whole company of them (for so they plead, that it was the doing of them all) and so consequently, euen the flower of them withall. Then, that for the more easie obtaining of it, they sticke not to seeme to haue it their meaning, to defie their King, or to make a God of him: and yet that they do it in wisdom too, not vrging to the people too much at once, and therefore appointing (for the first time yet) but thirty daies onely. In that these great Counsellors heere, do so lie in wait, by the helpe of the King to intrap *Daniell*, Princes haue a reasonable good warning to take good heede, that of those that are the greatest about them, if any be more faithfull than the rest, the others do not abuse their help to intrap them: and in the other, that if in their greatnesse they cannot bee content still to be men, lightly they haue such about them, as (for one purpose, or other) will not sticke soone to make them to swallow. How in the end they did obtaine it, that we may the better see, we are to note, that one part of it they easily got: but hardly the other. That which they did easily get, was to haue the King to confirme it, or to establish it: which they did no sooner moue, but that he readily granted,

Dan. 6: 4, 5

Dan. 6: 4-7

Dan. 6: 8, 9

ad-



Dan. 6: 10, 11.

Mat. 6: 6.

1 King. 8: 46.  
53.

Dan. 6: 12-18

adding his confirmation or seale vnto it. A patterne plaine enough in it selfe, both how readily such as are in high place about Princes, will sometimes abuse them: and how easily Princes themselves if they take not good heede, are by those that they trust abused. That which they did more hardly obtaine, was the execution of it: concerning which, first wee are to see how there was an offense found to bee committed; then, how the execution thereon was obtained. The offense that was found to bee committed, was, in that *Daniell* vsed prayer still after his wonted manner: and they purposely watching, tooke him so doing. Whereby it seemeth first very plaine that *Daniell* was wont to vse prayer: and, not altogether vnlikely (saying that none but himselfe, was thereupon accused or troubled) to bee with his Family also, for that they did so well know it, and wrought thereupon; and for that now they could so readily come vpon him when hee was so occupied. Otherwise, if it were such prayer as himselfe vsed alone, it is not vnlikely, but to such purpose hee would haue taken some place more priuate: as both the nature of that kinde of prayer requireth; and it is the manner of the best men to doe, as Christ also himselfe dooth afterward teach. For that the window towards *Ierusalem* in the place where hee was at prayer, was open, it is not needefull that so wee take it, as if purposely hee did it not caring who saw what they did; or that so hee would doe, purposely to crosse that wicked decree: but that the place where hee was wont to bee at prayer, was so coasted, that it was open towards *Ierusalem*, that so he and his Family vsing to direct themselves towardses it in their prayer (as *Salomon* had conceived before, that in such case the faithfull would doe, and withall had desired that God would then heare them) might more earnestly bee stirred vp thereby vnto prayer, and seeke to meete with such fauour of GOD in the way that for it was thus farre prescribed vnto them. Where also it is to bee noted, that now they were in their enemies Land, where there was no publique prayer or exercise of true Religion to God: and that therefore it was more meete for *Daniell* to haue it at home, for him and his. For where Religion is professed and the Publike exercise thereof allowed, there should the Publike place by all bee frequented: and the rather, both to the better leading on of others; and to prauent the wiliness and distempered zeale of some, who vnder pratenſe of prayer in priuate houses, vndermine the peoples regard to the publique, and besides breede in diuers thinges, sects and diuision. The execution heereon was obtained, by their great importunity with the King, who otherwise would gladly haue deliuered *Daniell*, but that they were so importunate with him, vrging the stricknesse of the Lawes of the *Medes* and *Persians*, that being once made, they might not for any mans cause bee broken: and so in the ende *Daniell* according to that new Lawe, onely for that cause purposely made, was cast into the den of the Lyons; but fore against the minde of the King, if with the consent of his Nobles hee might haue done it. In which stricknesse of the Lawes of the *Medes* and the *Persians* it shall bee good for vs more specially to marke, one thing that is very commendable in them: another that is as defectiue too. Commendable it is, that they had so speciall care of putting their Lawes in due execution when once they were made: not sparing the greater sort therein, a partiality that is too vsuall with vs. But defectiue they were in that there was not prerogatiue left in the handes of the King, to dispense with such thinges, as came not within the sense or meaning of the Lawe; but onely within the letter of it. Not that wee may account this Lawe that wee speake of to be altogether of that nature: but that the resolutnesse of their speeches importeth that there was no such helpe reserved. For in this Law that we speake of, it was the chiefe meaning of those Nobles, to giue that stranger such a chert among them: and though it were fore against the Kings mind, that when *Daniell* was come within the danger of it, it should bee executed on him; yet can we not so properly thereupon say, that the King had no such meaning, as that the King was by them ouer-reached, and did overslip himselfe in it, including that he neuer thought of. His deliuerance out of this danger was such, as very effectually wrought with the King besides: but first of that his deliuerance; then, in what sort it wrought with the King. Againe his deliuerance it selfe was such, that



that he was not onely deliuered from those sauage Lyons: but also to the destruction of those that caused him to bee cast in vnto them, as sauage as they. That hee was deliuered from the Lyons the King himselfe found the next morning betime; & so was he taken out from them againe: and, on the other side, the others cast in, not onely themselues, but also their Wiues and Children with them; to whom the Lions then gaue no sparing, but made a ready and quicke dispatch of them all. Which example of Gods great and wonderfull protection of *Daniell*, and the severity of his Iustice on those his Enemies, so wrought with the King, that not onely him-selfe gaue glory to GOD: but also commaunded all his Dominions to doe the like; acquainting them with that which at this time he had for *Daniell* done. A great condemnation to many of vs, that an Heathen King shoulde bee so ready for this one great worke to publish the name of the Lord: and we being Christians, and thereby made acquainted with great numbers of such workes of his towards vs and others, neuertheless are nothing so ready to acquaint others there-with to his glory, not onely such as are farther off, but not so much as our neere friends or neighbours, no nor those of whom we haue charge, our Children and Seruants.

Dan. 6:19-24

Dan. 6:25-27

- A 7 Those that after came home to their Bretheren, were two: *Efra* the one; *Nehemiah* the other. The Story of *Ezra* is in effect no more but this, that considering of the case of his Bretheren, and beeing himselfe able to instruct them in the knowledge of God, and hauing some fauour, as it seemeth, already with the King, he thought to see if he could be able to compasse, that so hee might bee by the King
- B imploied: and speeding very well therein, he then got others vnto him, and did make his repaire accordingly; so to bestow his labour among his Bretheren that were already returned. So are wee first to consider of this his comming vnto them: then, what he did when he came there. In this his comming vnto them, we are likewise to consider; first, what was his purpose or meaning in it: then, howe it pleased God to prosper him therein. His purpose or meaning was for their good, much like to that of *Moses*, when he left the Court to go and see how his Brethren did vnder theyr burthens: and no doubt a speciall worke of Gods holy spirite in him. For hauing studied before the Law of God, and hauing attained vnto good knowledge therein, he now resolu'd, or tooke purpose with himselfe, or, as there it is sayde, prepared his heart to some speciall seruice of God: namely, to seeke the Lord, or to doe him, as the case was then, the best seruice he could; and so determined, to goe into *Iury* to his Bretheren that were gone home before, and to teach them the knowledge and feare of GOD. A rare, and a speciall good Story: well to bee considered of all; and an example to great good vse in all ages among vs. For his purpose was, to leaue the place whete now he was seated (as we may probably conceiue, for that he tarried so long behinde his Bretheren that went home first) and well too, it may seeme by his so long tarrying there, and the fauour we finde a little after he had with the King: and to goe into *Iury* to his Bretheren there, to bestow his labour, in that aforesaide instruction, on them. If wee marke the Story (and he was not like to bee ignorant of it) whereas there went not downe full out fifty thousand in all, of themselues and their Seruants, we finde, that foure thousand sixe hundred and thirty of them were Priestes and Leuites, all of them, by Gods ordinance and theyr owne profession, teachers of the people. So falleth it out, that they had so many Teachers (by profession) among them already, that euery of them, one with another, had not full out fife persons of all the rest to teach: and so might this purpose of his seeme to be needelesse; and to some, but onely a weake conceite of his owne. But *Efra* belike, did much more deeply consider, than many others: both of that late desolation that was among them; & of their present estate at that iime also. For the late desolation that was among the, hauing no exercise of their profession, conuersing with those that were Idolatrous, & ouer-ruled by them, must needs make such a dissipation of Religion, and all good order among them, as could hardly bee recovered againe many yeares after. Their present estate also could in no wise be, for
- C such matters, but pittifull yet, the building of the Temple it selfe being hindered, and being

Ezra.

Exod. 2:11  
Act. 7:23.  
Ezr. 7:1-10  
1 Esdr. 8:1-8Ezr. 2:64, 65  
Ibid. 36-42.



being in so great an hazzard, whether euer it should goe forward or not. For so we may be sure, the Priestes and Leuites were not yet restored to their needfull and wonted maintenance; but were compelled otherwise to helpe themselves, and to supply their owne necessities so well as they could: as also there may be no better hope conceiued, but that such as did imploy themselves in the ministry (& those by likelihood but few) neither had the people any thing well attendant, nor were themselves but faintly occupied, or but after a secondary manner. *Efra* therefore might well conceiue, that in such case some body had need to bestow some speciall labour about them, and thereupon did yeeld himselfe to that seruice. And so among vs it were to be wished, that seeing in the most of the greatest Parishes, the due and needfull maintenance of the Ministry is so strongly withheld from those Churches, that there can bee no maintenance had for an able man among them; and many of those able men that otherwise wee haue, seeing their people, (for want of stronger order taken) so carelesse, and all the whole sway of the people about them, so vniuersally carried to the present things of this world, do but easily follow their function also: it would please God to stir vp, and to send forth some such store of *Efraes* among vs, as that at least the most desolate places might in some good measure be relieued thereby; and that some of the Issue or Stocke of those, that so withhold the right of these Churches, would buckle themselves vnto the Ministry, & on their owne charges make so good supply, as God should eable them to doe. This extraordinary course of his, especially beeing so vniuersall, or bending it selfe towards the whole people generally, might bee some checke vnto the easier labour of others, and by them therefore the hardlier censured: but it was the hand of God that was vpon therein, both a sufficient warrant in his owne conscience, and a strong defense against others. It pleased God to prosper him therein, both while yet he was in *Babylon*: and in his way home-ward too. While yet he was in *Babylon*, it pleased God so to worke (in a manner) in the hearts of all, that on euery side he had great encouragement and helpe to that his good purpose, in plentifull measure: first of the King himselfe; then, also of others. It pleased God so to worke in the heart of the King himselfe, that hee dealt maruellous graciously with him: insomuch, that although it seemeth, that *Ezra* desired very much of him; yet was the King nothing behind in liberal granting. For that it was the request of *Ezra*, we need not to doubt, for that the Text it selfe doth doth so tearme it: and that the King was as free in granting, it appeareth likewise, for that the Text doth also witnesse, that the King did grant him all his request. First therefore it shall be good to see what it was that *Ezra* desired, and the King did grant him: then, to mark what vse we may make thereof to our selues. What *Ezra* desired, wee haue not in particular noted vnto vs; but onely what the King graunted vnto him: but seeing we vnderstand already, that both are one, we need go no farther, but onely to that which heere wee haue deliuered vnto vs. The King therefore we find to haue dealt very graciously with him, both in the authority & credence he gaue him: and by the aid that he did afford him out of his treasure besides. Authority and credence are in nature so linked together, especially the latter of them vnto the former, that where it goeth before, there doth the other necessarily follow. Yet is *Ezra* in so speciall good liking with the King, that besides the authority that he doth giue him, hee diuers times in playne termes doth expresse how worthy a man he accounteth him to be, and what speciall trust he repositeth in him: as *Ezra* himselfe dooth afterward also very plainly acknowledge. A large proportion for the wisest and godliest Ministers of the Gospell, at any time to attaine vnto, not onely with the most Christian Princes that our age breedeth; but euen with much meaner men than they, yea with the meanest of all too: and therefore not amisse, that such examples should shew forth themselves vnto vs, when we come in their way, that so wee may the better learne what we are indeed, profaine or godlesse a great deale more than we are aware of. In the authority that now he gaue him, wee may see the King had a speciall good care, that *Ezra* might be very well furnished vnto his iourney first: and then to do the

Ezr. 7: 6.

1 Eldr. 8: 28

Ezr. 7: 6.

1 Eldr. 8: 4.

Ezr. 7: 11, 14-


16, 18, 21, 25

Ibid. 27, 28

1 Eldr. 8: 9-28

D



the businesse it selfe, when hee came home. To furnish him to his iourney first, Ezr. 7: 13, 15, 16. he gaue him leaue to take home with him, both so many of his Countrey-men the 16. *Jewes* as were themselves willing to goe: and all such contribution and free-will- 1 Eldr. 8: 10-18 offering as eyther the King himselfe, or any of his Nobility or Counsell, or any of his owne people or of *Jewes*, should bee induced to giue towards the Lordes House in *Hierusalem*. It is not here set downe what the King himselfe did giue, nor in particular that he did giue any thing at all; and so of all the others besides; but when heereupon it was gotten together, and afterward deliuered to certaine of the company of trust, to take the charge to carry it home, then it doth plainly appeare that they all had giuen very liberally. The better to do the businesse it selfe when he came home, he gaue him authority, from himselfe and his seauen Coun- Ezr. 7: 14, sellers (the highest authority of all that was there) to make first such inquiry and search how all things stood there: as that so finding al such wants or griefes as the did vrge them, he might then so much the better prouide remedy for them. Ha- uing gatheted him to such aduiseiment first, then it seemeth by the course of the **E** Commission it selfe he leadeth him, first to such things as concern certain of them more specially: then, vnto such  concerne all generally. Those whom the Com- mission doth respect more specially, are first, such as appertaine to the Land of *Jury*: then, certaine that confine vpon them. Of such as appertaine to the land of *Jury*, a couple there are that are so specially regarded: the Temple it selfe, & the due wor- ship of God therein; & so many of the *Jewes* themselves as were imploied therea- bout. For the Temple it selfe and the due seruice of God therein, the king doth by this his Commission, first prouide for certaine things more specially: then, for all together generally. Those that he prouideth for more specially, are, first for the right imploiment or vse of certain things they had already: then, for some others that might be wanting. The things they had already, were, the Treasure and Plate that they brought with them: of which treasure they were presently to lay foorth Ezr. 7: 17, 18 what shold be needful, for al such sacrifices as were from time to time to be offe- 1 Eldr. 8: 15-17 red, and all the rest to be disposed as *Ezra* himselfe, and his Brethren should think good, to the vse of Gods seruice; & all the Plate or holy vessels, were to be placed Ezr. 7: 19 in the temple to the vse of Gods seruice, as to euery sort of them should appertain. 1 Eldr. 8: 18 Those otaers that might be wanting, were such as the King and his Counsell con- Ezr. 7: 20-22 ceiued might be mo than they could think of; and therefore took order for those 1 Eldr. 8: 19-21 things also: and that in such sort as is worthy the marking, both for the propor- tion in such case prescribed; and in what sort it should bee deliuered. For the proportion was very liberall: making no stay, so long as it did not excede an hundered Talents of Siluer; and the like proportion (in theyr kinde) in Wheat, Wine, Oyle, and Salt. For the manner of the deliury of it, the Deputies in the Countries adioyning were commaunded, in such sort to doe it, as that the *Jewes* could neuer haue wished a readier nor a better way: they beeing commaunded, that it should forth-with bee deliuered without delay; euen onely vppon *Ezraes* request, or when he should call for it. Not so content with these limitations, he farther commaundeth generallic, that whatsoever by Gods appointment is to bee done for the House of the Lord, that it be speedily done, least otherwise the wrath of God be bent against them: thereby seeming to imply, that already they had felt some hand of God vpon them; and that it was, for that they had no better regard to the house of God. For so many of the *Jewes* as were imploied about the House of God, the order that he tooke, was, that no tole, tribute, or custome should be laid vpon them. For those peoples that did confine vpon them, he authorized *Ezra* to appoint such Gouvernours ouer them, as hee should like of: the King himselfe Ezr. 7: 24. directing him therein to appoint such, so neere as hee could, as already knew the 1 Eldr. 8: 23 law of the Lord; and to teach it to others that knew it not. Those things that con- Ezr. 7: 25 cerned all generally, either the *Jewes* themselves, or those peoples that confined 1 Eldr. 8: 24 vpon them, as also the Officers and Gouvernors of eyther of them (but especially, it seemeth, of those other peoples) were none others but diuers sorts of punishments, Ezr. 7: 26 which at his own election or discretion, he had power to inflict on those that were 1 Eldr. 8: 25



disobedient, eyther to the Law of God, or vnto the Law of the King: giuing him both authority and charge, to punish all such without delay. And those punnishments were, some to remooue the offenders from them, either altogether taking them away as by death; or but chasing them away out of the Countrey, as by banishment: or more easily punnishing them within the Land, as by confiscation of goodes, or imprisonment. This beeing the effect of the Kinges Commission, and the authority and credence that hee gaue vnto *Ezra*, and we beeing now to see what vse wee may make heereof to our selues, wee are to know that best we may doe it, if heerein we shall duly marke, how farre the King condescended to him on the behalfe of the House of GOD: and what authoritie it was where-withall he did inuest him. On the behalfe of the House of God, it is plaine, that the King did yelde maruellous farre: a speciall good matter to be considered vpon, both for all generally; and for certaine of vs more specially. All generally may note a very rare and a speciall zeale in this Heathen King towards the House of God in *Hierusalem*: a great condemnation to all such Christian Princes, and other great ones besides, whom God hath enabled to such purpose, and yet, neglect their duty therein; and a faire patterne for all such men (and for all others in theyr measure) to lay before them, and out of it to learne, to what pitch or degree they ought to come in that case especially, if they would haue the Testimony of a good conscience, that they haue performed any thing neere that point of dutie. Certaine of vs more specially might out of this learne, that wee should not be so Meale-mouthed as many of vs are, so fearefull and doubtfull of any good successe in any motion for the House of GOD, that other-wise gladly wee would exhibit to the greater sort among vs, but that wee doubt wee should not leese our labour in it: and then lightly wee cull out some odde trifle or other (a matter, I meane, of no moment to speake of in comparison of that which indeede were to bee doone) and make our motion or suit for it, as beeing the vtter-most that wee may in any wise hope to obtaine. So cometh it to passe, that when wee are so fearefull in moouing or demaunding that which is due, euen that onely doth much embolden those that are the detainers of it to doe nothing at all; or at least with much a-doe, and as it were of great liberality, and much more than they needed, to grant vs those trifles that so we demaund. *Ezra* did not so: but made a right large demand indeed (and yet no more, than was needfull for the businesse it selfe, and due to bee by the King performed) and God so prospered him therein, that, setting himselfe so well as hee did to glorify God, and no whit yeelding to part stakes therein, that he obtained all he desired, finding the King as ready to grant, as himselfe was to demaund. Wee had a matter some-what like in *Moses* before, when *Pharaoh* could bee content they went, so they left theyr Cattle behinde: when *Moses* notwithstanding would not yelde therein neyther, not so much as to leaue any one of them all, so to redeeme passage for the rest. And beeing so resolute, God did prosper him there-after; foorth-with giuing most open and free passage to all. On the other side, it was not the dignity of *Moses* and *Aaron*, nor the fauour that God did beare them, especially to *Moses* (no not when hee earnestly praied to bee released of it) that could acquite them of a speciall chastisement that GOD would needes lay vpon them, onely for that they were but doubtfull or timorous in an hard peece of seruice that hee had enioyned them, beeing a thing very vnlikely to come to passe as hee had directed them to expect: euen for that they did not speake to an hard dry Rocke thereby, euen in the præsence of the people, and as it were with authority, or imperiously commaunding it, to giue foorth abundance of Water to the vse of Gods people; as hard a case, as this of ours that nowe wee speake of. For, GOD bee thanked, our Princes and great men haue beene so long, and now are so well acquainted with the truth of God, that we may well hope, that there is more ability and readinesse in them to yelde whatsoeuer is needfull to the aduancement of the glory of God among vs: than in a dry Rocke, to yeeld forth, on the suddaine, such

Exod. 10: 24-26.

Nu. 10: 7-12



such aboundance of water. The nature of the authority wherewith the King did inuest the person of *Ezra*, was for the most part, meerely ciuill; himselfe being but an Ecclesiasticall person onely: a faire patterne, not onely that such persons may be inuested with such authority; but also, that the King himselfe, and his seauen Counsellors (the flower, belike, for experience and wisdom, so farre as he was able to iudge) in al his Dominions, which were many & great, in wisdom thought good to make choise of that man, & so to furnish him to that businesse. A matter of reasonable good satisfaction to those, that so hardly digest, that such persons should at any time haue any such power to them committed: and reasonable plainly emplying withall, whence it is that the cause of the Gospel, and estate of the Church, haue yet no better successe among vs; and that it is neuer like to be better, so long as such as were likelyest to do it, are so carefully helde off from the assembly of those, whence our hope is, that it might be obtained.

**A** 8 Those others whence he had encouragement and helpe besides, were partly other peoples there: and partly his owne Countrey-men too. Those other peoples there, were such as were of the Kings Dominions; who for manie of them were Contributors, and gaue their Offering to the House of the Lord: Namely, the Kings seauen Counsellors, certaine of his Princes, and of the people. What any of them in particular gaue, we haue it not noted; and no maruell, when wee haue not any note of that which the King himselfe did giue, as wee sawe before: but by the totall following it will appeare, that they bestowed verie well, either all of them generally, or certayne of them more specially. Of his owne Countrey-men in those partes diuers there were, that were Contributarie too, bringing in theyr Offering also: but many of these gaue him greater encouragement than so, for that they ioyned them-selues vnto him in that his good purpose, in some good measure, addressing them-selues to depart from thence, and to go home to theyr Countrey with him. Wherein the most commendable part of that actions of theirs, was not, that they did accompany him home: but in that, he going about so good businesse, they were as it seemeth in that respect willing, in their measure to be partakers with him. For, by likely-hood, but few or none of all this companie, were borne in *Iury*, but onely in *Babylon*, and in the Prouinces adioynning, where their parents and they were a long time in Captiuitie, though by this time it is not vnlikely, but that they had gotten better hold among them. What time it was that *Ezra* came downe, it is not indeed by the learned agreed: but there is none, that probably doth reckon so short a time, but that these which now go down with *Ezra*, must needs be altogether another generation (some few particulars it may bee, onely excepted) than those that came into Captiuitie. Which being so, then it is not so likely, that these were so ready to go into *Iury*, as to their native country (in which respect they might rather haue had a desire to haue stayed where they were already: ) but that, being of that people, to whom not only that land was giuen, but also this prerogatiue withall, that they were the onely peculiar people of God, in duty it seemeth, and in godly zeale, they resolved them-selues now to goe with him; so to helpe forward the worship and seruice of God (or as we do often term it, the cause of Religion) together with the good of their Bretheren there, the best that they could. A thing that must needs be marvellous comfortable vnto *Ezra*, to haue so many, so farre to ioyne with him, in so good a purpose as it: plyable hearts in the people, with whome in such case wee are to deale, and readynesse in them to take part with vs in any good labour, beeing a greater comfort indeede, than outwarde helpes were at any time lightly able to reach vnto. But in this wee finde, that hee had not this helpe of them all, of theyr owne accord: but that he was faine to haue some farther busines for certain of them. For when as he tooke the view of those that were assembled vnto him (hauing first a little entered into his iourney) he found that they were about 1486. persons: but none of the *Leuits* among them all (besides such as were of the Priests;) nor it seemeth any of the others that were to do inferior seruices about the House of God. But then specially sending for

Ezr. 7:16, 8:15

Ezr. 7:16, 8:15

Ezr 8: 1-20  
1 Esd. 8: 19-48  
Conr. Palae.



some of both sorts of them, he got two hundred and eight and fifty of them : and so had in all one thousand, seauen hundred forty and foure. But that these especially were no more forward of themselves, but that *Ezra* was faine so to send for them, it seemeth necessarily to argue one of these two : eyther that they were exceeding slacke in that point of duty ; or else, that some way or other they vnderstood, or at least themselves conceiued, that the estate of their bretheren that were already returned, was yet so hard, that they durst not aduenture yet to goe thither. Sure it is, that oft-times wee haue experience of both : namely, that such as by their function or charge ought to be of the formost, are oft-times of the slackest ; and that the maintainance of the Ministry is so kept from them, that they are faine to leaue of their calling therein, and otherwise to shift for themselves so well as they can. How it pleased God to prosper him in his way homeward we soone may finde, first in the beginning of that his iourney ; then, throughout the whole course of it besides. In the beginning of that his iourney, we finde it in two principall matters : one, about his whole iourney ; the other, about one speciall charge he had with him. That which

**Ezra. 8:21-23** was about his whole iourney, was for the safety of their passage or getting home, in  
**1 Efd. 8:49-52** respect of such as might haue assaulted them by the way, as the iourney was long, and the world loose then : and this so much the rather, because they had omitted one helpe before ; and so was God very good vnto them, to put into their minds to take hold on another now. That which they had omitted before, was to haue desired forces of the King to haue conducted them home against their enemies : and this doth *Ezra* acknowledge that he was ashamed to doe, for that he had before borne himselfe so much on the assistance of God, on behalfe of those that were his, against all their enemies. The other, that God did put in their mind, now to take hold of to make supply, was, that they held a Fast to the Lord, and ioyned prayer withall, that it would please him to defend them, and to bring them safe home : the better way of the two, and more seemely for those that professe God ; and yet the other in no wise to bee refused neyther, when the case doth so require, or it pleaseth him to offer it to any. A good patterne also, how the children of God in their distresse do seeke vnto him : whereas the manner of others is, euer to secure themselves by earthly helps, and neuer lightly to haue any mind of the other. That speciall charge of theirs where- in they tooke some order also, was about certaine treasure that they had with them, and were to carry vnto *Ierusalem*, being dedicated thereunto already ; now making choyce of certaine speciall men of the Priestes to whose trust to commit the carriage of it ; which when they did, then did they see, how notably God prospered them therein. For so they found, that they had a notably rich offering giuen to the Temple : namely, one hundred and fifty Talents of Siluer, and in Siluer Plate one hundred Talents more ; in Gold both one hundred Talents, and twenty faire Basins besides, and two other parcels, but whether of Amber, or of some other rare mettall, very faire also, and as precious as Gold it selfe. A notable and a rare contribution or free-will offering, of those Heathen people towards the House of God in *Ierusalem* ; being, no doubt, mindfull enough (at least, as many be probably conceiued) that it was richly furnished already by that faire and beautifull Plate, which we may conceiue, came as neere as well they could, to that which *Salomon* in the midst of his glory made for it before, no lesse than five thousand and foure hundred parcels of it, that *Cyrus* had sent home already, all of them being eyther of Gold or Siluer : but a great condemnation withall, to those that spoyle the Churches of God of thinges most needfull ; or but as vnrighteously with-hold them now, as they were taken away before. In which place, that one there is, of speciall account for his knowledge in the tongue, who contrary to all others whom yet I haue seene, interpreteth those twenty Basins of Gold to be but ten, I thinke it is very hard to conceiue whereupon he hath done it : especially, whereas himselfe, doth elswhere Interpret the selfe same word to bee twenty, as others do ; and addeth nothing in the margent, as otherwise his manner is, to cleere his interpretation therein. The roote, indeede, it seemeth, is onely of ten : but where that is noted, there also we finde that the word which we speake of, is vsed for twenty ; and so I thought it a point not vnworthy to be commended to the consideration



ration of others. Throughout the whole course of his iourney he found the blessing of God likewise, for that he came home, he and his company, and all that they had, so safe as they did. That they were foure moneths in their iourney, the distance of the places, or length of the way, may iustly require it. For though *Prosemy* make it (the straight line I mean; but none lightly can go any set iourney, though much shorter than it, but much farther about than so) but about eleauen degrees: yet *Ortelius*, findeth it to bee about foureteene or better; which easily will make a iourney long enough for such a company as those, with theyr Goods, Wiues, and Children, to dispatch in foure monthes space, though they might goe all theyr way as straite as might bee. But as in those dayes it was not vnlikely but to bee very daungerous for naked people together with theyr Families to make iournyes, and to take theyr way by so many peoples as lay betwixt (which themselues also doubted, as we saw before) they also (beeing separate from others in Rites of Religion) beeing therefore more abhorred than others: so the Text it selfe dooth seeme to giue vs to vnderstand, that some there were that did lye in waite for them by the way; and therefore no maruaile if they were fayne to make theyr way some-what longer, so to auoyde the daunger of them.

Ezr. 7:1-9:8:

120, 31, 32.

1 Eldr. 8:6,7.

60

In tab. Asia 4.

In tab. Asia, et

regni. Turcici.

Ezr. 8:31

1 Eldr. 8:60

**A** **9** What *Ezra* did there, when thus hee was come, beeing now to bee seene, we are to know, that we haue but part of it in the Story that now wee are in, which we haue in the Booke of *Ezra*: but then haue we more in the Booke ensuing, **B** which is intituled to *Nehemiah*. So are we now but onely to consider of that, which we haue in this Booke intituled to him: and to take the other where we haue it deliuered vnto vs, in the Story of *Nehemiah*. That which we haue heere deliuered vnto vs, doth some part of it seeme to appertaine to the time of their first comming thither: and some part againe, to the time some-what after. Of that which seemeth to appertaine to the time of their first comming thither, most of it is altogether among themselues: but some part of it, betwixt them and others neere adioyning. That which was among themselues, rested in two principall points: one, the discharging of a point of trust to them committed; the other, a farther duty by them performed. The trust that was to them committed, was, that when they should come to *Ierusalem*, then should they make true deliuey of those thinges that were committed vnto them to the vse of the Temple, and of the seruice of God among them: which they truly did, the fourth day after they were returned; taking the meane time belike, some-thing to refresh themselves after that long iourney of theirs, and to get those thinges in some better readinesse against the time that they should be deliuered. A notable patterne for Princes, and all other Patrons of the Church-liuings: who haue indeede nothing else before God, but onely a trust to them committed, to præsue and keepe them to the vse where-unto they were appointed; and then without impairing (of that which is due and needfull maintenance) delay, or corruption, to bestow them againe. This had beene a faire booty for *Ezra*, and the chiefe of that company, to haue concealed and shared among them: especially, the Temple being so richly furnished, as by the other it was already. But they haue giuen a better example than so. They did not embolden themselues to be doing with it, because the Temple had enough already: but belike they considered, that what God had thought good to moue the harts of the King, Princes, and people to bestow vpon it, that were not they to turn aside to other vses, much lesse to pelfer it vnto themselues; nor so much as to enuy or thinke much, that the Temple should haue it. We also our selues (so many as are of any moderation at all) doo not thinke much one with another, if it please God to giue vnto any, of earthly blessings, a much greater measure than he giueth to vs: though Noble-men haue many Lordships & honors; and though Princes heue many rich and mightie kingdomes. Those that are but in weake measure endued with godly wisdom, neuertheless do not allowe, that any of the greater sort whatsoeuer, should (after the vsuall worldly manner) bee at any time struiuing to make them-selues greater, by laying Lorde-shippe to Lorde-

Ezr. 8:31-34

1 Eldr. 8:61-63



Ier. 27-3.

Ezr. 7: 35

1 Esdr. 8: 64, 65

Ezr. 7: 36

1 Esdr. 8: 66

ship, or kingdome, to kingdome: but what it pleaseth GOD by descent, or orderly meanes whatsoever, to bestowe vppon any (as on Nabuchadnezzar the domes of Edom, Moab, Ammon, Tyrus, Sidon and Iudah; besides Babylon and others that came in with it) that do they, be it neuer so much, with al their hart in all dutifull reuerence leaue vnto the; wish them good of it, & long to enioy it. Such moderation ought to be in vs al, one towards another for al such matters: more in those things that it pleaseth God more plentifully to bestow, toward advancement of his glory, and the eternall good of his chosen people. Yet in things we not onely vse our freedome to censure them as we think good, to atton them also, and to mince them at our owne pleasure: but also wee thinke therein we may lawfully do it; and that some there are that in duty ought so. Not in such sort working on those things that were vniustly, or, any way ill loked on the Church (for that is not the case; and there is no question, but that things may, and ought to be amended) but thus grating at those things that as orderly to the Church, as wee haue any other right in the world: such as Kings, Nobles, and others, yea, euen whole Synods and Parlements too, moved by the good spirit of God, and laying before their eies the example and word of God himselfe, in good zeale and vprightnesse of heart, to Gods glory, and health of others, did willingly offer vnto the Lord to bee his for euer. So did these: and beware that they be not condemnation to others. That farther that they performed, is of that nature, that in it also we might doe our selues wrong, if wee should not but superficially or sleightly consider of it: and yet wee neede no farther than this, first to consider of it as it standeth by it selfe; as it is ioyned vnto another. As it standeth by it selfe, it is, that when they come home, they religiously woorshipped God, both for themselues, and behalfe of all their bretheren. For they were burnt-offerings that now they red, altogether abandoned from their owne priuate vse: thereby condemning themselues, and all the whole race or stocke of them to haue beene most worthy the iust wrath that was vpon them; and now making actual confession of such guiltnesse in them. That other whereunto it was ioyned, was, that their faithful deliery of those holy thinges, that were to their trust before committed: of which when in good sort they had discharged themselues, then might religious woorshipping kindly and orderly follow thereuppon; and when they did not reserue thinges to their priuate vse, out of which the blessing of GOD was to be de to their bretheren also, on that so good a care of their bretheren, they might woorship for them likewise. But wee, still failing the trust committed vnto us, and turning to our owne worldly loker, that which by right should bee the maintenance of others now, and those no meaner nor lesse needfull, but that by Ministry much people should bee instructed now in the knowledge of God, afterward led to eternal glory, can neuer truly either giue thanks or pray for them, and, where equity and vp-right dealing goeth not before, there will neuer found deuotion followe after. Wee may so gloriously professe, and beare shew of godlinesse and zeale, as that indeede wee may thereby deceiue other our selues too: but so long as we doe so strongly with-hold, but in earthly re that which others by right should haue to much better vse, it will bee hard to any one ounce of sound deuotion, in great heapes of such profession. In which was betwixt them, and others adioyning, wee are to note the good success that now they had. For they did no sooner acquaint the Gouvernors and Officers those parts with that their commission, but that therupon promoted or had in hand not onely the people themselues: but also, which was much harder to them, that house of God likewise. We on the other side, haue wrestled long, and str with those that with vs haue beene enemies to our selues and our buildings: since wee haue had in hand the building of the house of GOD among vs: and neuer obtaine that curtesie of them; nor so much neither, that they would be quiet and let vs alone, without their trouble and molestation. But belike the spirit, that wee go not so kindly about the worke that we pretend, as did those



now we speak of: belike they note, that we strongly with-hold those holy vessels, (to vs committed) to profane vse still, and daily are embeseling out of the Temple such as were brought home before; and so conclude, that whatsoever wee pretend, we haue no regard indeede, to builde vp that house of God among vs. So is there, on eyther side, a kind of conclusion implied: on the one side, that wee may still keepe those to our priuate vse, and yet haue it our meaning, well to build vp the house of God too; on the other, they still with-hold thinges that were to them committed, and daily seeke to get into their handes such as were brought home before, and therefore cannot haue it their meaning well to build vp the house that they speake of. Now betwixt these it may well be doubted, that if the latter of these be Logically indeede; then is the other but Sophisticall onely: a matter for the Reader in that faculty, to thinke vpon, and to determine.

- A** 10 That part of the doings of *Ezra*, which seemeth to appertaine to the time some-what after ensuing, was about those vnlawfull marriages which many
- B** of the people had made since they returned from the Captiuitie, before that *Ezra* now came vnto them. Concerning which, part of the Story we haue deliuered vnto vs as set downe by *Ezra* himselfe: the residue of it, as set downe by some other. In that which is set downe by himselfe, first he sheweth vs, how he came to the knowledge of it: then how sorrowfully he tooke it when first he heard of it. Hee came to the knowledge of it by certaine of the chiefe and principall men among them: giuing him to vnderstand, that whereas many of the people, yea and of the Priests and Leuites themselues, had before married contrary to the Law of Cod (matching themselues with such of the auncient Inhabitants of the Land as yet remayned, and others such like, forbidden by GOD as much as the others) they hadde not yet reformed themselues therein, but euen to that day abode in that theyr iniquity: and not onely the meaner people among them; but euen the greater sort of them too, and those with the foremost. When wee are to see how ill hee tooke it, we are not onely to marke how hee behaued himselfe thereon: but withall, what may seeme to bee his reason that so hee did. Hee, no doubt, so behaued himselfe thereon, as dooth sufficiently witness, that it was exceeding greuous vnto him: first, but sorrowing by himselfe; but then soone after praying to GOD. While hee did but sorrowe with himselfe, we are againe there to marke, what his sorrow may seeme to be then: and how farre it wrought with others. His sorrow then dooth very plainly seeme to be great: he so fared with his garments and with his haire; and was so greatly amazed at it. It wrought so with others, that such as feared God among them, did thereupon repaire vnto him: themselues (belike) being sorrowfull also, that so reuerend a man as he, should be so farre disquieted by any of them. When he set himselfe to pray vnto God, it was at the time of the Euening-Sacrifice of that day when he heard it; not hearing of it, belike, till after the time of the Morning-Sacrifice before: and then going to the Court of the Lordes house, there falling downe on his knees, and stretching forth his handes to the Heauens, hee so made his Prayer to God. Wherein it shall be good that we consider, not onely of the effect of his prayer: but withall, of some circumstances thereunto appertaining. As touching the effect of his prayer, it seemeth, that then hee did not vtter all that be meant: but that some of the company, pittying and sorry to see such a man so vexed by them, and thereby the better perceiuing the foulness of their offense therein, made so bold with him, as, after a sort, to interrupt him; professing readinesse, therein to be said and ruled by him. For in all, that at this time he said, he desireth nothing of GOD: but onely acknowledgeth how greuously they haue offended therein; exaggerating the same diuers wayes also. The circumstances are two: one, of the time; another, of the place. The time was, the Euening-Sacrifice-time; the place, the house of the Lord: both of them seeming to insinuate, that he had a meaning, in godly wisdom, besides the confessing of the sinne vnto God, in such sort to do it, as most effectually might touch the hearts

Ezra 9:1,2.  
1 Esdr. 8:67-69

Ezra 9:3,4.  
1 Esdr. 8:70,  
71.

Ezra 9:4-15.  
1 Esdr. 8:72-82.  
Ezra. 9:5,1  
10:1,6.  
1 Esdr. 8:71

of



Ezr. 9:8, 9. 1.  
Bidr. 8:79, 80

of the people, especially of those that were the offenders. And to that end it seemeth likewise, that he rather twineth his speech so as he doth, from the Lorde himselfe to the people then present, speaking then of the Lord but in the third person onely: so appealing (as it were) by the way, vnto their owne consciences therein, whether it were not so as he then had confessed, and would yet proceede some-what farther in it. The reason why it may seeme, that he did take it so ill, was not onely (as I conceiue) the greatnesse of that fault, with all the euils and inconueniences thereto appertaining; but withall, that he was so crossed, as thereby he might soone see himselfe to bee, in that good course wherein hee was: and that, both in respect of that which hee had already done; and in respect of that which now he came among them to do. For probably we may conceiue, by that great liberality of the King, his Nobles and people, and both those other fauours besides that the King vouchsafed to *Ezra* (of which we haue already heard) that he had already brought the King in great good opinion of that people, for holinesse, and all good carriage besides, in all their other waies whatsoeuer. Great honour also had he procured to the House of the Lord; and many faire and rich Ornaments to it besides: matters of too great a price, for such degenerate, and mungrell worshippers, as now they were. He meant now to haue deliuered vnto them, some exact knowledge of the Lawe of the Lord: and so to haue raised such a people to God, as should be an ornament of that age, and a patterne to the ages ensuing. But now there is no matter to worke-on: they are so farre degenerate already, that it is impossible to make any such workmanship of them. He meant likewise, what by his industry in teaching them all the Lawe of God, and by the ciuill power that now hee had gotten, to haue brought all the people confining on them, yea and all their Gouournours & great men among them, in some good measure to haue ioyned themselves vnto the, euen in the profession of their Religion. But now had they (and he wist not of it) so abased and corrupted themselves, that in no wise they were any meete people, to haue any such addition vnto them: much lesse, so honourable an augmentation. These or such like, so mainly crossing that speciall good course that he was in, might very well bee a great part of the cause, that hee was so exceedingly grieved at those ill tidings, and stricken with such astonishment with them. A matter that speaketh plaine *English* to vs, and that goeth not behind the doore to tell vs, that Popish matchings, by such as neuerthelessse professe the Gospell, doe euer lightly bewray all such to be, and for their Issue much more doe bring in, but a mungrell people: neuer but cyphars in the Church of God, and vnworthy the least of those fauours that not onely God, but good Princes also doe sometimes giue forth to the vse of his people; a matter too vntoward, of whom to make any good workmanship, and none of those men to whom others may be ioyned to any edifying of theirs towards God.

11 That part of this Story which we haue set downe vnto vs as by some other, is all that followeth: and it may wee account to bee set downe vnto vs, not as by *Ezra* himselfe, but as by some other, because in this, *Ezra* doth not speake vnto vs as in his owne person, as he did before; but, as it were some other besides, relating vnto vs more matter of him. The effect whereof is, to shew vnto vs, how effectually it wrought with others, that he tooke this so ill as he did, in that he prayed so earnestly against it: and first, what effect it tooke at that present; then, vpon some farther deliberation. At that present it tooke such effect in that company then gathered together, that *Ezra* himselfe might take great comfort in it, and plaine-ly see that God had much blessed his trauell therein: first in respect of that which then was done; then, in respect of the parties that did it. That which then was done, was first no more in effect, but onely (and yet that was much, and a speciall great blessing of God, that it came so readily as it did) that they yeelded conformity vnto him: but then soone after there followed a confirmation or assurance of it by their corporall Oaths. When it was no more but onely a conformity yeelded vnto him, yet then also came it in very good manner: shewing their readinesse vnto

Ezr. 10:1-4.  
1 Es. 8:90-94



B vnto it, and encouraging him to set in hand with it. When they yeelded assurance thereof by their oathes, we finde that *Ezra* now tooke heart to require it of them, and thought it wisdome so to doe: then that the others did as readily yeelde it. As touching those that were parties in these two actions, in the former of them it is noted of all the people generally, that they wept and made great lamentation: otherwise it was in a manner but one man onely, nor hee any of the Priestes and Leuites, but one of the people whose Father also was one of the offenders in the matter now called in question, *Shecaniah*, the Sonne of *Ithiel*, one of the Sonnes of *Elam*; but one whom it pleased God so to blesse in this his good and readie zeale, that it seemeth by that which followed, that they all accorded vnto him, and sure it is, that no body (so farre as we read) stept vp against him. A good comfort, in such case, for all to bee doing; and not still to tarry on those that should rather doe it: God sometimes not opening the mouths of such at all; but stirring vp more vnlikely persons, yet giuing a speciall blessing vnto them. In the latter of them, it was an *Ezra* that did moue them vnto it (and such had they neede to bee among vs, men of speciall good reckoning themselues:) and then, euen the chiefe of the Priestes, and of the Leuites, and of the whole people besides, both gentle and simple, did readily yeelde it. A speciall good example to teach vs, how good successe may be expected of an earnest and faithfull prayer: and a wonderfull thing to see, how it pleased God thereupon to bend, euen the harts of them all vnto him. But it cannot lightly be, and in peculier and speciall cases, but onely in some certaine of them, wherein there may be prayer conceiued in such sort as it ought to be: the case requiring some speciall necessity, that it may bee earnestly craued; and that it bee very agreeable to the will of God (a matter that is not in such particulars so easily found, but when God is disposed by such meanes to effect it: but then dooth he specially raise vp the Spirit of him by whom hee will doe it, to a speciall good hope to obtain it) that so the Praier may be faithfull also. A matter to be the rather marked, that as on the one side we neuer slip the benefit of prayer when occasion is offered: so, on the other, wee doe not lightly attempt it, at the pleasure of others, whereby men haue beene (in their facility and good inclination) some-time abused. In the effect that it tooke vpon some farther deliberation, we are to consider, what course it was that then was holden: then how it pleased God to blesse it. The course that then was holden, was partly in *Ezra*: and partly

C in the Princes and chiefe of the people. In *Ezra* we finde, that when he and the rest had done (for that time) with that Seruice of God in the Temple, and had now with-drawne them-selues to some conuenient place, there to take their meate (as it seemeth) and other-wise to refresh themselues, hee neuerthelesse did neyther eate nor drinke with them: but still mourned, for that the people had so grievously sinned. They had giuen good tokens before, that they meant now to amend it: but belike hee could not yet satisfie himselfe therein, for that hee knew their brittlenesse also. It may likewise, that he doubted some speciall wrath of God to be towardses them which he would not reuoke (for so had he dealt with the whole people before) for that which they had already done: notwithstanding these tokens of amendment that yet they had giuen. In the Princes and Elders of the people we finde, that they, mooued belike by that sorrowing of *Ezra*, yet continuing, presently made proclamation, both in *Ierusalem* it selfe, and in all the Country besides, that all those that were of the Captiuitie, or of their own people among them, should within three dayes repaire to *Hierusalem* to the Princes and Elders there; or other-wise to forfeit all theyr goods; and themselues to bee sepe- rated from their wonted society with all the rest. And truly, euen Princes, and the chiefe Elders of all the people ought to haue speciall good regard to the sorrowing and vexation in spirit of the better sort among them. *Ezra*, I grant, was a rare man, and a great personage too; and therefore the more to be regarded: but more likely it is, that it was not so much for his great authority wherewith he came furnished vnto them, as for that godly disposition that they saw to be in him, that they had so good regard to that his sorrowing. Hee had indeede good cause to

sorrow:

Ezr. 10: 5  
1 Eldr. 8: 95  
Ezr. 10: 1.  
1 Eldr. 8: 90  
Ezr. 10: 1. 26  
1 Eldr. 8, 91,  
9: 27.

Ezr. 10: 6.

Num. 14: 39-  
45.

Ezr. 10: 7, 8.



sorrow : but it may probably seeme, that the godlier sort among vs haue more. His sorrow was, that so many of the people, had so dangerously matched themselves in marriage, with the women of those sinfull nations that dwelt among them : and especially, in respect of that mungrell race, that was in such towardlinesse to bee raised vp therein . Ours may bee, first in the same kinde : then, in another much like vnto it . In the same kinde it is, that so many of our people, Gentle and simple, haue so mingled and matched with the Popish race : and haue thereby (in profession of the Faith) such a mungrell seede . The other that is much like vnto it, is, that we see so many of our women, Mothers, Wiues, and Daughters, to be now also matched as badly as they be ; and this distastfull and pitifull disparagement, still to grow vpon vs more and more, euen in these daies of the Gospell : the alienation D I meane of our Church-livings, such as were the due and needfull maintainance of the Ministry ; occasioned by the example of that allowance that God himselfe did set downe to his people of old, and accordingly laid-foorth by our better Elders, than those that since haue so cleane withdrawne them from all Ecclesiasticall vse so much as they haue . For so many of them, as by the helpe whereof wee our selues or any of vs haue beene won to the knowledge of God, wee may well, at least not absurdly, account our Mothers : as by their helpe, borne and brought forth children to God . Wiues they were also, in respect of their former marriage to holy vses : and Daughters likewise, in respect of those from whom they descended. There is likewise another gricuous disparagement among vs, of the wonted maintainance and livings of those, that time out of minde haue beene well employed in good and needfull labours ; which others of the greater sort since haue beene suffered to incorporate vnto themselves, eyther to more homely or at least to lesse vse a great deale, than before : to the vtter dispeopling of many Granges and Villages, and of diuers whole Townes besides . Now there is no quæstion, but that the better sort among vs, in all estates whatsoever, doe sorrow at these : as also that our Princes and Elders cannot be ignorant of the sorrow that is heereupon conceiued ; at least, that such sorrow there is, though, it may bee, they conceiue not the greatness or the bitterness of it . But whether any due regard hath beene had vnto it, or not, if we refer the deciding thereof, to that which yet hath beene done for the mitigation of it : I nothing doubt, but that this patterne of the Princes and Elders of *Iudab* doth giue vnto vs a farther light than yet we vsed . How it pleased God to blesse this good course of *Ezra*, the Story ensuing doth sufficiently witnes : first, in that which was done at *Ierusalem* at this repaire of the people thither ; then, in that which was done there and elsewhere as that their businesse lay, in the three moneths next ensuing . At this repaire of thirs vnto *Ierusalem*, first it is noted, that they orderly came, according to the commandement giuen them : then, that when *Ezra* did reprove them for those bad matches of theirs, and required amendment E thereof, they readily yeelded thereunto ; onely requiring, that whereas it was a matter that would aske some reasonable time to doe it, and the weather was vnseasonable then, they would take some farther time vnto it, and that it might be inquired vpon in their Citties at home, their meaning belike beeing therein, not onely that themselves were not troubled more than neede should be, but also for the better dispatch of the businesse it selfe . That which was done in those three moneths next after ensuing, was the dispatch of the businesse it selfe : wherein also we haue a particular note of many that were offenders therein . The businesse it selfe was, that *Ezra* and certaine of the principall Fathers, together with those that were appointed, in those three months and one day more, going vnto the Citties themselves and sitting there, did make a seperation of all those women and of their children, whom they had so married against the Lawe of God, and was now the matter in quæstion . Such Commissioners, as that, the mo at any time we haue in our needfull causes, that are like vnto them, the more are wee beholding to God for them : the fewer we haue of that kinde, the more may we finde, that certainly God is offended with vs, and doth not meane vs that good as yet ; but will rather suffer vs to runne-on still, vntill wee haue filled our measure so full, as more fitly requireth the stroke

*Ezr. 10: 9.**Ezr. 10: 10-14**Ezr. 10: 15-17*



stroke of his iustice. As for those vnkindly and hard matches of ours, that before we spoke of, though there be such order taken for those that are of the same kinde as wee may hope will in time doe much good in that matter: yet neyther doe those our Church-livings (euen where the greatest multitudes are) nor those so many habitations of the meaner and common people, wherein, time out of mind, their predecessors and elders did comfortably passe their daies before, finde themselves so blest, as yet to haue any such Commissioners to them allotted. The offenders that then were found in that case among the *Jewes*, were not full-out (as their note is left vs) six score in all: and yet would not *Ezra* (nor the rest of the Fathers, when they saw how grievous a thing it was vnto them) suffer those to enioy that place among them. Yet were the *Jewes* that first returned, better than two and forty thousand in all, besides all such as (by likelihood) would afterwards be dropping in vnto them. Our Parish-Churches are not found to be ten thousand in all; but to want some few hundreds thereof: yet were it good newes (as I doe take it) whosoever could assure vs, that the number of those that smart by our vnkindly hard matches, were not much greater. The like also, it is not vplikely, may be conceiued by the other. Those *Jewes* were but seuerall persons: those others of ours, are, one sort of them, of the most populous Parishes of all; and the others, oftentimes great companies also. Could we bee in heart indeede inclined to that we professe, it were no matter of any great difficulty, to do exceeding much good therein: and such seruice in these, would neuer be thought, any way inferior vnto the other.

Ezr. 10: 38-44

Ezr. 2: 1-43

Chr. Saxton,

**A** 12 Not long after *Ezra*, came *Nehemiah*; and we haue Story of him, that he came thither twice, and both times after this coming of *Ezra*: but wee haue no Story at all of him before, when the first company of the *Jewes* returned vnder *Zerobabell*. So that although he be there also named, as one of the chiefe of those that then returned (as we saw before;) yet doth no part of the Story that now we haue of him, appertaine to that time, but onely to the time that now we speake of. The former of those two times that he came to *Ierusalem*, was, about thirteene yeares after the coming of *Ezra* (*Ezra* coming thither in the seauenth, and *Nehemiah* in the twentieth yeare of the same King) and vnto this his former coming thither, dooth appertaine the most of his Story: first shewing vs, in what sort he now came thither; then, how he was occupied when he was there. That now he came thither, it was vpon a speciall occasion giuen him: and so are wee to consider, first of the occasion that so was giuen him; then, how himselfe followed vpon it. The occasion that was giuen him, was, that certaine of his bretheren that came from *Ierusalem*, vpon his requiring of the estate of the people there, gaue him to vnderstand, that the estate of the people there was yet very hard: and withall gaue him in some such particulars, as out of which himselfe might be able plainly to see it. The he inquired of the estate of his bretheren, hee hath giuen a good example to vs to doe the like. Hee was an Officer in Court, and in speciall fauour with the King: and so though our selues bee well, yet should we remember those that are not. That *Ierusalem* also was in so hard case as yet, hauing such fauours as already it had, may bee a sufficient notice and warning to all, especially to such as are in Authority, how hardly the Church of God (being once brought downe) getteth vp againe, vnlesse it be specially holpen, with rare and extraordinary fauour. The particulars were, that the people were in reproach: and that *Ierusalem* it selfe lay open to the enemy, without eyther Gates, or Walles. The reproach that they were in seemeth to be, that the peoples and Nations among whom they dwelt, did vpbraide them with their misery and weaknesse, as seruing such a God, as eyther was not able to doe them good, or did make no reckoning of them. So when Princes and the great men of the world, do not yeeld conuenient and needfull helpe, to raise vp the Church againe being once decayed, they leaue the faithfull to the open reproach of all about them: whether knowne enemies, or no mote but false bretheren onely. But the matter is strange, that *Ezra* coming downe with so great Authority so few yeares before, the people and the Citty were yet in so pitifull case as they were. We haue not the Story whereupon we may account should arise

Nehemiah

Ezr. 2: 2.

Ezr. 7: 8.

Neh. 1: 1.

Neh. 1: 1, 2, 3

Neh. 1: 2, 3



arise so great a change in the daies of one and the selfe-same Prince : so well minded when he sent downe *Ezra* in the seauenth yeare of his raigne ; and so well minded againe when he sent downe *Nehemiah* thirteene yeares after . And needs it must be, that there was some speciall bad accident in it : but such is oft-times the estate of the people of God ; one deepe calling another . But though wee haue no Story of it ; yet haue we Story of that which may probably seeme to haue giuen a good part of the occasion of it : namely, that by the meanes of *Ezra*, they did so abandon from them, both the women of those peoples whom before they had married, and the children they had borne vnto them . For this, if we marke it, was such a matter, as might very sore nettle all the people among whom they were placed ; and, with most men, much sinke the credit of *Ezra* besides : and then lesse maruell, if thereupon they all sent vp to the King against him ; and that the King and his Counsell, not thinking so well of him now as they did before, reuoked the Authority which before they had giuen him, and thought the worse of all the *Jewes* too . For it might seeme to all that people, that this was for that present a very hard and vneighbourly part : and that for the time to come, they might neuer looke for any good neighbour-hood or friendship of them . There might be also of the people of God themselues that might hardly censure him therein, and that whole action : first, as being done cleane out of season ; then, as being inore too, than absolutely was at any time needfull . It might seeme to be done cleane out of season, for that he had such Authority to reach them all, and to punnish those that should disobey : teaching first, being ( in all wisdom ) to go before all such actions, as by the ignorance of any might be offensive . Himselfe also might see, that he could not so deale in that matter, but to the offense of all those peoples : and that those, of whom hee had all those great fauours so lately before, were not themselues so well acquainted with the necessity of any such dealing, but that if those peoples should thereupon desire them to bethinke themselues, whether he were such a man as they tooke him to be, it might very well hazard all those fauours that now he had gotten . And then, how much better had it beene for him first to haue dispatched all such thinges as were of speciall importance among them, while he had beene teaching them withall the necessity of that other : and, when hee had both dispatched those, and shewed the needfulnesse of the other too, then to haue set in hand with that matter ? It might seeme likewise that it was more than at any time was absolutely needfull, first by some practice they had among them : then, by the nature of the inhibition it selfe which for that matter was giuen them . Their practice was, first of sparing the *Gibeonites*, who by the vertue of that inhibition should not haue beene suffered to liue among them : then, of *Salmon* that married *Rahab* a *Canaanite*, and of *Booz* that married *Ruth* of the *Moabites* ; yet did not after put them and their children away, but, in processe of time, had Christ by them . The nature of the inhibition it selfe seemeth not to bee such, as might in no wise haue beene broken : but onely made for their good, and to haue giuen them both aduise what was best for them to doe ; and thereby to allow them so to haue done . Otherwise wee see not how the people might haue kept their league with the *Gibeonites* : neyther could wee finde the sinne of *Saul* ( in destroying certaine of them after ) to bee so great, as the punnishment of the whole Land three yeares together for it, did shew it to bee . That *Ezra* had a very good purpose, and meaning with him, when hee came among them, there is no question ; nor that how this doing of his proceeded of a godly zeale : but it may bee, that as Christ commended the ill Steward, that hee made shift in time, but not the manner of it ; so in the doings of *Ezra* now, the prosecuting of that his good meaning and zeale, in that particular that now wee speake of, it may well bee, was not so answerable to that his good meaning and zeale as was to bee wished . Howsoever it was ; wee see that the case was with the *Jewes* altered now : the estate of them being so very pitifull, and yet both the selfe same good King that gaue *Ezra* so great Authority both liuing and raigning aswell as before ; and *Ezra* himselfe liuing yet, and as it seemeth ( for there wee finde him shortly after ) beeing at *Ierusalem* also . That these strangers doe farther tell *Nehemiah*, that the Wall of *Ierusalem* was broken

Iosh. 9:18,19

Mat. 1:5.

2 Sam. 21:8

Neh. 8:1.

G

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ken downe, and the Gates burnt with fire, and this seemed so strange to *Nehemiah*, and that now he was so affected with it: it seemeth thereby, that they doe not speake of them as they were left by *Nebucadnezzar* before; but rather, that they had some-thing repaired them since they returned, but that theyr Enemies would not suffer the same to stand. There is a plaine Testimony (though not so vndoubted authority) that the same *Darius* who was of the *Medes*, and came in with *Cyrus* to the Conquest of *Babylon*, first himselfe vowed to builde *Hierusalem*; and soone after gaue speciall charge, that it should bee done: and else-where it appeareth, by vndoubted authority, that the same *Darius* did make great reckoning of *Daniell*; and was well perswaded of the true God too, whom *Daniell* worshipped, and whose Citty peculiarly *Hierusalem* was. But by reason it selfe we may conceiue, that comming home there to dwell, there would they likewise builde or repaire not onely some houses to dwell in, but their Walls and Gates likewise after a sort, such as vrgent necessity did most requite: and seeing they were by authority allowed, there againe to inhabit, it is a necessary appendant thereunto, that that there also they were allowed to haue reasonable defensiuē helpes, though not of power to make any speciall resistance (which would be suspicious) yet such as was needefull for conuenient habitation; and seeing wee finde not that inhibited vnto them, wee neede not to doubt, but that so farre some-times they were doing though the Enemies also would bee as ready to ruinate all againe, so oft as they might. So it seemeth, that it was of such breaking downe of the Wall, and burning of the Gates of the Citty, that those did now speak of; rather then of that which was doone so many yeares before, as of which no body could bee so ignorant, nor haue the force of their affections so durable, as to thinke so strange, and to take it so heauily, as *Nehemiah* now is noted to haue doone: as if theyr meaning were to let him vnderstand, that theyr Bretheren were yet so trodden downe of the people about them, that neyther Wall nor Gate could yet stand for them, but that still they brake downe the one, and burnt the others. But I am not ignorant, that others there are of speciall account, that doe other-wise take it. This occasion beeing giuen him, and wee beeing now to see, how hee followed thereon, first wee finde, that hee was occupied about that hard estate of theirs that now they were in: then, about some remedy for it. That which hee did about that present estate of theirs was, that hee sorrowed for it, and did much lament the same: a good example to vs, that so farre as our case is like vnto theirs, we also should doe the like. For our *Hierusalem* also is not yet so fortified, by strength of Lawes, and by concurrence of authority with them, but that in some thinges of speciall moment, wee may finde good cause to bee heartily sorry.

E To obtaine a remedy for it, wee are to consider, what course hee taketh: and how hee speedeth. The course that hee taketh, was first with God; then, with the King: and this hee dooth twice. In the former, vnto GOD, first hee acknowledgeth his Justice therein: but then withall desireth his helpe; and euen to obtaine the fauour of him, whose fauour his place it selfe might witnesse, that he had in good measure already. So should we first seeke vnto God: and not onely when other-wise wee haue no hope; but euen in the best hopes that wee other-wise haue. When hee was to deale with the King, first himselfe gaue some occasion vnto the purpose hee had in hand; and, as it seemeth, not of set purpose neither, but that hee could not other-wise doe. For it was by the sadnesse of his countenance, which it seemeth hee could not dissemble, no not in the Kinges presence, though faine hee would for feare of displeasure. But fewe there are of vs, that so take to heart the hard estate of the Church, but that wee can easily put on a good and cheerefull countenance whensoever wee will: and yet, of one and the selfe-same body, when one member is payned indeede, all the other members, lesse or more, doe suffer with it. A matter so much the sooner espyed in him, for that it was not his manner before to be sadde in his presence: a very good token, of a good member of the Church, that would so easily digest the discontentments of

1 Esdr. 4: 43, 47, 48.

Dan. 6: 1-3, 14, 16, 25-27

Lyr. Contr. Pel. Tremel. Inn.

Neh. 1: 4.

Ibid. 4-11.

Neh. 2: 11



Court; and yet on the behalfe of *Hierusalem*, could in no wise put it of, but must  
 needes be so heauy. Then, when by occasion heereof the King asked him of the  
 cause of it, he plainly told him, that it was because the chiefe Citty of his Na-  
 tiue Countrey, in which likewise the Sepulchres of his Fathers were, could as yet  
 haue no wals but they must be ruinated, nor any gates but they must be burned. In  
 the latter, when the King thereupon did aske him what was the thing that he desi-  
 red, hee first againe prayed to God, before he laid forth his suite to the King. He  
 sped so well, that whereas he besought the King, if so it might stand with his plea-  
 sure, to graunt him, by the helpe of his Officers and Captaines in those parts, both  
 safe conduct for his owne passage thither, and to be furnished with thinges neede-  
 full when he came there: the King did readily grant him all his owne desire there-  
 in; and withall both made him Gouvernour of *Iudea*, and sent certaine Captaines  
 and Horse-men with him for his better safety in the way, and belike to doe him  
 that honour in the sight of others. All which *Nehemiah*, looking vppe, higher  
 than so (as in such case wee all should doe) attributeth to the good hand of God  
 vppon him. In the way as hee went, hee acquainted the Gouvernours of those  
 partes with the graunt of the King, that so farre as to any of them should apper-  
 taine to be assistant vnto the businesse hee had in hand, they might so perceiue,  
 what was the Kinges pleasure for them to doe: and two of them hee found to bee  
 much grieued, that there was a man come, which sought the healrh of the Children  
 of *Israell*; *Samballat* the one, and *Tobiah* the other, the former of them beeing the  
 Gouvernour of the *Moabites*, the latter of the *Ammonites*, and both those peoples  
 being neere on the East to the Land of *Iury*.

13. Beeing so come to *Hierusalem*, and wee beeing now to see what  
 he did there, soone may we see, that first he imployed himselfe to hold out the ene-  
 my: and then to get the people in good order at home. The better to holde out  
 the Enemy, hee now at this present thought good to get the Citty fenced: and af-  
 terward was carefull, to haue it better peopled also. That it might bee fenced,  
 first hee endeouored to get the Walles repayred, and the Gates to bee like-wise  
 renewed: then, to be well and orderly kept. To get the Walles repayred, and  
 the Gates to bee againe renewed, that so *Hierusalem* might bee fortified, it is  
 not vnlikely, but that himselfe did see, that it was a woorke of that Nature, as  
 that the Enemies would bee much grieued at it, and therefore hinder it so much  
 as they could. That the people had theyr beeing there, and there did exercise  
 their Religion, it was not so grieuous a thing vnto them, so long as they lay so  
 open withall, that when they would, they might haue beene on them: but now  
 so to bee fortified, that afterward they could not hope, to haue so open a way to  
 wreake theyr wrath vppon them so oft as they would, that goeth sore against the  
 Wooll with them. So may wee see it, with vs too: that Religion may be profes-  
 sed, and the due maintenance of the Ministry for the time, in some measure yeel-  
 ded, when Superiors will needes so haue it; but, by strength of Law to bee so for-  
 tified, that when they would they might not impeach it, that can many in no wise  
 like of. This that hee might the better doe, for a while at the first wee finde,  
 that hee kept himselfe close: but afterward hee shewed himselfe plainly enough.  
 In that he kept himselfe close, comming vnto them, it may seem, but onely as a pri-  
 uate man, and for a time not imparting vnto them what he meant to doe, wee may  
 reasonable plainly see, that hee did not altogether after the manner of the great  
 men of the World, comming to *Hierusalem* in so priuate manner as it seemeth hee  
 did. Others lightly are close enough all, if they haue any secret purpose with them:  
 but few there be, who at their first comming would not haue the honor done vnto  
 them which in such case they might, & account to be due to the person they bear.  
 Yet is it for the most part scene, that such as least seeke to be honoured of the peo-  
 ple, doe neuertheless most good vnto them; and so deserue most honor of them:  
 Christ himselfe afterward coming thither also, in much more priuate estate than, he  
 and



and a great deale more meanelly; but blessing them with euerlasting peace, and deseruing much more honour of them, than they could yeelde him. But while hee kept him-selfe so close, hee by night, and hauing but few with him, secretly viewed the ruines of the Citty and Breaches of the Wals: doing it secretly, and hauing so few with him therein, it might very well bee, eyther of wisdome, or of modesty, or of both. In wisdome hee might doubt, that Enemies had theyr Spyes among them: in modesty, it is very likely, hee could not make shew of doing any thing, till he did it indeede. And wee see by experience, as reason also plainly teacheth, that such haue readyest dispatch of theyr businesse, that can best keepe it from theyr Enemies knowledge: and that such as talke most of what they will doe, least of all doe it: the greatest part belike of their purpose beeing spent in a few wordes, and so hauing little remaining to bee spent in deedes. He shewed himselfe plainly enough when hee had in seceet viewed in what case those thinges were, that were of them to be repayed. Which when he did, then are wee to see, not onely how him-selfe dealt with them about this matter: but what it was also, that on all handes was thereupon doone. His dealing with them was, that first hee did put them in minde of theyr present miserable and reproachfull estate in that they saw that Citty of theyr, the Head-Citty of all the Land, euen the Citty of G O D himselfe, to lye so wast, and so open to the spoyle of all; and then, both acquainted them with that speciall opportunity of helping themselues therein that G O D now had giuen them; and mooued them to buckle themselues vnto it. That which was on all hands thereupon done, was for a time without interruption or trouble: but then soone after they hadde some businesse withall. Without interruption or trouble it was, that presentlie vpon that good newes and motion of his, they set in hand with it: and diuiding themselues into seuerall companyes, as to such purpose was meetest, they were building round about the Citty all at once. How long they were so occupied, and how farre they raysed theyr building before they were interrupted or troubled therein, we cannot tell: but it is most likely, that such as were so grieued, that any man should bee carefull for the good estate of the people, would also haue such an eye vnto them, as that they could not bee long about so needefull businesse as it, but that they would quickly be with them. And wee haue it plainly set downe, that at certaine times they did trouble them indeede: but themselues began to be afraid of them. They troubled them first, while the wals were yet but in building: then againe, when they were builded. While the wall was yet but in building, we finde that they troubled them before it came to halfe the heighth of them: and then againe before the residue of them was finished. Before the wals came to halfe theyr height, we finde that they troubled them twice. For first *Samballat, Tobiah, & Gessem* the Kings Deputies ouer the *Moabites, Amonites, & the Arabians*, first, as it seemeth by the aunswere that *Nehemiah* gaue them, made shew, as if they also would haue holpen them: but when that would not bee accepted, then both they would haue made them belieue, that without their help they could neuer do it, and both mocked them as not building to any purpose, and yet in their owne weake conceits as if by the strength thereof they might be able to stand, euen against the King himselfe. But *Nehemiah* making no reckoning of those their scornings, and directing his answer but to such points as were materiall, doth plainly tell them, that in trust that God wil prosper them, they wil be doing: but as for them, they had nothing to do in that busines, neither did they belong vnto it. Then againe we finde, that when *Samballat* and *Tobiah* were on a time together, and, as it seemeth, but at *Samariab*, much neerer to the Iewes than theyr owne Countreyes were, and there hauing an Army too (but to what purpose wee doe not finde) they, both of them scorned at the Iewes building, as neuer able to bee of any force, not so much as to beare the force or weight of a Foxe, if he should happen to leape vp thereon. At which time we finde that *Nehemiah* turned him-selfe to prayer: yet not as it seemeth in feare of that Army, but against those bitter scornes of theirs. As wee also diuers times see that the forces of the Enemies of the Gospell are nothing so fearfull,



*Ibid. 6.**Ibid. 7-23.*

as their scornings, being against the truth, are bitter to those that themselves doe loue it. Immediately after both which Stories it followeth, that by this time the Walles were ioyned and reared vp to halfe the heighth of them. Before the rest of the Walles were finished, we find not onely that their enemies were brogging at them: but also that there was such an hinderance among themselves, as in reason might well haue impeached the finishing of them. The enemies wee speake of, were first those two Captaines againe last remembred: then also certaine peoples ioyning with them, the *Arabians* and *Ammonites*, and part of the *Philistims* (such as were of the City of *Asbbod*.) All which were determined secretly on the suddaine to rush in vpon the builders and to slay them, and so to make the work to cease: the fortifying of *Ierusalem* being such a thing as the enemies can neuer brooke. But the *Jewes* getting vnderstanding of their intent, first sought vnto God, and then so provided for them, that the others thought it would be to hot a peece of seruice for them to attempt: and so gaue it ouer, thinking it better sport of the two, to sleepe in an whole skin, if so they might. At which time it is good to marke, that the *Jewes* were faine to stand to their defense when they were fortifying *Ierusalem*, the one halfe of them to be armed, ready to receiue the enemy, the others also that in the mean while builded, yet to build but with the one hand onely, and to haue their weapon in the other: but that so taking courage vnto them, and buckling themselves, in that quarrell to cope with their enemies if needes they would, their enemies then were quiet enough, and would not meddle. Both which in these daies experience hath often renewed vnto vs: namely, that such Kingdomes or other States as take with the Gospell, must also provide against the enemy; but that so doing, their enemies then grow wily enough to looke ere they leap.

14 That hinderance that was among themselves, that in reason might wel haue impeached the finishing of this work among them, was certaine hard dealing of the greater sort with the meaner: many of the people beeing by it discouraged, till it was by *Nehemiah* amended. In the hard dealing that heere is noted, it shall bee good to consider, not onely what is reported of it: but also to what end there is such remembrance of it heere. That which is reported of it, resteth in two principall pointes: one, that the people complained, that it lay very sore vpon them; the other, to note whence it came vnto them. In that they did so much complaine that it lay very hard vpon them, and yet the burthen (it seemeth) was no greater but onely the hundreth part of the loane for one month, which cometh no higher but onely to twelue or thirteene in the hundred (but others there are, that do otherwise take it) such as are in Authority are to take good heede, that so neere as may bee, there be no such oppression among their people. And seeing this was so grieuous vnto them, and did so sore overlay them, when it came vnto them but onely from the richer sort among them, and not from him which was then in chiefe Authority vnder the King, which at that time was *Nehemiah* himselfe: then, any people must of necessity be much more grieued, or borne downe with such burthens, when besides the toleration of those, euen their Deputies themselves, lie heavy vpon them. For so is it their manner sometimes to do, and to account it a needfull point of wisdom too, that thereby making them vnable to stir, they may afterward impose vpon them whatsoever hard measure they shall thinke good, & haue the others quietly to take it: in which case the people, howsoeuer they might haue preuented the other before, or at that present might turne a-side from it; yet this kind of burthen can they in no wise auoid, but needs must beare it how vnable soeuer they are to do it. That there is such remembrance of this hard dealing heere, it may likewise giue vs to vnderstand, that such thinges tolerated in the richer sort of the people, and immoderate impositions from higher Authority also, may, where soeuer they come together, much more hinder the fortifying of *Ierusalem*, in any of our Christiã kingdomes likewise, and therefore no maruell, if the course of the Gospell doe not in such places so effectually proceede as were to bee wished; especially there, where im-



impositions (though smart enough in them-selves) were notwithstanding but an easier burthen, so that the things, themselves remaine, out of which they were to be raised. In that *Nehemiah* did goe so readily about to amend it, first it argueth, that he did thinke it a matter needfull to bee amended: then, because wee see that he did it, it shall bee good to marke what course hee obserued therein. That he did thinke it needfull to be amended, is not (I graunt) of force to inferre, that we should be of that opinion also: but yet it is a faire warning to vs to take heede, that his dutifull regard in that matter, be no iust condemnation to any carelesnes of ours therein. The course that he obserued therein, is, that first hee was much griued at it: and then did labour to haue it reformed. In that he was much griued at it, both it was a good token that hee was a good Magistrate: and yeelded withall good hope of amendment. And yet it may not be denyed, but that he might seeme vnto some, to bee ouer-populer therein: yet not iustly but onely to such, as would rather allow much more than neederh vnto the greater, than very needefull vnto the meaner. When he laboured to haue it performed, first hee dealeth with the parties whom it concerned: then hee entereth into some speciall consideration of his owne wayes in such matters, belike to cleere himselfe in his owne conscience, that in this matter hee did not lay a greater burthen on others than himselfe did beare as well as they. Dealing with the parties whom it concerned, first he endeuoureth to obtaine their good will therein: then, after that once he had obtained, he laboureth to confirme them in it. When he laboreth to obtaine their good will in it, it is not in vaine, for that they very well did yeeld vnto him. So first how he did deale with the in it: then how far they yeelded vnto him. His dealing with them was at two seuerall times, in eyther of them prauayling some-what with them: first striking them mute, so that they held their peace; then obtaining what he desired. When he did but so charge them, that they had nothing to answer, he both reprooued, euen the chiefeest and greatest of them for that they had done: and, the more to conuince them, he both set before them, as it seemeth, a great number of those with whom they had dealt so hardly; & his own better example. An happy man, in the meane season, that could so do. When it so fell out in the end, that he obtained what he desired, againe first he reprooueth them, and commendeth an example of his vnto them: and then requireth, but by entreaty, what he desired. At which time they yeelded fully vnto him: a rare example if we marke it, and seldome to be matched among vs all; our priuate lucre, how-soeuer we get it, euer hath that interest in vs. When now they haue thus far yeelded, then to confirme them in it, both hee tooke oath of them, or at least of certaine of them: and withall pronounced a solemne curse to so many of them as should refuse to doe as themselves had promised now; with a great and generall applause of all the company. Entering into the consideration of his owne wayes during the time hee was Gouvernour there, and to this ende, as it seemeth, that hee might better cleere his conscience towards God, in that which now hee required of the chiefe men among them, first he meditateth of those his waies by himselfe: and then directeth his speech vnto God. In that his Meditation by himselfe, first he considereth as it were but simply, that he had not beene so chargeable vnto them, as by the example of other Gouvernours hee might haue beene: then by comparison, that though his charges were greater than theirs, yet had hee not taken the benefite of that aduantage. When hee dooth it but simply in it selfe, his reason is, for that he feared GOD. When hee dooth it by way of comparison, because of the greater charges that hee was at, more than they, both in fortifying some part of the Wall himselfe, and in more chargeable House-keeping besides, his reason then is in commiseration of the people, as beeing brought ouer-low already. A notable patterne for all Gouvernours of Prouinces whatsoeuer: both in his whole course generally; and in certaine particulars besides. In his whole course generally wee finde, that hee was very carefull for the good of the people: and that he would not bee chargeable vnto them. Whereas for the most part the good of the people is not by such much regarded:

Neh. 5:6.

Neh. 5:7,8.

Ibid. 9-11.

Ibid. 12.

Ibid. 12, 13.

Ibid. 14, 15.

Ibid. 16-18.



and yet themselves are very chargeable to them notwithstanding; as obtaining a people on whom they may prey at their own pleasure. Those particulars are, some of them such as do concerne but eyther himselfe, or else his company: and one that doth concerne them both. That which concerneth himselfe, is, that albeit the other Gouvernours before him had giuen him example, or made him a ready way to large allowance: yet hee, fearing G O D, could not follow theyr steppes therein. Many of ours thinke, that they can feare God well enough for theyr purpose: and yet be so farre from remitting any thing that was wont to bee had; that they thinke they bestirre themselves but ill, if they doe not yet raise it higher. That which concerneth his company, is, that whereas the Seruants of other Gouvernours did rule ouer the people, hee suffered not his so to doe: but brought them all to the woorke that then they had in hand. Notwithstanding which good example of his, it is a wonder to see, how imperious ouer the people, and how deeply exacting of them, not onely the Bretheren, Kinsfolke, and Friendes, but euen the basest of the Seruants also, of many of our Gouvernours and diuers other Officers can bee: especially so oft as theyr Lordes and Maysters haue not a good eye vnto them for all such matters; or (which too too often is theyr case indeede) that those Maysters of theirs doe not themselves maintaine them in that seruice of theirs, but let them haue their countenance onely to prey vpon others, and some-times sell them those roomes besides, yea euen at an excessiue and mercilesse rate. That one that did concerne both him and his company, was, that none of them were any Purchasers, or bought any Land: a point that seemeth to be cleane abandoned by most of ours (whether they bee Gouvernours or Officers themselves, or but their attendants) and to be left as a point of notable folly; all of them in a manner, chusing rather therein to be like to *Gehazie*, euen to the obtaining of his Leprosie too, than to be so grossly ouer-seene, as in their iudgement *Nebemias* heere was. Yet is it no rare thing, neuerthelesse right worthy the marking, to see, howe, if the Gouvernour, or Officer himselfe, be a man of that bent, and in such sort leadeth before, then, all his retinue doth follow after: euery follower hartily shaming in that course not to hang on; if not to the formost of all, yet at the least vnto his immediate leader. Directing his speech vnto God, hee, desireth him to remember him in goodnesse, according as hee had bene sincerely carefull on behalfe of his people: both a good token, that he had done his part sincerely indeede, when as hee so pleaded to God himselfe; and a comfortable example to shew, howe readily wee may haue recourse vnto God, so many as haue had any speціаль care of his people heere, and haue dealt truly therein.

2 King. 5: 20

Neb. 5: 19

Neh. 6: 1-4

Ibid. 5-9.

15 When the wals were now builded, and the Gates not yet set vp, the trouble that then was, was chiefly to *Nebemias* himselfe: partly by his enemies; and partly by diuers of his owne people. In the trouble that hee had by his Enemies, hee first relateth the same vnto vs: then he turneth his speech vnto God. As he relateth the same vnto vs, we finde the trouble that was intended against him, was first, by moe of his Enemies together: then, by one of them onely. When it was by moe of them together, as by those three Captaines before mentioned, and others with them, theyr deuise was then, to intice him foorth among them; and then, hauing him there, to doe him some mischiefe: but *Nebemias* did refuse to come at them, in respect of his businesse he had at home (as also it is both best and safest for vs too, euer to sticke fast to our businesse;) and so persisted vnmoouable, though foure seuerall times they sent about it, very desirous to haue had that Collop, if by any meanes they could haue it. When it was but by one, which was *Saballat*, the ceefe man among them, hee also sought to get him foorth, and belike to the same ende that before, but nowe shewing some cause why: but *Nebemias* made no reckoning thereof, but counted them as vaine & false allegations, and so refused to come vnto him; and giueth his iudgement of these their dooings, that they were done to fray him and the rest, that so they might be discouraged to proceede in their building. When hee turneth hys speech



speech vnto God, it is, that God would strengthen him against all such discouragements whatsoever: the way that all the people of God haue in all their necessities, and much more ready and sure, than any of the children of the world haue of those that they best like of, and where-unto in their distresse they flie. Of his own people we read of diuers that were badde members to such a purpose, and no doubt wrought no little trouble vnto him in this his businesse: but yet haue we this difference betwixt them, that of some of them we haue relation what hurt they dyd; of the residue no more, but that they were such as might wel be accounted dangerous members. Those of whom we haue relation what hurt they did, were certayne that were endued with the spirit of prophesie, or at least so professed: and of these we haue some Story, before we haue relation made howe the worke was finished. So first of their Story: then of the finishing of that his busines. The effect of their Story is, that he was so troubled by one of them, that he prayeth against those that did set him on worke; and against the others much like vnto him. That one by whom he was so troubled, was *Shemaiah* a Prophet, who would haue put him in feare: but *Nehemiah* would not; and then perceiued that *Shemaiah* was hyered by *Samballat* and *Tobie*, so to worke on him, thereby to bring some reproch vnto him. Praying against those two Captaines that would haue brought that shame vpon him, he then also together with them putteth *Noadiah* by name, a Prophetesse also, and other Prophets too, all endeouoring to haue put him in feare. As touching the finishing of that his businesse, he recordeth vnto vs, that notwithstanding those impediments it was in good time dispatched: and that all their enemies about them were now affraid, because they sawe that it was of God, that the Iewes had so good successe in it. Those others of whom wee haue no other storie, but onely such as well may conuince them to haue beene dangerous members, were as it seemeth for the most part of them that were of any note, but onely of the Princes: but it is noted, that there were many of them; and then we may be sure, that there were some store of the others too, though we haue none others named. But in the story of these also, we haue one such matter noted withall, as might well be some trouble to *Nehemiah*, and may seeme, though it be not certaine, that it came by their meanes also. Of those Princes, and such others as were of that sorte (if there were any moe, as it is most likely there were) it is noted, that they had much entercourse with *Tobiah* aforesaide, or on his behalfe, both by letters, and by word of mouth too. When it is noted, that it was by Letters, there are two Reasons thereof given: one, that many were sworne vnto him; the other, that he was of affinity with certaine of them. When it was but by worde of mouth, there it is noted, that euen in the presence of *Nehemiah*, they spake good of him: and reported to him againe whatsoever *Nehemiah* by such occasion did at any time deliuer of him. That other matter which we haue noted withall, which might be some trouble to *Nehemiah*, and may seeme to come by their meanes too, was that *Tobiah* likewise did seeke to put him in feare, by certaine Letters that hee sent vnto him. Out of which we also may learne (as in this land we haue had experience, in these dayes of ours, in plentiful measure) that when Christian Princes endeouour to fortifie their *Ierusalem*, there will be euen Prophets, or such as are of some specyall account of wisdom, or of prudent fore-sight of dangers ensuing, that will cast perils, and put in feare; such also as are sworne to the enemy, haue intelligence wyth him, and speake good of him till he may come and spread his net ouer vs: and that of all others, such as haue affinitie with the enemy (as many of ours haue for euer and a day wedded to that vsurper of Rome) are in such case, and for such practises, most to be doubted.

Ibid. 9.

Neh. 6: 10-13

Ibid. 14.

Ibid. 15, 16.

Neh. 6: 17, 18

Ibid. 19.

Ibid. 19.

A 16 The wals being now all repaired, and the gates in their places renewed and set vp, his next care was, to haue those gates orderly kept; and shortly after the Citie to be better peopled also: these wauls likewise and gates would he haue, in some solemne and publike manner, to be dedicated vnto the Lorde. Al which are so neere of kin the one to the other, as that we might looke, that in course of histo-

rie



Neh. 7: 1-3.

Neh. 8: 10. 10: 1  
12: 16.

Neh. 7: 65, 70.

Bibl. Angl.

Tremel. Iun.

Bib. An. in arg.

Cour. Pollie.

Neh. 7: 4, 5

Ibid. 6-73

Vulg. edid.

Tremel. Iun.

Io. wolphius.

Lyr. Con. Pollie

ry they should followe immediatly, and each one of them after another: but so they doe not. That the Gates bee orderly kept, hee taketh care presently, soone after that they were erected: but then, aduising himselfe next, of getting the Citty better peopled, the Story twineth, as it were, a-side to other matters first; and then afterward commeth both to the peopling of the Citty, and to the dedication of the wals now lately erected. For the orderlie keeping of the Gates, it followeth immediatly after, that ste committed the opening of them in the morning, and the shutting vppe of them at night againe, vnto certaine men of speciall trust: and appointed Warders besides throughout the Citty. When he next aduised him-selfe of getting the Citty peopled, the Story continueth in this course but a while: but, like to a Riuer that sometimes leaueth the wonted chanel, and a good while holdeth that new course, before it returne to the wonted chanel againe; so doth this Story now take vnto it another course than wherein it first began, and yet after returneth vnto it againe. For hitherto it hath gone in the name of *Nehemiah*, him-selfe all this while speaking vnto vs in his owne person; and so yet goeth it a little farther: but then altogether it leaueth that course, and although diuers times after it speaketh of him (thrice out of quæstion in plaine tearmes, and twice more, as it is the iudgement of some of good reckoning) yet neuer is it but onely in the third person vntill it come to the one and thirtieth verse of the twelfth Chapter; which I doe not yet finde that others haue noted. Yet true it is, that some there are that note fise Chapters heere to come in by anticipation or præoccupation as it is commonly tearmed: neuerthelesse not noting vnto vs which they are; whereas indeede those that wee speake of are al-molt fixe, beeing the most of this seauenth Chapter, and most of the twelfth, and those foure that are betwixt. But if *Ezra* were the writer of this Booke also, as it is by the learned resolued, and farther, if this were all one with the former among the Auncient *Habrewes*, these two Bookes with them making but one, then the likelyest seemeth to bee, that *Ezra*, in compyling this whole Story, tooke his light from *Nehemiah* him-selfe for so much of it as most properly concerned him, and that desiring him-selfe to set it downe as most priuy thereto, and then hee setting it downe after his manner in his owne person, but in such sort as notably testifieth an excellent Spirite, and great simplicitie withall, *Ezra* then did so insert it, euen in his owne wordes, into his Storie, in such places as him-selfe did finde that most conueniently it might come in. So may wee take most of this that commeth betwixt, as a kinde of digression: and so are wee first to consider of it; then, of the residue, when the Story cometh to that his former course againe. VVhile it is yet for a time in the former course, as before I noted, *Nehemiah* first noteth that the Citty was large, and the people but fewe: then, casting how to amend it, hee acknowledgeth that GOD did shewe him a good way vnto it; and, for the residue of that Chapter, dooth make recitall of it. The effect whereof is (for although some there bee that allot the foure last Verses to the time of *Nehemiah*, that now we are in: yet seeing others are of other iudgement therein, and Saint *Hierom* him-selfe noted to bee so too, I thought it the safest, so to leaue it; so much the rather, because our Bybles doe so likewise) that getting a Catalogue of those that with *Zorobabell* came from *Babylon*, first, he conceiued that by the helpe of it, seeing it sorted them into their seuerall Families, hee might be able to finde, who might best bee called vppon, and vrged too (if neede were) to come to *Hierusalem* to inhabit there. But we doe not afterward find, that which was done therein, to be done by the help of that catalogue, nor by *Nehemiah* neyther, as, when we come to the place, wee are then farther to see. But now, whereas the people yet were so few in *Hierusalem*, yea euen when the Walles were builded, and the Gates set vp (for it was lesse maruaile, if they made no hast theither before) when as notwithstanding the Temple (and so the only place of worshipping) was there, & the same (as we saw before) richly endow-  
ed, it plainely argueth one of these two: either, that the daies were very doubtfull yet,

B

C



yet, there to inhabit, notwithstanding all those grauntes they had before; or else, that the people were nothing religious, so generally planting themselves so farre from the Temple. We also may haue by our superiors, in some sort, very good countenance borne in Religion, when neuerthelesse in diuers things wee finde no security to be any thing forward therein: as also on the other side, many of vs regard but litle to be any thing forward in the sincerity of our profession, how plainly soeuer we see, that we most safely do it.

**A** 17 In that digression that we speake of, first we haue religious, and then ciuill matters intended. Astouching religious, I see not where on one of special reckoning should account, that now they solemnized the Feast of Trumpets, this that heere is spoken of beeing the first day of the seauenth month, and that being appointed to be on the tenth day of the same. True it is, that blowing or sounding of the Trumpets did, as a solemnity, fall for that day too, as it was the New-Moone, or first day of the month: but the other was it, as I take it, that properly was so called. But it is cleere, that now the people were very religious: and that the speciall zeale where-with they were touched then, did soone after sort it selfe to speciall good effect too. That they were religiously giuen, it appeareth first in all the people generally: then in certaine of them, and the residue agayne ioyning with them therein. In all the people generally it appeared the first daie of the month, they all desiring *Ezra* to reade the Law of God vnto them, and to acquaint them with it: and, when they had heard it, beeing so effectually touched therewith as they were. For they did so weepe and sorrow, belike in respect that their Elders and they had so much offended, that whereas at that tme, as their case was then, they were in duty to reioyce and giue thanks, that both *Nehemiah* and *Ezra* them-selues, and many others of the chiefe men besides, were faine to stay them, and to turne that their mourning, vnto a publike ioy and reioycing: and, it seemeth, had much a-doe to obtaine it of them. In certaine of them, and in the residue agayne ioyning with them therein, it appeareth, in that the chiefe Fathers of all the people, together with the Priestes and Levites, came the next day agayne to be farther instructed: and then vnderstanding that the selfe-same month there was a speciall feast to bee solemnized, both they and the rest of the people now did very well hold it; and onely making their abroad for the time in Bowers and Arbours (as the Nature of that feast required, being as it was the feast of Tabernacles) but in daily exercise of the word of GOD, wherein it varryed from other such feastes held before, and did much exceed them. How this good zeale of theirs did soone after sort it selfe to speciall good effect too, is likewise very plainly declared, in that within very few dayes of that solemnity already passed, they in such sort presented themselves agayne, abandoning their vnlawfull marriages (so many of them, belike, as yet remained) and confessing all their other sins generally, so diligently exercising themselves like-wise in the word of God, that thereby perceiuing, now better then before, that they had exceeding much on their part broken the Couenant, they now thought good, on their part to renue it again, in some actuall and solempne manner: which also they did, accursing al that did not; and binding themselves, both by sealing and swearing vnto it. In which it shall be good more specially to consider, first of that their exercise in the word of God: then, of the points of this their Couenant. Of that their exercise in the word of God, seeing it seemeth to bee implied to haue beene daily for the time, whether three houres at once, or the fourth part of the day, as some doe take it, may not as well stand by the propriety of that tongue: as foure times a-day, which is for the most part conceiued by others. For foure times a-day, is without example; and as it seemeth, double to that which God appointed, hee not vrging his people, by sacrificing, to any publique worshipping of his, but onely twice aday, morning and euening: hard also to be drawne into vse, or to be followed by others, for that our bodily necessities are so many and great, as by strict necessity can hardly afford at any time lightly (for any space together) so much laisure to that kind of exercise.

But

*10. wolph. in*  
*Neh. 8. in argu.*  
*Neh. 8: 1.*  
*Leu. 23: 8-10*  
*Num. 10: 10.*

*Neh. 8: 1-12.*

*Ibid. 13-18*

*Ibid. 9: 1-10:*  
*29.*

*Tremel. Ion.*  
*Lyr. Paral.*  
*Ari. Montan.*  
*Rib. Angl.*  
*10. wolph.*



*Com. Pollic.**Lyras.  
Pra. Iudaei**Neh. 10: 19**Ibid. 36.**Ibid. 37.**Ibid. 38.**Com. Pol. & al.  
Bl. Iren. wolph.  
Lyr. Bibl. Angl.  
in Deut. 15: 2.*

But the fourth part of the day, or three houres together, is so much the more likely, as it may be more conueniently had (especially, at some time of more vrgent necessity) euen for many daies together, if neede so require. One there is, that seemeth to conceiue it to haue beene, not that all of them so came foure times a day: but *alternis vicibus*, one sort of them, as it seemeth his meaning is, after another. C  
As with vs also it is diuers times in our Cathedrall Churches and Colleges, in some of our Parishes also, and in houses that are of greatest Families, especially for the morning, that there is, and to very good purpose, Diuine Seruice celebrated twice: once, somewhat timely for Officers and seruants; the other more lately, at the most conuenient time of the morning, for all others generally. But this seemeth to haue no sufficient warrant in the Text: and much lesse, that he, following belike another before, taketh in the night, to this reckoning also. Another there is, that now by himselfe (for he did not so, when he ioyned with his fore-man before) is of mind that they tooke out two fourth parts of the day to this exercise, one three houres in the time of the Morning-Sacrifice, till High-noone; the other, from thence to three of the clocke in the after-noone, close to the time when the Eue-ning-Sacrifice was to beginne: allotting the former of them to the hearing of the word first, and the latter of them to their worshipping of God after; so disioyning the hearing of the word of God to one part of the day, and their worshipping to another. An opinion more odding from the iudgement of others, than standing on warrant of the Text it selfe: or can well agree with the nature of those Sacrifices that were of thankes-giuing, wherein, after the oblation, they were to dresse for themselves, and therewith to Feast before the Lord. Those points of the Couen-  
nant, were, one of them more generall: the others, more speciall. That which  
was more generall, was, that thenceforward they would walke in the Law of God, and obserue and do all such thinges as he appointed. Those that were more speci-  
all, were concerning certaine duties, whereunto, as their case then was, they need to haue some speciall regard: some of them being but concerning their owne pri-  
uate waies; others, the Publique Seruice of God. Those that concerned their own  
private waies, were one of them to prauent that they did not degenerate into a base  
or mungrell people; the others, of certaine duties to them appertaining, as they  
stode cleere the people of God. To prauent that they did not degenerate, they  
now did conenant, that they would not thenceforward make any marriages with  
the people of the Land. Those other duties to them appertaining, as they stode  
cleere the people of God, which now they make part of their couenant, were two:  
one concerning one speciall day; another concerning one speciall yeare. That  
speciall day, was the Sabboath: concerning which they now did couenant, that if  
the people of the Land should thenceforward bring any wares or victuals on the  
Sabboath day (as before they were wont) they would in no wise take any of them;  
a very good kind of checke to such profaine Merchants, victualers and to all such  
as vse to sell, if, when themselves will not be ruled, the people then would take no-  
thing of them, but make them carry it home againe. That speciall yeare was the  
Seauenth, wherein their land was to lie, and to be common to all: and yet euen then  
also were they to forbear their debtors; and as some doe take it quite to forgiue  
them, at least, if they were poore, which in like sort they promised to obserue from  
that time forward. But whether, eyther themselves promised, or the Law requi-  
red, vtterly or cleane to forgiue what was owing vnto them, and they could not  
get vp before, or but onely for that yeare to spare them: that is a point that seemeth  
not perfectly yet to be cleered. For most of our Interpreters that yet I meete-with,  
seeme to take it of cleere acquiting and forgiuing: but some of them there be, who  
interpret that onely for the poorer sort, such as are vnable to pay; and some of them  
seeme to restraine it too, but for that yeare. Now it is plaine, that that which they  
promise heere is for all their debts indifferently; not excepting the rich more than  
the poore: and it seemeth they were in so good minde now, that indeede they yeel-  
ded to that which the Lawe required of them. But by all likelihoode there were  
many of them whose estate was not able to beare to forgiue all, both one and o-  
ther,



ther, euen the great as well as the small: and so it was not their meaning, and yet that they meant so much as the Lawe required of him. In the Law also it selfe, though our translations seeme to import, that such a kind remitting is meant, as that hee to whom it was due, might neuer so much as afterward aske it: yet the *Hebrew* word is noted so to bind vpon hard and streight dealing, that it seemeth there is no asking of it after forbidden, but such as hath hard dealing in it. So it seemeth rather to be the safer of the two, that wee go no farther heerein, than to conceiue, that the Lawe did before require, and that they now did couenant, but onely, that, as for that yeare they would not take benefite of their owne Land to their owne priuate vse, but forbear it then; so, whatsoeuer debts were owing vnto them, they would not that yeare vrge them of any: but then, on the other side againe, that as the Lawe did not forbid them, afterward to take vse of their Land as before, neyther did they meane to abandon their right to the vse thereof farther than so; so neyther did they take it, that the Law did require, neyther did themselues meane, but afterward in good manner to looke for such debts as were due vnto them, where they might conueniently and orderly haue them. And this so much the rather, for that there is another Law for releeuing of those that were decayed or in neede among them. Out of which notwithstanding it may bee obiected, that the respect of the seauenth yeare is so mentioned there, as if it might seeme that it should bee the losse of it cleane. It is so indeede: but yet may it aswell signifie no more, but onely the drift of time, that so hee should be put of a yeare longer, before hee should see his owne againe; which with Money-men, is it selfe a matter irksome enough. Neyther yet is it to bee denied, but that, as in the fiftieth yeares institution, God would so moderate the desires of such as would buy Land outright, or take for yeares, as that they should not extend their desires therein but onely vnto that fiftieth yeare: so, it might please God to haue it his mind for this also (as a rudiment, or point of discipline, wherein he would haue his people to exercise their obedience vnto him) that such debts as they could not well get vp before, they should then cleane remit; which if they could not wel beare, then might they accordingly moderate their lending before. But in respect of that which already is said, it is not amisse to take heede to a marginall note that wee haue in some of our *English* Bibles, seeming to import, that of the richer sort euen in the seauenth yeare might men require their debts, and that such might be then also constrained to pay them: whereas if that note goe no farther but onely to the time ensuing, it may so very well stand; for that so there is no quzstion of it. So likewise, that it is conceiued, that such debts should be to the poorer sort cleane remitted, to præsuerue them from Idolatry, for that poore men being hardly vrged, might easily take occasion thereby to flee the Land, and to seate themselues among Idolatrous people, and so become Idolatrous themselues: first there is no such thing set down in the Text; then also that consideration dooth not infer, that men may not looke for their owne, but that they may not, to get it againe, deale hardly with any. Of those that concerned the Publique Seruice of God, there be two sorts: the former of them for the performance of the Seruice it selfe; the latter, for the maintainance of those that should do it. These matters are plaine enough in the Text, and leaue two good lessons vnto vs. One, that we do not truly repent, or turne vnto God, but so farre as we haue care that his worship bee well performed among vs: the other, that wee haue no sufficient regard of it neyther, but so farre as we restore to the Ministry the maintainance that is due vnto them.

Deut 15:1-4.

Ari. Montan.

1594. in Deut  
15:4. b.

Lyr. in Deut,  
15.

neh. 10:32-34  
Ibid. 35-39

A 18 Those that were ciuill, were chiefly two: one the peopling of *Ierusalem*; the other, about the dedication of the Walles lately builded. Vnto the peopling of *Ierusalem* wee haue some other thinges annexed, by occasion thereof, as it seemeth: so that first we are to consider of that matter it selfe; then, of those others, that by occasion heereof seeme to be thereunto annexed. As touching that matter it selfe, as it did of old appertaine to the Tribes of *Judah* and *Beniamin*, the Citty it selfe standing part of it in the one Tribe, and part in the other: so it was for them to haue a speciall regard vnto the inhabiting of it, as their owne proper possession. The Priests also



also and the *Leuites* were to haue the like regard thereunto, because the Temple was by Gods appointment erected there, and because the seruice therein to be done, did by the same appointment of God belong vnto them. So, what by naturall inclination to our ancient right, that commonly raigneth in vs: and by the duty that in such case, men of any reckoning doe acknowledge they ow vnto God, it is very strange, that *Ierusalem* the head Citry of all the Land, and so specially graced by the Temple there, should neuerthelesse haue speciall care employed about it, to get so many people there to inhabit, as might bee conuenient to furnish the Citty. But such is the rage of enemies oft-times against the people of God, and so dogged displeasures they euer cast to doe vnto them so oft as they may, that many good men are thereby driuen, both to abandon their owne right, and that which otherwise they could most comfortably of all other things enioy: and withall to withdraw themselves from such duties in Gods holy Temple among vs erected, as otherwise neyther in conscience they could, nor, if with any quietnes they might be so imploted, willingly would. Ne-  
 ueerthelesse diuers there were, both of the chiefe and principall Fathers of all sorts of them, and of the people that of their owne accord willingly yeelded there to inhabit: but yet was it a thing, though otherwise needfull, so full of danger and trouble, that all the rest thanked them much, and counted themselves beholding vnto them therein. But because these were nothing neere enow, they were faine to take some farther order: and because to do it by lots, culling out the tenth of them all, was most indifferent, they so resolved, and did accordingly. At which time we finde that by this meane there were taken-in of the people to dwell there, almost three thousand: of the Tribe of *Iudab*, foure hundred threescore and eight; of the Tribe of *Beniamin* (greater it seemeth now than the other) nine hundred twenty and eight; of the Priests (in three seuerall companies) one thousand one hundred fourscore and twelue; and of the *Leuites* (in two companies) foure hundred and sixe. Elsewhere wee haue a reckoning of mo that there did now inhabit, of some of the other Tribes also (such belike as escaping the euils that fell on their bretheren now in conscience and zeale assembled themselves thither:) and greater numbers of these also that now we haue spoken of, for certaine of them. But it seemeth, that not onely such as were taken in by lot, are there named, but others also that voluntarily inhabited there. In which place we haue note of fixe hundred fourscore and ten persons of the Tribe of *Iudab*; nine hundred fifty and sixe, of the Tribe of *Beniamin*; one thousand seauen hundred and threescore Priestes; and of Porters (but one company of the *Leuites*, the others not being numbred there) two hundred and twelue. Those other matters that are heereunto annexed, and, as it seemeth by this occasion, are two other recitals or Catalogues: one, of those that dwelt in the Countrey (when the Citty was thus farre furnished) the other of those that were in the Priest-hoode among them for a certaine season. That which is of those that dwelt in the Countrey, is, first of the Priestes and *Leuites*: then, of those two Tribes *Iudab*, and *Beniamin*. In the former of which, towards the end, there is a relation of some thinges more particularly: one, the regard that the King had for the maintainance of Musicke in the Diuine Seruice of God; the other, of speciall Authority, as it seemeth, committed to one *Pethabiah* of the Tribe of *Iudab*. Musicke in Diuine Seruice, is not by many thought to bee so very needfull, but that well enough it might be spared. But then, if this Heathen Prince could haue that regard to the Seruice of God, that hee would not onely haue such things as are absolutely needfull, but euen that also that in the iudgement of many (and those not ill) might well bee spared: how can it bee, but that Christian Princes that professe the Gospell, and yet doe not farther it with thinges most needefull, and (sometimes without any vrgent necessity) still withhold that which in equitie it ought to haue, may finde their zeale by this example of his shrewdly checked, if it bee not euen mated also? In that the sayde *Pethabiah* is noted to haue had so great Authority from the King, if the meaning may bee restrained as it is commonly taken, to the maintainance of those that were so to bee employed in Diuine Seruice, then is there no difficulty in it: the meaning then being plaine, that the King had such care thereof, that hee would haue his Officer there

Neh. 11: 1, 2

Ibid. 3-19.

468.

518.

1194

405.

2994.

1 Chro. 9: 1-

13, 17-22

Tremel. Iun.

Ibid. 6.

Ibid. 9.

Ibid. 13.

Ibid. 22.

Neh. 11: 20-

24.

Ibid. 25-30.

31-36.

Ibid. 23, 24.



there ready at hand, still to giue their pension vnto them, that so there might be no default therein, for want of it in due season. Which belike was a more easie and readier course for those Pensioners or Stipendaries then (and a great deal lesse chargeable too, when the K. was so carefull to haue it so readily done) than such Pensioners & Stipendaries as in these daies we haue in the Ministry, do find by such kind of Officers now. But if as the words seeme to import, he was for the King in all affaires toward the people, then is it somewhat hard, that there should be any other in the times of *Ezra* and *Nehemiah*, in so great authority there: vnlesse it should be vnderstood of some time that toucheth not their aforesaid gouernment; or els be restrained as afore, which for this cause also it may seeme so much the rather to be.

- A 19 That which is of those that were of the Priest-hood is, as it seemeth, but onely certaine seuerall notes of them, in this place recorded, that so the memory of them might the rather continue, & the same to very good purpose, as the case may diuers times be: some conceiuing, that therefore they are recited here, for that the dedication of the wals which next after followeth, was to be performed especially by them, and that therefore they were to be recited first; others, and the more likely of the two, as I doe take it, that it was by occasion of reciting those others before, that inhabited *Ierusalem*, and of those also that dwell in the Countrey. But it is the manner of the Scripture very often, while it is in other matter of Story, to breake off for the time, and then to take in matter of Genealogy: and so lesse maruell, if we haue it heere, or any where else, not on present occasion offered there, but to serue the purpose some where else. But whereas here we haue so speciall recitall of the Priest-hood, thus much may we bee bold together, that for that time, (& so likewise so oft as we haue the like testimony for any time els) it pleased God to be gracious vnto them in that he had his Ministry among them, and a continuall succession of it. As we also may in like sort reckon of the fauour or displeasure of God, as it pleaseth him to vouchsafe vs that externall meane of our good estate in him. For the order of these notes here, we may note thus much, that whereas those that appertained to the Priest-hood, were either Priests or Levites, we first haue relation of both together; then of certaine of them a-part by themselves: & that this order is obserued twice. In the former of these our first note is, both of Priests and Levites, such as first came with *Zorobabel* out of their Captiuitie from *Babylon*: first shewing what the Priests were who then returned; then comming to the Levites also. Those others of whom we haue note heere apart by themselves, are onely Priests: and first of the High-Priests onely; then of others, such as were of special reckoning too. The note that is of the High-priests, is of so many of them as successiuelly did reach the whole time from their return out of Captiuitie to be beyond the time that yet wee are in, euen to the time of *Alexander* the great, a fewe yeares after the Story of *Nehemiah*: who in all that time were sixe, one after another by lineall descent. The note that we haue of other Priestes besides, who also were of good reckoning among them, is not of any such large compasse of time, but of such as liued, in a manner, all together: and were in place, in the time of *Ioakim*, the second of those sixe High-Priestes that we spake of, the Sonne of *Ieshua*, who was the High-Priest when they returned; that time beeing noted to be twenty and eyght yeares, *Ioakim* himselfe beeing High-Priest so long after the death of his Father, in whose absence hee had occupied the place before. But in it wee may note two thinges: one, as touching the estate or degree that they were of; the other, of the number of them. For the estate or degree that they were of, they are plainly saide to be chiefe Fathers: and yet were all these vnder others, and such as were no High-Priestes neyther. There are if we mark, in the note of those that returned with *Ieshuah* (as wee saue in the first note heere placed) two and twenty seuerall persons that were all Priestes: and all sayde to bee chiefe Priestes or principall men in that function, and yet not the High-Priestes neyther, as there also is noted. And these others that now wee speake of were all vnder them; euery of them vnder one of those others: and all them in the selfe-same order, but for some varryance in some fewe of theyr Names;

Lyr. Corr. Pel.  
Ioan. wolph.  
Tremel. Inn.

Gen. 5, 10, 11:  
20-24, 25, 11-  
18, 36: 9-30

Neh. 12: 1-7.

Ibid. 8, 9.

Ibid. 10, 11.  
Ioseph. Antiq.  
lib. 11, cap. 7, 8

Ibid. 12-21.

Ezra. 2: 2.

Funct. Chronol.  
in an. 3492.

Ibid. 7.



Lir. in Ng. 120

Com. Pell. in

Neh. 12:10-26

Jo. Wolph. Ibid.

Lyr. Com. Pel.

Tromel. Son.

Fulg. ad. Pat.

Ari. Men. Bib.

Angl. 1594.

Iudab. Wolph.

1. Chro. 24:

1-31, 25:1-31

Fan Chr. in an.

3427-3490.

Neh. 12:32.

and in one of them it faileth cleane. The names do varry most, in the fift, seauenth, eight, and ninth of the first note: and a little in two or three afterward following. That, wherein it faileth cleane, is in the sixt of the first note also: all the others being sped, euen in the same order after, wherein before they are set downe. Which variety of their names, in two places so neere together, and wherein the latter hath so speciall relation vnto the former, may well bee thought to giue great probability, both that these are seuerall notes, and that they were not put together by one and the selfe same person; yet both of GOD, sometime vsing one instrument in such seruice of his, and sometimes another: the variety of many of the Hebrew names, making no difference in the person; and that there should bee moe dooers herein than one, being also conceaued before by others. But that these are saide to haue beene vnder those others, it is not to be denied, but that it is not so taken of all. For some there bee that so setteth them downe, as coupling together indifferently, both those that came at the first with *Ieshua*, and those that now we speake of, as if they were all alike: others againe, some that seeme to make these the issue of those others; others, that doe plainly set them downe, as beeing theirs, belonging vnto them, or beeing vnder them. So much the harder to bee conceaued, that one of speciall good reckoning for his learning, and labour in that booke of Scripture, notwithstanding this variety in others, yet passeth ouer those tenne verses of the Text, with onely two lines of his Commentarie: and plainly professeth that hee seeth no difficultie in them. In that one wherein that course faileth cleane, that otherwise is obserued in them both throughout, is that note of the number of them: and it is no more but this. That whereas *David* ordeined foure and twenty courses for the better seruice of GOD, and that so it might bee lesse troublesome to the parties themselues, in the former of these two notes that now I speake of, there bee but two and twenty; and but twenty and one in the latter: the sixt in the former, hauing none vnder him in the latter, as all the residue of his fellowes haue. Whereby it may seeme, that some of their courses were yet wanting, till they were supplied or renewed againe: and a faire blessing of GOD it was, that in so troublesome and corrupt times as they were in, there was no greater decay than so. Yet on the other side, seeing they had one fewer in the dayes of *Ioaquim* the Sonne, than they had in the dayes of *Ieshua* his Father, and euen then, when that Father of his came first from *Babylon*, when as notwithstanding himselfe was afterward High-Priest (as it is noted) thirty and fixe yeares by himselfe, and eight and twenty yeares more, his place being for the first eight of these supplied by his Sonne, for the other twenty himselfe seruing the place againe alone, vnlesse hee tooke his Sonne in with him: hereby it seemeth, that they made no great hast to fill vp those courses that then were wanting. But it may seeme rather to be, that Religion and the worshippe of God was by those Princes so little aduanced, when as it was so long before the Temple might bee builded: rather than by any slackenes in them; but that already they were enough and enough to that purpose there, yea and twenty times mo than were needfull yet for any such businesse as was there to bee done. As with vs also, if learning bee not so followed as it should, where most it ought, so to supply the roomes that want, the fault is not there where it seemeth to lye, but in those that giue the occasion of it, discouraging much good proceeding in learning, by keeping away so much of the reward thereunto appertaining, and impayring the rest so fast as they doe. A matter so much the rather to bee marked of those, that seeke to the Authour aforesaide that found no difficultie herein (and sure an Authour right worthy to be sought vnto, both for learning and godly wisdom, both in this Booke and diuers others: but *Homer* himselfe sumbreth sometimes) for that in the same place also hee professeth, hee sawe nothing woorthy the marking for our instruction. In the latter of those, our first note is both of Priestes and Leuites together, as before; but now we haue no recitall of them here, as in the others, but onely a remembraunce that such a note there was taken of them; and therein the Leuites (who were the inferiours, if they were no more than Leuites; but many of them were) first named, before the Priestes that were



were the superiours. In this note wee may marke, first that whereas already wee haue note of such as were in the dayes of *Ieshua* and *Iosakim* two of the first of those fixe High-Priests whose Genealogy or lineall descent we had before, now is this of all such as followed after in the daies of the last foure of them, *Eliafib*, *Ioiada*, *Iohanan*, and *Iaddua*: and that, seeing this note was taken in the raigne of *Darius* King of *Persia*, it referreth vs to the last of that name whom *Alexander* ouerthrew, none other of that name reaching vnto the time of *Iaddua*, one of those that here is named. Then that seeing it did not please God here to recite them; nor to reserue vnto vs that note where they were entered into record, it is not absolutely needefull for the Church of God to haue the Story of succession, in particularities to bee still continued. Hauing promised that he will be with his euen to the end, so we make vndonbted assurance of it, the matter is lesse if we doe not euer distinctly know by whom he hath done it, or from time to time doth it yet. Of the Leuites, a-part by themselves, we haue two notes moe: one, much like to this other of the Leuites & Priests together; the other, therein varrying from them. For the former of them is no more but only a remembrance here, that such a note is else-where taken; and that, of the chiefe and principall Fathers of the *Leuites*: but this note heere, both referreth vs to the Booke of the Chronicles; and telleth vs, that there we haue all, euen to the time of the last but one, of those fixe High-Priests afore-said. What Booke of Chronicles is it that here he meaneth, himselfe dooth not shew. But true it is, that in the Book of Chronicles which we haue extant, there haue we the principall Fathers of the *Leuites* expressed, and their courses withall; by the rule and patterne whereof such as followed were euer to repaire their courses decayed: and so is it by diuers taken, that that is the meaning of the Text heere. But seeing hee doth so precisely note by the person, a man well knowne, how farre that Register should extend; and seeing those other notes are of the chiefe Fathers in particular: it seemeth rather, that he pointeth to some such Booke of Chronicles as now wee haue not; and that God hath not thought good to reserue it vnto vs, as wee know it hath pleased him to deale with many other Monuments besides. Another Testimony, that particular succession neede not to be so knowne vnto vs. That which herein varryeth from both those last before, is the same that followeth next, and is the last of them all: it both noting the persons themselves, and their seuerall functions (one sort of them to be imployed in giuing of thanks and such like, and the others to keep the gates;) and shewing besides, in whose daies they serued, namely, in the daies of *Iosakim* the second of those High-Priests afore-said, and in the daies of *Nehemiah* and *Ezra* that now we speake of.

**A** 20 About the dedication of the walles we haue some-thing noted vnto vs (before the Story dooth yet returne vnto his wonted course again) concerning diuers of those that should be speciall Agents therein: & first what was done, as touching them; then, what certaine of them did. Those that should be speciall Agents in this businesse, were the Priestes and Leuites; and that which was done concerning them, rested in two principall points: one, that against this time, and against this businesse, they were from all places diligently gathered together vnto *Hierusalem*; the other, that they were purified also. That they were so diligently gathered together, it seemeth to arise, not onely of those that so did call them together: but also, of themselves that so readily came in thereupon. Those that called them together, seeme to bee all the Princes, Fathers, or Leaders of the people generally, or the whole Congregation of them: as yet hauing no mention (as soone after we haue) of *Nehemiah*, as any doer in this matter. Being then the deede of the whole company generally, it is a very good example to all: in all our speciall & chiefe affairs, to take our light and help and course of action of those, whom it hath pleased God to giue vs to such purpose, and whose labours wee may best hope hee will blesse therein. *Dauid* (they might remember) had beene about such a worke before; he and all the Nobles of *Israell*, and much of the people: but missed in this point; and so had his successe according, till he had taken better aduise-ment. These hauing the



1. Chr. 13: 1, 2

1595:  
Fulg. edit.  
Lyr. Con. Pollic  
Tremel. 100.  
1. Chron. 13:  
11-13.

1. Chr. 13: 3.

like businesse in hand now, doo take a better order therein: euen seeking out the Priests and Leuites, wheresoeuer they dwelt in the Countrey about them. There were many at *Ierusalem* already, as we heard before: but those will not serue (such *B* is their zeale now;) they will haue all. Yet was it but Thankes-giuing and Prayer, that was the substance of this businesse: a matter that many thinke they can sufficiently performe, euen by themselves; some conceyuing farther, that those seruices are of the kind, that they neede not be so careful to performe them in best manner, God himselfe being euer readye, by the very Nature of them to take them, though our selues bee not so carefull to present the same vnto him so well as wee might. It may be likewise, that euen *Dauid's* company, at least many of them, made no great reckoning to haue the Priests and Leuites with them, in that first attempt of *Dauid*. For the Text it selfe doth witnesse, that *Dauid* at the first so ordered his speech to his Nobles and Captaines about that matter, that it seemeth his plaine meaning was (it seemeth I meane, by the Originall, *Vatablus*, and our English Translation; and is plaine by others) to haue the Priests and Leuites wyth the rest to haue beene assembled vnto it: and yet in another place notwithstanding, that *Dauid* chargeth the chiefe of the Priests and of the Leuites, that they were not at that time with them. Being then so, that *Dauid* would haue had them, & yet that they were not there (and both these by very good warrant) that they were not there, it seemeth to lye betwixt the Priests and Leuites themselves on the one side: and those Nobles and Captaines of *Dauid*, on the other. First for the Priests and Leuites, it is not likely that the fault was in them: first because the honor & nature of the action and all probability besides, leadeth vs to thinke, that if they had bin sent for or called to that solemnity, they would not haue sayled but to haue come; then also because *Dauid* was no more offended with them, which by all likelihood he would haue beene, if they had so farre disobeyed, especially the case falling out as it did, that by their absence the good action it selfe was defeated, and all that whole solemnity pittifully disgraced besides. But then as touching the Nobles and Captaines, albeit we may well hope, that many of them also were verie honourably minded heerein: yet may it well like-wise bee doubted, that many of them were yet irreligious; and such not vnlikely some way or other to disapoynt the hauiug of the Priests and Leuites with them in that peece of businesse. That many of them were yet irreligious was likely enough to bee, for that *Dauid* was but newe come to his kingdome: and that in the dayes of *Saule* few or none sought after the Lord. If many of them were irreligious, it may be, that some of them were otherwise notwithstanding in such fauour with *Dauid*, hauing so lately yeelded their allegiance vnto him, or for some other good parts in them, that they might ouertreat *Dauid* therein, by arguments of the needlesse of their company, or some such like: or else so frame the Letters were sent, or so deale with the Messengers that went, that the Priests and Leuites should bee sure to haue no warning. For such is the generall corruption of vs all, that wee haue a naturall dislike of those that are on the behalfe of God towards vs; euen as people that are vnder obedience to a forraign Prince against their wils, do hardly brook his Officers also: and when any earthly preheminance, cometh in withal, as of blood, possessions, fauor & such like, then do such things stir vp that naturall dislike that is in vs to be the more vehement, & when occasion is offred, or we haue fit matter, to work accordingly. If any of the so defeated the Priests & Leuites at that present to be partakers of that solemnitie, both *Dauid* himselfe and all the company were little beholding vnto them for it, as the matter fell out in the end: and yet fell it out none otherwise, than such dealing had iustly deserued. God indeede had made speciall choise of these to such purposes; and *Dauid* had distributed them into certaine courses, and assigned to eue-ry one wherein more specially to employ them-selues: but yet all this to the vse of Diuine Seruice, publickely to bee perfourmed, first in the Tabernacle, then in the Temple after. This should be publicke too; yet but voluntary, and in nature inferior some-what vnto the other, and so more freely left to the liberty of them-selues: yet such as were appointed for the other, those thought they (and so let vs

con-



conceale too) would be meetest for this also; and those would they haue, euen in the best plenty they could, to be their chiefe Leaders and dealers herein. As this ready assembling of them together, came of the Priests and Leuites themselues (as we may probably thinke, because it was their owne cause also; that partly it did) therein haue they giuen all of that sort a good example in all such cases to be ready to put too their hand to al good actions (though none of those whereto they were chiefly ordained) and to help forward the same the best that they can: and that so much the rather, for that the good and orderly performing of such actions cannot be intended to proceede from any, more than from them. In that it is noted they were purified also, though the action or doing of it lay altogether on themselues: yet the manner of speech seemeth to import, that it was the desire and motion of others also. As also it doth very naturally arise, that when people are bent to any good action, and would haue it performed so well as might be, then to call vpon such as are to bee the speciall actors, to addresse themselues vnto it in the best maner that they are able, and to be earnest with them therein: and that the others being so stirred vp by the whole company, as accounting themselues to be interested in it, and then considering their owne duty strongly to vrge it vnto them besides, doe thereupon more earnestly stir vp themselues to set in hand with their businesse in the best manner they are able. A very good example to vs, both for the whole company, and for all our principall agents, in all our actions, that are of moment, to bee carefull to performe them in the best manner wee may, and each sort therein to put to our hands the best that we can. That which these did, when thus they were gathered together, and when thus they had purified or prepared themselues, was, that they did the same to certaine others also, to whom in that case it appertained: preparing them first, or making them ready vnto the businesse they hadde in hand. Concerning which, the truth is, that by the Lawe of God both men themselues, besides the vncleannesse they got by sin, might other-wise also be Legaly vncleane before God: & so might other things about them besides, as their houses, garments, and vessels; as we do more fully shew when we haue those laws in hand. True it is also, that by such ceremonial or legall vncleannes, either in people themselues, or in thinges to them appertaining, if any such should be by their default, men might very grieuously offend God, and pluck down on themselues some heauy iudgement: not because such things (for many of them) were otherwise ill of themselues; but onely that God had set that burne vpon them. & thereby would teach them, in all things to depend on his will and pleasure to them deliuered, and euer to take notice of their vncleannesse. Now therefore was it the part of these Priests and Leuites, thus gathered together to this solemnity, so soone as first they had clensed themselues, then to aduise themselues of others also: and then, seeing the people especially, then also euen the wals & the gates, might some way or other be in some pollution, they were likewise to haue an eye vnto them, and to see them all prepared in the best manner they could; least that otherwise, by the slip of some one, it might so fall out, that God might be offended with all. So first, beginning with the people, they were to put them in mind of all such things as might in such case defile them, and earnestly to labour them to put away all such things whatsoever: and then were they themselues also to clense them as was appointed. Then comming to the wals and gates, there were they to see, there were nothing that by Law might make them vncleane, nor those that should bee imploied about them: then to clense them also Legaly, as they did the people before. All which it is here said that they did. A good example for vs too, in all our assemblies, and in all such actions to take good heede, that nothing be, so neere as we can, offensive to God: but euer first beginning with our selues; and then after comming to others.

A 21 The Story nowe returning to his former course, bringing in *Nehemiah*, speaking vnto vs again in his owne person, hauing a while vsed that course, it seemeth soone to turne from it againe. So are we againe to consider, what it is that in the person of *Nehemiah* it deliuereth vnto vs: and what it giueth vnto vs besides, as in the person of some other. In the person of *Nehemiah* it deliuereth vnto vs, how,



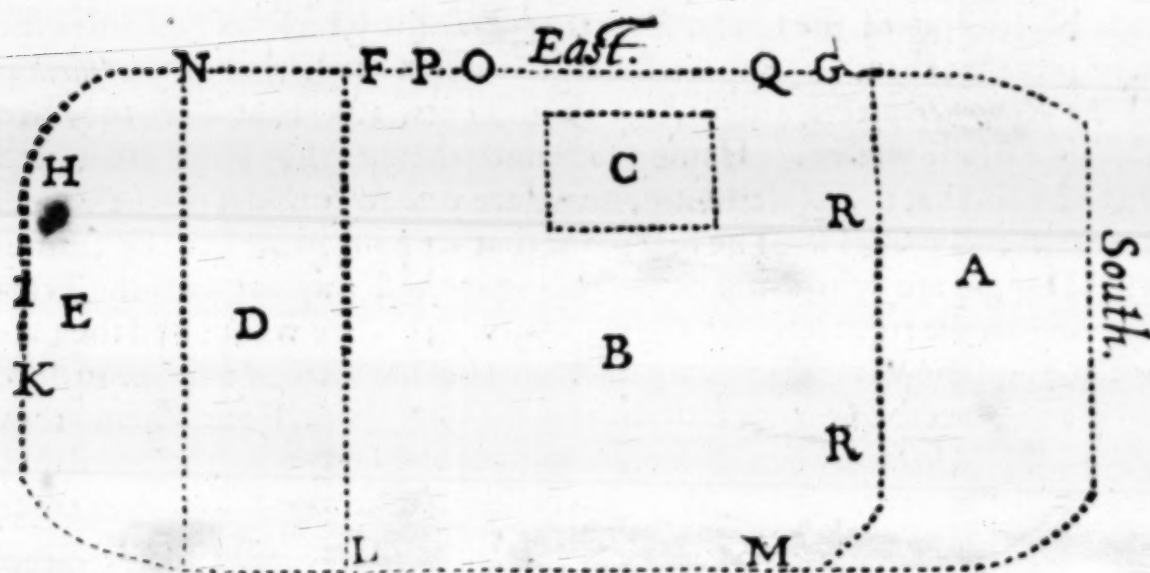
*Neh. 13:31-43* when the preparation was in such sort made as we heard before, then he dedicated the wals, and with them, not onely the Gates, but euen the whole Citty also vnto the Lord, as committing the same to his protection, and desiring him to extend his fauor towards it. But as touching the maner of doing it, though some things there be plaine enough; yet others there are somewhat hard to be conceiued: and in this case, as I do take it, it shall be good more specially to consider of both. First, as touching that which is plaine, their purpose was, in some set and solemne manner to giue thanks and praise vnto God, for that which he had done for them already; and to solace themselues therein, euen in the face of all their enemies round about them: and to make praier withall, for the continuance of that his fauour towards them and that Citty, and euen to the Wals and Gates thereof which now in some sort they had repaired. This did *Nehemiah* conceiue might best be done, for some part of it, by diuiding themselues into seuerall companies: and other some part, by vniting them together againe. Seeing some part of it may best be done by diuiding themselues into seuerall companies, and *Nehemiah* did so accordingly, we are first to consider what he to that end did: then, what was done therein by them. Hee first diuided them into such companies; and then sent them forward about theyr businesse, appointing to each of them the way they should take. The companies were, first of the Priests and Leuites: then of the residue of the people. The Priests and Leuites he diuided into two companies: the residue of the people likewise, at least the chiefe and principall of them to other two. Those two companies of the Priests and Leuites were to go before, and in the name of all the companie to giue thanks and praise vnto God, both with their voyces & Instruments too: and those other two compaaies of the people were to follow after; one part of them following the former, *Nehemiah* himselfe and the residue following the latter. That which was done by these companies therein, is no more, but that they did as was appointed. That which was to bee done, by vniting them together againe, was, that both companies both of the Priests and Leuites, and of the rest of the people, coming all to the Temple, there they worshipped in very good manner, and to the speciall reioycing of all. These things are plain enough vnto al: and these are the substance of all their doings. But now whereas the Text doth farther tell vs, which were the waies that each of these companies tooke, and we haue certaine reports & descriptions of the forme and manner of that Citty, some of them of more auncient time, others more late; whereas also diuers of the learned haue commented or written hereon, both in former ages, & in these our daies also: yet the way that these companies kept, is not onely, not as yet described by any of them (that yet I haue seen) but not so much as medled withall neither, but slipped of all, as past their reach, and yet not so acknowledged neither. And there is no quæstion of this, but that time is euer wont to make such alteration of Cities, either to the better, or to the worse, or some way or other transposing the particular estate of most part of them: as that it may well be, that this report that heere wee haue of certaine particular places of that Citty then, can in no wise agree to such descriptions thereof as haue reached to vs, for that when those descriptions were taken, it was not in those particulars such then, as it was at the time that now we speak of. It may be also conceiued, that it is not materiall or needfull, to haue this direction that we haue here, to be answered by such descriptions as we haue of that City since: as indeed it is not, absolutely. But seeing it hath pleased God, that wee should haue these particular places so specially noted vnto vs, it is not vnlikely, but that hee would haue vs make vse of them also: and, it may be, that as it was a figure of a better Citty aboue, ordayned for vs in Iesus Christ, so would I haue the forme thereof, so much the more carefully to that end præserued, albeit, that now we otherwise haue little vse of it. And seeing there be diuers of the learned that haue trauailed to describe the same vnto vs, and it may be, that yet there are others that will bestow some labour therein: it is not amisse, in that respect also, out of this to note, what defects may bee already in those that we haue, and how some others might be therein amended. Of those descriptions that we haue, although there be diuers commended vnto vs: yet is it not  
vnlikely,



C vnlikely, but that that wee haue of *Christianus Adrichomius*, as it is of faire and seemely workmanship, and well furnished (for the most part of it) with the authority of the word of God; so is it also the best of those that yet are extant. Which if it be, then might those others and it also, by this be amended, as it seemeth, in diuers of the particulars of it that here are remembred. It may be also, that being in diuers things, in that description of his, more superstitious, than becommeth a man professing learning in the light of these daies of the Gospell, both that he, the more he hath heeded that, the lesse hath he heeded matters more needfull: and that GOD hath the lesse prospered his labour in some part of it, the lesse that he hath set God before his eies in some other. In it therefore if we examine how those particulars are answered that are noted vnto vs here, we shall soone find, as I take it, that as in diuers of them it doth well answere the Text; so seemeth it likewise much to vary in diuers others: & this to be, both in the way that was appointed for the former of these two companies; and especially in the way of the latter of them. Which that we may the better finde, I thinke it the readiest way first to set downe some little Modell whereby such as haue the Map it selfe may more easily goe to such places therein as whereunto the Text will direct vs; and such as haue not, may yet somewhat perceiue in what sort they are placed there: & then to consider of those two waies that now we speake of. The Modell I speake of may well be this.

10. 10. pl. in  
Neh. 3. lib. 2.  
fol. 26. b.  
Theatrum ter.  
sacrl.

## Ierusalem.



- A. Sion, or City of David.
- B. Daughter of Sion, or the new City.
- C. The Temple.
- D. The second Citie.
- E. The New Citie.
- F. The Dung-gate.
- G. The gate of the Fountaine or Water-gate.
- H. The place, whence, it seemeth, they went.
- I. The tower of the Furnaces.
- K. The gate of Ephraim.
- L. The Old gate.
- M. The Fish-gate.
- N. The tower of Hananeel.
- O. The tower Mesh.
- P. The Sheepe-gate.
- Q. The gate of the Ward.
- R. The Staires to the Citie of David.

A 22 To find out those two waies that we speak of, first we know that the *Rendezvous*, or place of meeting again, was the temple or house of God, there to worship: and then if we can find, where they did first set forth, we may so much the more easily ghesse at the way, though we had no other direction vnto it. Where they did set forth or began to enter into that solemnity, we haue not by name or particularie set down vnto vs: but yet it seemeth, it may well be gathered. For *Nehemiah* plainly telleth vs, that he brought the Princes of *Judah* (& the rest withall, as that which followeth of appointing his two companies there, doth imply) vp, vnto some part of the wal which stood high: and from whence, that one of the companies that he appointed to go towards the Dung-gate, should go on the right hand of the wall, as they held their way thither. To find out likewise what Coast should lye to their right hand, we must conceiue how then they stood, which by all likely-hood was, their faces bent towards the Temple, whither now they were to take their way. So falleth it out, that now they were come together to the North end of the citty, neer to the wal there, thence to set forth in that their intended solemnity vnto the temple. But whereas the most of our translations, and the very originall it selfe, doe so speake of the wall heere, as if this company stood, and thence went forward, on the Wall it selfe: it is more significantly set downe by others, that they were but brought vppon vnto it, and not vppon it. For neyther could any such part of quantitie of the Wall contayne such a multitude of people, all to stand at once vpon

Neh. 12: 31

Tremel 1un.



vpon it : neither doth it agree with other words of the Text it selfe, setting them to  
 goe on the right hand of it; and then not vpon the wall it selfe. The other com-  
 pany also, by that strict interpretation should goe (and *Nebemias* himselfe) vpon  
 many Gates and Towers that were in their way, before they came to their iournies  
 end. But it standeth by good consent, that the North end of the Citty that nowe  
 we speake of, was high; being one of the chiefe hilles (those being foure in all) that  
*Ierusalem* did stand on: and so that *Nebemias* his bringing vp of the people vnto  
 the wall, was not according to the strictnesse of the wordes themselues, vpon the  
 wall, but onely vp to the side of it. By which also we may see, that it was not the  
 out-side of the wall by which they went, because so the first company should haue  
 gon on the left hand of it: and the ditches being so broad as they were, would haue  
 kept them a good way from the wal, and haue giuen oportunitie to the enemy, both  
 against themselues and their Citty. So are they yet at the North-end of the Cit-  
 ty, neare to the wals, but yet within them. Againe, seeing the former of these two  
 companies must make their way by the Dung-gate, and the latter of them was to  
 goe by the Tower of the Furnaces, thereby are we led to conceaue, that nowe they  
 were betwixt both those, when as parting companies they were to take their way  
 by them. Whereas therefore the Dung-gate is noted to bee on the East-side of C  
 the Citty, and as it were somewhat better than at one quarter of the length of the  
 Citty from the North to the South, and the Tower of the Furnaces in the north end  
 of the Citty, and somewhat better than at one halfe of the length of the end from  
 the West towards the East, so are we led to conceaue, that now the whole company  
 was, as at the North end of the Citty, so in that part of it which lay towards the  
 East: and true it is that there was a speciall heighth of the Citty, where the *Assirians*  
 before, and the *Romanes* afterward pitched their Tents, after that once they had  
 gotten within one of the walles. Hauing so found whether they were assembled  
 from thence to begin that their solemnitie, nowe are wee to confider of the way of  
 either of these two companies. The first place that we haue named to the former  
 of them is that Dung-gate before mentioned, being in their way towards the Tem-  
 ple, euer keeping on the right hand of the wall by which they went; and the gate  
 of the Fountaine and the Water-gate, are the next: both which *Adrichomius* doth  
 make but one, and placeth it on the East-side of the Citty; but, from whence they  
 set forth, about halfe so farre beyond the Temple, as they wanted of it when they  
 were at the Dung-gate aforesaide. Which may seeme to imply, that they were to  
 hold on their way by the wall, farther than the Temple stode from them at their  
 first setting forth. So likewise, as touching the staires of the Citty of *Dauid*, and  
 those at the going vp of the wal beyond the house of *Dauid*, of such *Adrichomius* ma-  
 keth no mention in the outmost wall, which notwithstanding was beyond the house  
 of *Dauid* (from whence they set forth:) but it may seeme and meane, as if they had  
 for their part to go about the one halfe of the wals from whence they set forth; yet  
 not full out the one halfe of the wals neither. But true it is, that if from the gate of  
 the Fountain or waters, they twined then into the Citty and left the wals, then had  
 they staires iust before them in two seuerall places going vp South-ward to the city  
 of *Dauid*. But that seemeth not to haue beene their course, for that so they should  
 haue left the wals, when they had gon but the quantity of one side onely, and shold  
 leaue all the rest vnto the others. In the way that the other company was to hold,  
 the particuler places that therein are named are many mo than in the other: and for  
 a while fitly answered by *Adrichomius* in this his description; but not so in any of  
 the others. For the tower of the furnaces, and the gate of *Ephraim* that first are na-  
 med, were both in their way (in the north end of the city) as they twined down west  
 ward: the olde gate also, and the fish-gate which are mentioned next, both in the  
 west-side of the citty; one, as it were, at one quarter, and the other at three quarters  
 of the length of that side, from the north to the south. But now the others that fol-  
 low, as many in number as yet we haue had of these, do nothing at all answer to the  
 course that these were in: those being all in the east-side of the Citty, and not all so  
 placed there neither, as here they are named. For the tower of *Hananel* is set to be, at  
 skant

Ibid. 38, 39.

Joan. walph. fol

26. b. Adrichom

pag. 166. col. 2.

no. 148. Trem.

Iun in Neh. 12:

31.

Tremel. Iun

Adrichom. pag.

168. num. 163.

Ibid. num. 172

Adrichom. pag.

166. num. 148,

149.

Neh. 12: 37

Pag. 167. num.

158.

Neh. 12: 38, 39

Adrichom. pag.

168. num. 172

pag. 167. num.

157. pag. 168.

num. 166. pag.

167. num. 162



scant the one halfe of the first quarter of the length of the East-side from the north to the South. So that by that course, when this second company had passed all their part to the North end, and three quarters of the West-side, then were they to come backe, and to begin almost at the North-ende of the East-side, totake their way all along that side also, so farre as the Temple it selfe did reach there: the Tower of *Hamaeel* being, as I said, almost at the end of that side; the Tower of *Me-<sup>Adrichom. num</sup>* *ab* (which out of the signification of the originall, some doe tearme as of an hun- <sup>168, 174 165,</sup> dred, being indeede said to be an hundred cubits in height) almost at the midst of <sup>61,</sup> that side; The Sheepe-gate beeing indeed next to this but behinde it, and so, tur- <sup>Tremel. Lun</sup> ning them so farre backe againe, North-ward; and the Gate of the Ward, where it is sayde they stood, beeing neere to the South-east corner of the Temple, and almost as farre as the Water-Gate, other-wise also called the Gate of the Fountain, the vtmost point that by this description, we find that the other company went, so long as they held their way by the Wals. By this reckoning also, the Walles of the residue of that East end of the Citty, of all the South of it, and as it were of one quarter of the West-side also, should be by both companies omitted: euen al the whole Citty of *Danid*, other-wise called Mount *Sion*, the principall part (but for the Temple) of all *Ierusalem*.

- A 23 The manner of the dedication being thus deliuered vnto vs by *Nehemiah* himselfe or in his person, the Story nowe deliuereth the residue that of this part remaineth, as in the person of some other. And the matters that so we haue deliuered vnto vs, are two; both of them to the good commendation of the people: in the former of them, *Nehemiah*, towards the end of it, being spoken of  
 B (together with *Zorobabell*) but in the third person onely; in the latter, nothing at all remembred. That wherein we haue *Nehemiah* in such sort remembred, is altogether about the Ministry: and part of it appertaining to that present time: but part of it, vnto other times besides. That which appertaineth to that present time; is likewise some part of it, of the people: and some part againe, of certaine of the Ministry. That which is of the people, is, that then they took order for the gathering in of all such maintenance as was due to the Priests and Leuites: and the reason added withall, is, for that then the people reioyced that the Priestes and Leuites were now occupied in their ministrations. A good cause for much people of Christendome to reioyce likewise, that now the Ministry, in these daies of the Gospel, we are also imploied in the ministrations to them appertaining: but whereas the *Iewes* were carefull thereupon to get in that which was due vnto the, so do not many of ours; yet many of them professors too, but still hold that which they haue, and scamble for more; than the which they need no better prooffe, that as yet they truly ioy not in their ministrations. Those of the Ministry, of whom we haue some Story too, are certaine of the *Leuites* such as were to attend about the Temple, and eyther to sound forth the praises of God with voyce and Instrument; or as Porters to attend the doores, and to keepe out all vncleane whatsoever: as touching whom, both it is noted that they did well performe theyr duty; and that the vse of Musicke in such case did stand, by the example of godly ancients before. Those other times besides, whereunto wee haue some part of this appertaining, are, first a time that was before when *Zorobabell* gouerned: then the residue of the time of *Nehemiahs* gouernment among them. As touching both which it is recorded, that during their time, there was that regard to the worship of God, that euen those Singers also were maintained: and that the *Leuites* had their due so truly paid, that they also were able to giue their due to the Sons of *Aaron*; and that accordingly so they did. A report, as it may seeme, importing, that so oft as there bee good Gouernours, the cause of Religion is so truly regarded, that euen the matters of lesse importance, are not for sparing withheld from it; and that such as are of greater moment, are to the full, yeelded vnto it: and that they are neuer good Gouernours indeede, where that course is not obserued. That wherein *Nehemiah* in nothing at all remembred, is, that the people (about that time) hearing  
 (out

Neh. 12: 44.

Ibid. 45, 46



(out of the Law of God read vnto them) how far they were to estrange themselves from the *Ammonites* and *Moabites*, or to stand off from them, did thereupon make C  
a separation from diuers that were mingled among them. In which it shall bee good to consider, first of that point of the Lawe of God: then of that pliability in the people. In that point of the Lawe of God we haue noted vnto vs, how far God doth exclude them from his people: and what was the cause why so hee did. He excluded them so farre from his people, as that neyther should they euer haue a-  
Neh. 13: 1-3  
Deut. 23: 3-6  
ny speciall place among them, not so much as to bee any member of their society or body politically: and that the people of *Israell* were discharged, if neuer they did specially seeke the good or welfare of any of them. Truly a strange and heavy iudgement, that the people of God themselves, who are euer generally taught to be good vnto all (and are not allowed to do those any hurt neyther, nor to nourish in their hearts any malice against them) neuertheless are allowed to be so inexorable to these, that they neuer suffer them to get vp among them, nor any way imploie themselves, in any speciall maner, about the good of their earthly estate heere: but that they bestow that care on others, to whom they are allowed to doe it. The reasons are two: one, because they did not vse them kindly as they passed by them when they came out of *Egypt*; the other, because they would haue done them hurt by *Balaam* but that they were not able to doe it. Many of vs vse little kindnesse to such of our bretheren; and some of vs would by the *Romish Balaams* of our time, haue done them hurt too, though one way or other we were not able: and then, so abiding, we may hardly hope that God will at any time vouchsafe vs to be (though but so only we had offended) of the society of his people; or that any thing that is in them, example, Doctrine, or such like, shall at any time be available to vs, or sort it selfe to good effect in vs. The pliability of the people was notable heerein, that so readily they made such separation, as the case did then require: which at this time seemeth to be but from such society with those peoples as the Law of God required; though it may well be, that by occasion thereof they proceeded further to others also. *Exra* wee saw before, was much troubled about such a matter; and hardly with many sobs, sighs and teares, could hee obtaine it in the end: but these now readily do it; and without any speciall Leader that we do reade of. Wee also are many times called vpon in matters that concerne vs as much as this, and oftentimes too, euen for hauing ouer great society with such among vs, or for being too inward with them: but seldome wee doe so readily amend as these did heere. In which pliability of these, likewise wee haue a good experiment, how forcible D  
euen the Reading onely of the word of God is to so many as duly regard it: a matter that of late was much called in question among vs; and, that is more strange, euen by some of those that professed the Gospell themselves; sauing that themselves do sufficiently by their waie sdeclare, that so far as they mislike such Readers, euen themselves so far are no followers.

24 This being all the Story of his former being at *Ierusalem*, and now be- A  
ing to come to the latter, one thing there is, that is not set downe vnto vs: others there be, that are plainly enough declared. That which is not set downe vnto vs, is, what time hee now returned, and how long hee was in place of gouernment among them. Which I rather note, because some of speciall account, notwithstanding the great variety of iudgement as touching the certainty of the time whereunto these Stories doe appertaine (as not being certainly knowne that they doe appertaine to the daies of those Kinges to whom they are for the most part ascribed, but on the other side, that there is great likeli-hood that they doe appertaine to others) do neuertheless set downe some compasse of time, whereunto this Story must needs be referred, as they do take it; and yet very diuers among themselves: insomuch that although they agree in the King (and that against a likelier opinion too) yet therein also they varry, one ascribing foure and forty yeares to the raigne of that King, and about twelue yeares wherein this Story is to be fea-  
Ioh. wolph. in  
Neh. 13: 6.  
Trencl. Ioh. in  
ted; others giuing but thirty and seauen yeares to his raigne, and five yeares for  
rhe



the state of this Story. One of them since, I graunt hath varied; and is, from vs or one of ours, strongly confirmed therein: but that which was set downe before, in this greater light of the Gospell, and by men of so speciall reckoning (for I speake not of others that had not the opportunity and meates then, that are false to others since) might easily breede some prejudice that were not priue how the matter hath bin farther examined since: It pleaseth God, that we haue the story left vnto vs, and thereof may singuler good vse be made; though precisely wee knowe not the time wherunto it belonged: if any of vs do at any time place it not so fitly as we should, it derogateth nothing from the storie it selfe; and yet are wee farther behoulding to God, when hee sheweth vs, to what time we may much better referre it. Those that are plainly inough declared, are of certaine disorders that in his absence were crept in among them, and how he at his returne did reforme them againe. Wherein, if we marke, wee may distinctly note, that first he dealt with one that concerned but some fewe seuerall persons; but then soone after, that hee dealt with another that concerned many, if not the whole people generally. Those few seuerall persons whome that disorder most concerned, were *Eliashib* the High-Priest, and *Tobiah* an Ammonite, and, as it seemeth, at that time also the Gouvernor ouer them vnder the King: and the disorder was, that part of those roomes that belonged to the Temple for holy vses, were by the High-Priest himselfe imparted to the said *Tobiah* vpon some alliance that was betwixt them. Not much vnlike to that which in many parts of Christendome, euen in these dayes of the Gospell we haue among vs (but in much greater measure) that so many of our Church-liuings, both the houses themselues, and the maintenance thereunto appertaining (whereas *Tobiah*, that we read of, had no more but house-roume onely) are so inuested as they are to profane and Lay-vs, and still so strongly with-held thereunto: & that many of the chiefe Fathers of the Clergy, haue had their handes deeply enough in that matter. But when *Nehemiah* returned, hee was so grieued at it, that hee could in no wise abide it: and so dispossessed that vnnaturall and vnlawfull occupier, and restored those roomes to their former vse againe. Such *Nehemiahs* are dainty Gouvernours on earth among is. *Tobiah* indeed was an Heathen man, at least not knowne to bee a conuert to sound Religion: ours, by generall profession are; but otherwise many of them either knowne to bee corrupt therein, or at least not vndoubtedly knowne to beare any friendly hearts vnto it. Howbeit, that, wee may see was not the matter: for that when hee tooke it from him, hee did not then place some of their Nobles or Gentle-men in it; but onely restored it to the former vse againe. *Tobiah* likewise was a man of speciall reckoning: and hee had, that which hee had, by the authority of the High-Priest himselfe. Being a man of such reckoning, and yet ioyning affinity with one of them, it might argue some good-will in him towards them: and so giue them better hope, of the more quietnesse, the better they helde friendship with him; and reasonable plaine notice withall, that if they did not, they should breed themselues more trouble by it. In that he had it by the authoritie of the High-Priest, it might seeme to make a sufficient right; at least to let that passe for this once, and to take better heede to others: especially, seeing he had but only the roome; and most likely that they at this time had more, than yet they could occupy. But these things doe nothing moue him; he onely considered, what equi-ty and duty in that case required; that onely should be the course he would hould. Those many were the whole people to speake of, who now in the absence of *Nehemiah* were so slacke in bringing in their tithes and other duties, that such as were to serue in the Temple were faine to leaue their duty there, and to take to some other labour whereby they might be able to liue. This when he went about to reform, of that which he did therein, he did but some part at this present: then more a while after. He did but part at this present, belike because hee espied other matters also that might not be slipped: and so, as it were, stepped aside to them also. In that which at this time he did, wee finde that hee ioyned prayer thereto in the end. So first of that which he did; then, of his prayer also. That which he did, was of such force, that it wrought much with others; and so occasioned him thereupon to goe some-

Neh. 13: 2.  
Fran. Junius.  
Ed. Linea in  
his Persian  
Chronologie.

Neh. 13: 4-6.

Ibid. 7-9.



- Ibid. 10, 11. somewhat farther. That which first he did of himselfe, was, that hee reprov'd the Rulers, who had suffered the House of God to bee so forsaken : and gathered in the Priests and *Leuites* againe to their wonted businesse. In that which farther hee did on occasion, first the occasion was, that the people then did well bring in their Tithes: then that which hee did thereupon, was, that hee ordained such as were accounted faithfull, to be as Treasurers and Officers, to take those things into their custody, and to distribute the same to their bretheren. In his prayer, hee desireth God so to accept of his service therein, that he remember him in mercy: so declaring withall, that he had sincerely dealt in that matter, when he could so appeale to God therein. We also haue a *Nehemiah*, who one day wil reprooue such rulers as haue so little cared to see his holy worship maintained; and, it may be, not forget them neyther, one way or other, in the meane season: as also, though wee may haue, and haue such Gouvernours, as are doing something therein, and thinke besides, that they do well; yet can they neuer plead on sincerity, vnlesse they haue dealt according to their patterne giuen them. And while others are in effect but shadowes, those are the kindly Officers of the Kingdome of God indeede, that gather together the Priests and *Leuites* vnto their places and duties: and see that they haue their due maintainance also. Those other matters whereunto as it were hee steppeth a-side before hee deale any farther in this, are two: one, of the Sabbath; the other, of marriage. That of the Sabbath, was, that in his absence, it grew to bee much profained among them: in which likewise, first hee sheweth vs what hee did therein; and then falleth againe to prayer. That which hee did, was first about the abolishing of that present profanation: then, for the prauenting of the like afterward. For the abolishing of that profanation which already was, hee found the fault both with his owne people: and with strangers. His owne people hee roundly reprov'd: and yet not onely for greater profanations that hee espied, euen in *Ierusalem*; but also euen for buying and selling of victuals. For that which hee found in strangers, hee first reprov'd but the Rulers for bearing with them therein, and caused the Gates to be shut against them: but then, when diuers of them were yet vnruly, hee threatned the next time to lay hold on them; and so got them at length to giue ouer. For prauenting of the like afterward hee caused certaine of the *Leuites* to keepe the Gates: and thereto also to sanctifie themselues first, so to bee more carefull therein. His prayer now againe was, that God would remember him in this, and padon him according to his great mercy. That other of marriage, was, that in his absence likewise diuers of them had taken strange wiues againe: and one man of speciall account among them. Concerning whom, first hee noteth, what his dealing was with eyther of them: then what was the effect of his dealing with them all. Setting in hand to shew what his dealing was with eyther of them, in those that had made this fault generally, first he noteth what mungrell-children they had thereby: then also he reprov'd and punnished certaine of them, and tooke an Oath of them, that they should no more do it. That one of speciall reckoning among them, was one of the Sons of *Ioiada*, the sonne of *Eliashib* the High-Priest; whom therefore hee chaced away from him: and accounted that dealing, so great an indignity offered to that holy function, that he earnestly prayeth against all those that any way defile that holy calling. The effect of his dealing with them all, was, that hee censed them from all the strangers that were among them. In that which farther hee did about the Diuine Service of God, first he sheweth what it was: and then againe falleth to prayer. That which hee did, was, first he appointed the Wards or courses of the Priests and *Leuites*, euery one in his office (which belike was now more deliberately done, and better established, than hee could doe on the suddaine before: and that heerein it varied from that other:) then, that hee made prouision for them besides. Wherein, because hee doth so specially name those two particulars that there he nameth, belike those were such thinges as came hardliest in: the Countrey it selfe hardly yeelding the former: and mens hearts as hardly yeelding the latter. For as touching the former, *Abraham* many hundred yeares before this, comming to doe sacrifice there, is noted to haue taken wood from home with him (which by likelihoode he would not haue



haue done, but that then also it was scant in those partes :) and we haue Story of our time, in some of those hotter Countries, of seeing Wood thirty miles, and plucking vp Iuniper, and such like by the rootes, and laying the same on Camels backes, for the scantnesse of it. And as for the other we may easily finde our hearts so straight laced for such matters, that we may bee expositors to our selues, wherefore *Nehemiah* tooke so speciall order about it. His prayer now is, much like as before, that God would remember him in goodnesse. Wee also, when we haue done all that we can, and though we haue doone vnto God speciall good seruice, in comparison of thousandes of others: yet neuer doe we any thing at all, that is worth remembrance with God; or any other fauour at his handes. Inso-much that euen the best that is, needeth earnestly to entreat God to remember him, and those poore iobs of seruice that he hath doone him; and none otherwise to deale with him, nor with the seruice that he hath doone him, but onely in the depth of his mercy: *Nehemiah*, a notable patterne, hauing so plainly led vs the way hereunto. For whosoever considereth of those seruices that this Story recordeth of him, shall quickly finde (if his sight bee anything good; and, in this last Chapter especially, it is by one very worthily noted) that he was a most excellent man, and a notable Mirror to all Princes and Gouvernours, and that he did vnto God very rare and singular seruice: and yet that himselfe findeth nothing worth memory with God, nothing of that quantity that may bee discerned, nothing of that worth that may be regarded, vnlesse it please God, in the depth of his mercy, to vouchsafe him that fauour.

In the English  
Nauigations:  
in the storie  
of Tho. San-  
deis pag. 196  
Ibid. 31.

Ioan. wolph. in  
argumeto.

A 25 As touching those that came not downe at all, neyther yet tarried there for the good of the people, but rather in some other respectes (at least, for the most part of them) wee haue, as it seemeth, two Stories of them: of one there is no question at all, that I doe know of; but of the other there is. That whereof there is no question at all, is that Story of the people in the dayes of *Ester*: a speciall good Story in it selfe; and such as giueth vs good occasion to consider of one other thing also. The Story it selfe is first, and for the most part, of a notable daunger that all the whole company of the people of God were in that tarried behinde; and how it pleased God to deliuer them from it: but then, we haue some farther Story of that State, though much it be not. As touching that their daunger and deliuerance out of it againe, because it pleased him to doe it by one speciall meane, that he to that purpose ordained, therefore doth the Story shewe, first, how it pleased God to prouide that meane: then, how it pleased him thereby to worke their deliuerance, when they were false in the danger wee speake of. The meane was, that *Ester* being by her lynage or people, a Jew, or one of that peculiar people of God, other-wise (for any thing wee know) but a young Woman, of no speciall reckoning more than others, was neuerthelesse aduanced to bee Queene, the King *Assuerus* or *Ahasuerus*, called also *Darius*, taking that liking of her, that he ioyned himselfe in marriage with her. Hee was married to another before: but as matters fell out, shee was dyuorced, and *Ester* taken in, in her roome. First then we are to see, how it fell out, that the other was diuorced: then, how this was taken in, in stead of that other. The other was diuorced, for that on a time shee did not obey the Kinges commaundement, which notwithstanding was not imposed on her, as she was his subiect; but only as she was his wife. For on a time being purposed to shew forth the power, and riches, and glory of his kingdome he thought good to do the same by honorable & magnificent feasting of his Princes and people: and one speciall point of his glory then to be, that they then also might see the Q. in her magnificence. In all which excessive roialty of his (which indeed was great, as there it is to vs described) there was notwithstanding one good point of sobriety too. In that his roialty, it is good to learne to know, what is the vttermost pitch of al earthly pomp & glory: and so that there is no more nor greater matter, at the hands of the world to be expected. He

*Ester.*

Ester. 1: 1-11



Ibid. 21, 22.

Q. Carr. lib. 5.

Carus. lib. 2.  
pag. 145.

was indeede a mighty Monarch, hauing an hundred and seauen and twenty Pro-  
uinces vnder him; many of those hauing beene great Kingdomes, and so after  
became againe, and yet could his great magnificence reach, but onely to such tri-  
fles as those. An experiment of sufficient prooffe in it selfe, that the World in  
that respect is like to a great glorious Merchant in shew, who is a very Banckrout  
and Begger indeede. But if, when that earthly Prince was disposed, to shew  
his magnificence, hee could so gloriously furnish his Feast, as it is noted in this  
that hee did; and so long continue it too: what then may wee looke for at the  
handes of GOD, when he shall be disposed to shew his glory, to all his Saints, C  
in that most glorious Kingdome of his? That one speciall point of sobriety that  
was there in that excessiue feasting of his, was, that none should be compelled to  
drinke, but onely as themselues would: a great condemnation to many of vs,  
that make such wast of the good blessings of GOD: so immeasurably load the  
weaknesse of others; take such pleasure to see them ouer-taken there-with; and  
yet professe Christian sobriety too. In that his Queene must come in too, in  
her magnificence, to helpe to set foorth this pompe of his, wee may note ano-  
ther vse of marriage, than the Children of GOD doe know, or than Christian  
sobriety teacheth: but yet such, as experience so bewrayeth in many of vs, that  
our selues might well enough see (at least the wiser sort doe) that our glory there-  
in is no better than shame indeede; and that so much the more, as all men may  
see, how great good might redound to others, by the example of such modera-  
tion in such as are of cheefe reckoning among vs. That the Queene refused to  
come, when the King had so sent for her, is not any way, I thinke, to be excused:  
and yet it may seeme, that theyr sentence against her, was not altogether allowa-  
ble neyther. Her refusing, for any thing we know, was in no wise to be excu-  
sed, for that hee was not onely her Husband (which in most cases had beene suf-  
ficient) but her Soueraigne (which lightly allowed no exception at all) who  
then sent for her: and for that he did send for her by so known men as he did;  
euery of them, as wee teanne it beeing a sufficient warrant him-selfe. Their  
sentence against her was, to bee diuorced from the King; and the King to take  
his choyce of some other to his owne best liking; and this, first because her selfe  
hadde so disobeyed; then, because thereby shee had giuen so daungerous an  
example, to all other marryed Women besides. Whereunto the King farther  
added, to haue it proclaimed in all his Kingdomes, that in euery mans House, the  
authority of commaunding there, should euer rest with the man; an order, that it  
is maruell if it did seeine strange vnto any, when as not onely the word of God,  
(wherewith it may be they were little or nothing acquainted) but euen the Law  
of Nature it selfe, and all ciuilitie and good order too requireth the same. Yet are  
there diuers married women of so head-strong a Nature, especially if any way they  
excell theyr Husbands, as by possessions, birth, or wit, or but in theyr owne con-  
ceit, that it is no great maruaile though this King thought good to publish such a D  
Law to his people. Yet in that theyr decree against *Vashti*, we do not find, that  
they first inquired any farther of the cause why she came not: & it may wel be, that  
she had good cause to be loath to haue gon, if it might please the King to spare  
her. If first they did not make any farther inquiry what reason shee had why  
she came not, then marriage beeing so indissoluble a knot as it is, hardly could  
they excuse themselues, but that they were some-what too hasty. The cause that  
shee might haue, why shee might bee loath to come, if it might please the King  
to spare her, was in womanly modelty or shamefastnesse for her selfe; and some  
reasonable good regard of the other Ladies and Matrons that so should attend her.

For it is noted not onely of the *Babylonians* before, but also of the *Persians* who  
were come in their places now, and are the people that now wee speake of, that  
in their feastinges they were too too lasciuious oft-times, euen in open præsence,  
with such Women as feasted with them; as certaine of their Ambassadors on a  
time bought it deere in *Greece*, in the dayes of *Amyntas*, euen with the losse of  
theyr



their liues : and the Text it selfe noteth, that then the King him-selfe, when he so sent for her, was merry with Wine. But whether the sentence were eyther too hasty or to hard, it proceedeth against her, and so is shee thereby Jyurced, and deposed from that her dignity. Howe *Ester* was taken in, in her roome, is likewise set downe at large : but in such sort withall, as that by the Story it appeareth, there was there great libertie giuen to the flesh by most part of them: and some infirmitie much to be doubted in the better sort also. Great libertie was giuen to the flesh by the most part of them, and some infirmitie much to be doubted in the better sort too, first in that they made no reckoning of getting such a number together to such a purpose : then in proceeding to take vnto them the vse of them too. Of getting such a number together, it is plaine, that the most part made no reckoning : first, those that gaue that aduise ; then the King that liked thereof, and did accordingly. The better sort that had to doe herein, were *Mordecay* and *Ester* : *Mordecay* an auncient man, taken to *Babylon* with *Iacobiab*, and out-liuing all the Captiuitie ; and *Ester* his Cozin-Germane, yet at this time but a young Woman. The infirmity that may be doubted in them, was, that he, it seemeth, consented that shee might be one of that companie ; and that shee agreed vnto it. For that company was such, as out of quæstion were all likely to be abused (at least till the King should light on some such, as whom hee could be content to marry :) but to come to the estate of marriage with him as vncertaine as might bee ; and such as could light but on one of them neyther. In that course that was held to haue the vse of them, when so they were gotten together, they againe gaue great liberty vnto the Flesh, both in that they tooke the vse of theyr bodies : and in that there must bee so nice and daynty præparing of them vnto it so long before. In which also it seemeth the consent of both these was in soine measure præsent too : and yet a matter, that by the Nature of it should haue beene more greeuous vnto them, than for the one so to haue beene pent vp vnto death, and euery moment to haue beene vnder the danger of it ; and for the other, beeing so auncient a man as hee was, and such a Father to her (his neere Kins-Woman also, as could bee) as hee had beene, rather to haue followed her an hundred times to her Graue, than in such case so to attend the Court as he did to vnderstand of her estate therein. But loe heere-withall, the vnsearchable depth of the inestimable goodnesse of God. They haue thus far yeelded, and yet, no doubt, but onelie their infirmity) to foule pullution : she, that should haue kept her body, in holinesse and honor ; and he, that should haue bin her Shield and Buckler, yea euen her Knight or Champion in such a quarrell, euen vnto death. And yet it pleaseth GOD, both in the meane season to giue her speciall fauour in the sight of the Eunuch that had the charge of her and the rest ; and in her selfe that good moderation, that shee helde her selfe contented with that fauour and beauty that God had giuen her, and so did not seeke such other helps as others, to commend their persons so much the better vnto the King : and in the end to reward that abuse of her body first, with Matrimony immediatly after, and that in so rich and honourable manner as then he did, and to the præseruation of so many thousands as not long after followed thereon.

Ester. 2: 1-4

Ibid. 5-8.

Ibid. 9-20.

- A 26 The meane beeing thus before hand prouided, the Story of their daunger and deliuerance therein, dooth follow next after : but first of one man onely ; then of all the whole company of them. That one man onely that was first in daunger, was *Mardocheus* or *Mordecay* : for whom like-wise it pleased GOD first to lay a Ground-woorke of his fauour : and then thereby to set him safe when hee was in daunger. The Ground-woorke of that his fauour was, that whereas two of the Kinges Seruants thought to haue killed the King, *Mordecay* getting vnderstanding of it, so discharged his duty therein, by the mediation of *Ester*, that the King was præserued : and a note was entered into record, of *Mordecaies* good service therein. In the danger he was in, we

Ibid. 3: 1-6.



Ibid. 3 : 1-6.

first haue deliuered vnto vs the occasion of it : then, what the daunger it selfe was. The occasion of it was, that *Mordecai* offended *Haman*, a man of greatest reckoning with the King, in that first of himselfe he did not that reuerence vnto him that others did : then much more, when he vnderstood that others did put him in minde thereof, and yet then also hee would not doe it. As touching which reuerence, if it were so excessiue, as (for *Mordecaies* sake, belike) it is conceiued to be (otherwise prsupposing, that *Mordecai* would neuer haue denied to haue done that which duty required) then is *Mordecai* to be therein excused : but if it were but ordinary duty, and yet *Mordecai* had so big an heart (for men are men, euen the best of vs all) that, because hee was of the race of the *Amalakites*, ancient enemies to the people of GOD, he could not finde in his heart to doe it, then by omitting that point of duty, himselfe was occasion of that his danger, though it pleased God of his goodnesse to helpe him therein. The danger that thereby he was in, was no lesse then death : and not only of himselfe, but of others withall ; euen many thousands of his bretheren the people of God : But it shall be good for vs to distinguish them yet : and, for a time, but to consider of his owne perrill onely. And this his death did

Ibid 3 : 7.

*Haman* so eagerly goe about (but as I said, of many others withall) that first he did cast for an happy day to sette in hand with his great and cruell designe : but then, when he had found out a day to his liking, yet he could not tarry so long for *Mordecai*, but must needs bee doing with him before ; and so came in a morning betime to the Court, to beg that hee might make him away, and made no doubt but to obtaine it. The daunger that others were in with all, was, that for his sake hee would destroy all the Iewes in those parts besides : and to that end first did cast for a lucky day (as before is said) and tooke time largely vnto it ; and then, hauing sped thereof, sent out Commissions into all quarters, to haue the other people in a readinesse against a day, euery where to set on the *Iewes*, and to make a clean riddance of them, hauing first gotten the Kings consent also vnto it. But if it were so publicly and openly done, as by the Text it may seeme it was, it is then a good pattern how God did infatuate the ring-leader in this mischieuous purpose and all his company, that they had not the wit to go no more warily about it, but accounted themselves so sure of accomplishing their whole desire, that although the *Iewes* shoulde thereby see, many dayes before, their fearefull and vtter destruction comming vpon them, yet should they no way be able to scape it. This being the danger that they were in (*Mordecai* more specially, and all the rest generally) nowe are wee to see how it pleased God to worke their deliuerance : and first, how he gaue them grace to seeke vnto him for it ; then, how he did accordingly help them. That he gaue them grace to seeke vnto him, wee haue but onely a probability of it, if it should be strictly taken : but otherwise it is most likely that so they did, for that so they employed themselves, as can no way else so well bee taken. Yet with this diuersity notwithstanding, that in all places else that which they did was of their own accord, for any thing that we finde to the contrary ; but, in *Shushan* the chiefe Citty, by order appointed. That which in all places (where the *Iewes* dwelt) was done of their owne accord, was, that they rent their cloathes and did put on sack-cloth and ashes, sorrowed, fasted, and wept (at least many of them) as their manner in such case was, when they saw how heauy a sentence was come forth against them, and in what daunger they were thereby : and this is noted to haue beene done, both by *Mordecai* himselfe in *Shushan* ; and by the rest of the *Iewes* any where yet remaining in those parts. In that which was done in *Shushan* it selfe by order appointed, wee first haue noted the occasion of it : then, the thing it selfe. The occasion of it was,

Ibid. 4 : 1-3.

that *Mordecai* did so shew himselfe to *Ester* (yet but a far of, for that in such mourning sort he might not come into the Court : and then are the people of God, hauing cause to mourne so oft as they haue, barred thereby of much helpe that otherwise they might hope to obtaine at the hands of their Princes, if they might haue accesle vnto them) and by messengers both acquainted her with the case as it stood, and required her helpe, first but after the vsuall manner, then more roundly. The

Ibid. 4-15.

Ibid. 16, 17.

thing it selfe was, that thereupon *Ester*, vntertaking to assay what shee could doe, requi-



required first a publique fast of all the *Jewes* in that Citty for three dayes together; her selfe promising that shee and her company would ioyne with them therein, and then goe to the King about it: which fast was helde as shee required; yet, as it seemeth, but onely such in effect, as of their owne accord many of them had done before, sauing that it may bee they did not so precisely limit it to a speciall time. In all which wee doe not reade in playne termes, that they sought vnto God, or called on him: but it cannot bee otherwise better vnderstoode but that they did, the chiefe ende of all their sorrowing beeing to intreate his fauour and helpe. Neyther doe wee finde that they acknowledged that fault of theirs, for which it seemeth that GOD did thus shake the rodde at them: as being so worldly or carelesse of the woorshippe of GOD, as that thereuppon they stayed in those parts and went not downe into *Iury* with *Zerobabell* to build the Temple. And though afterward *Exra* came downe with some company with him: yet considering what a fauourable Commission hee had to helpe forward their businesse, his company was but small to such a purpose, in respect of those that this story sheweth to haue beene there still; neyther doe wee finde, that those that came with him, did the rather for this ioyne themselues with him, *Nebemiah* likewise came into the Countrey a fewe yeares after, an Officer in Court, and in great fauour with hys Prince on behalfe of the Common-wealth or estate of the *Jewes*: himselfe also beeing a notable man, and very thoroughly and saythfully imploying himselfe in that peece of seruice. And yet wee reade of none, but his owne retinue that came downe with him. Certainly a rare and wonderfull thing, that when they were so roundly put in minde of that profane carelesnesse of theirs before, and so quickened vp to a better regarde now, yet dooth it woorke so little with them, and still they abide so senselesse therein. So by that which followed after it, may reasonable probably bee gathered, that as wee doe not finde, for all their sorrowing, that they acknowledged their fault herein: so indeede they had no remorse thereof; but rather that theyr sorrowing was, that they sawe so fearefull a iudgement comming vpon them so fast, and so strongly as it did. GOD againe, as hee is a most gracious GOD, and exceedeth therein, farre aboue that which any heart created is able to conceaue, doth not stay, or delay his help towards them, till they yeele to humble themselues vnto him therein, for the which he layd his hand vpon them: but holdeth himselfe contented with this, that they are somewhat daunted, and that in some measure they humble themselues, when thus hee knitteth the browes vnto them. Neyther doe wee nowe plainly finde, even in these the better sort of them, that *Mordecai* did direct this Kins-woman of his, whome himselfe also had brought vp before, to seeke first vnto GOD, but onely would haue her helpe to the King: nor in eyther of them, that they finde any defect in themselues, that they had not beene more carefull to aduaunce the glory and woorshippe of GOD at home in their owne Countrey, and to the farther comfort of that his peculiar people; and themselues to woorshippe there with them. So that on all handes that matter may seeme to bee farre from them: and that if GOD will shewe them any fauour, it must bee of his owne goodnesse onely, neyther the whole people generally, nor any of the better sort of them that wee doe reade of, acknowledging to haue offended therein for which nowe hee seemeth to lay his hand vpon them; and yet that sinne beeing so plaine in it selfe, that a blinde man might easily finde it, and such as were of any remorse coulde not chuse but sorrow for it. Howe neuerthelesse it pleased GOD to helpe them, being now to be seen, we may the better perceiue it, if we haue any reasonable eie to these two: first how weakly it may seeme to be set in hand withall by them; yet how strongly (by the goodnes of God) it did proceed. It may seeme to be but weakely sette in hand-with (by *Ester* I meane) first for that shee was so vnwilling, at all to meddle with it: then also, when shee had vndertaken to assay what shee could doe. When she was so vnwilling at all to meddle with it, it is good to note,



Ibid. 10, 11.

Ibid. 13, 14

Lyr. Con. Pellie  
Tremel. Iuu.

Ibid. 5: 1-4.

Ibid. 5-8.

Lyras.

Conr. Pellie.

Tremel. Iuu.

whereupon it was: and how she was informed therein. It was for that it lay vpon the perrill of her life, by the reason of an order the Kinges of *Persia* had, that none should come vnto them vnlesse they were sent for, except that it pleased him to pardone them when so they were come. The prætense whereof (no doubt) was for the safety of the Kings person: but the secret or chiefe meaning of it might bee, that his seauen Counsellors, and such as were neereft about him, might without interruption do what themselues would; yea and readily cut off such as they list, if they should repaire to the King to informe him of any thing against them. For, but saying his arrant (as wee tearme it) before, in such sort as they on their credit might, euen that onely might be enough to cut off any when he should come, though hee were as sakelesse as might be. When she stucke vpon that danger, hee sendeth her such word againe, as might better informe her what she had to doe therein, first vrging her by strict necessity: then vsing some other reasons that were of force likewise to perswade, but yet not so forcibly vrging, as gently leading her thereunto. For first, he putteth her out of doubt, that it is her owne case aswell as others: so that shee could not escape, if it proceeded against them, and were not staied. Then also making no doubt, but that God would send them helpe one way or other, that if she would not assaye to do it, some other should haue the honour of it: but that it might be, that purposely God had brought her to that place, that shee should do it. A good and needefull consideration for all those that are in place of speciall opportunity to doe any good: such place it selfe witnessing vnto them, that therefore God hath giuen it vnto them, that they out of it should yeeld to the people of God, what such place wil at any time afford. When now being heereby resolved to take it in hand, she set in hand with it, it seemeth she went but weakely about it, in that she had (as it might seeme) speciall good opportunity vnto it twice: and yet each of those times shee did differ it to some time ensuing. It is taken by others, as hauing some speciall policy in it, or as assured that God would afterward giue some better opportunity: but considering how timerous naturally we are, when wee are to deale with personages of so speciall account, and so much the more if the cause be weighty, it seemeth to me, that timerousnesse was more likely to be the cause of that her delay, than any thing else; saue onely for the former of them. For when at the first she found her selfe so welcome vnto the King, that she had promise to haue granted vnto her whatsoever she would aske, euen to the one halfe of his Kingdome, but that *Haman* was now away, whom it seemeth shee thought good to haue in a readinesse when the matter should come in quæstion, so to make the readier dispatch of the businesse, this might seeme to bee as fit a time as she could haue wished: but seeing at this time hee was not there that we reade of, nor as it seemeth, therefore to such purpose, and in the course that shee intended, she might at this time very well thinke, that it was not so fit opportunity as she hoped ere long to haue. But the latter of those two times, when shee had *Haman* at hand, altogether as ready and as fit to her purpose as she could haue wished (for any thing that appeareth to the contrary) and the King likewise now renewed his former offer vnto her, to grant her request, euen vnto the halfe of his Kingdome: that now she put it off againe till the next day, when as delay is in all reason, and experience too, so very dangerous in all such attempts, as hang on tickell and rare opportunities, it cannot by any circumstance of Text, or by the best approued iudgements for the sounder course in such kind of dealing, bee so fitly ascribed to any thing else (as I do take it) as to the common timerousnesse wee haue in all such cases, or as wee tearme it, that as yet her heart did not serue her. For that she had any purpose, so to make *Haman* more odious to the other Nobles, in that hee was twice by her entreated to attend the King banquetting with her, and none but hee; or that it was any deepe point of wisdom in her, and withall a notable moderation of her affections that could yet put off that, which full faine she would haue had: I for my part cannot conceiue, that eyther of them is so like as the other; as also, that shee was giuen to vnderstand from aboue, that within that time that she had now set downe, she should haue opportunity fit for her purpose, hath no warrant at all (that I can see) in the Text it selfe. True it is, that next day she had (as thinges fell out in the meane season)



son) a fitter opportunity then before, or yet shee had : at least the opportunity as fit as now ( for such was the fauour of the King towards her still, and in the selfe same tearmes deliuered vnto her ) and much greater encouragement, by the honour that was done vnto *Mordecay* the same morning . But this was more than shee could know of, vnlesse it were extraordinarily imparted vnto her : but that wee finde not ; and then is it not for vs so to determine . It seemeth rather, that God would thereby shew vs, how weake we are, and how readily our heart doth faile vs, to take such opportunities as God doth giue vs ; especially, in such things as are good seruices to him, though those also do much import our selues : and yet, that hee doth not reiect vs in this our weaknesse, but onely leaueth vs so farre to our selues, as is sufficient to shew it vnto vs ; and then himselfe worketh after his manner, to his owne glory, and to our comfort withall, and very admirably in both.

Ester. 7 : 1, 2.

- A 27 Now therefore to see how strongly by the goodnesse of God it did proceede, notwithstanding that great weaknesse of hers, as the danger they were in did first concerne *Mordecay* more specially ; then also, all the *Jewes* or people of God generally : so the course or manner of Gods working for their good, was such, as first respected *Mordecay* more specially ; then, all the rest of the people generally. For first as touching *Mordecay*, hee will not onely saue his life ; but also bring him to
- B great honour : and both these, in rare and speciall manner . His life hee præserueth with the destruction of him that sought it ; and hee bringeth him to the selfe same place of honour which his enimie had, but yet not all at once, but as it were by some degrees : first giuing him but some little tast of it ; then, putting him in full possession thereof . When he gaue him but some little tast of it, yet was it such (all things considered ) as was a great and speciall benefit : being at such time bestowed on him, when his enemies had thought to haue swallowed him vp . Which that wee may the better perceiue, first wee haue set downe vnto vs, how they were deuising against him his vtter ruin : then, how God notwithstanding did euen then begin to aduance him . In their deuising against him, wee haue deliuered vnto vs, how among them the matter was first debated : then, concluded . In the debating of it, himselfe doth first propound it vnto such company as there he had : and then do they giue him such aduise as they thought meetest . That he did now propound it to his friends there, it arose vpon a new discontentment that then hee tooke . That new discontentment of his was, that comming from the Feast a glad man, that the
- Ibid. 5 : 9-13
- Queene had vouchsafed him that honour, to be her onely guest with the King, again he espied that *Mordecay* did him not that honour that others then did : whereat againe he was much grieued, but yet bridled his affections for the time . But comming home, and calling his wife and other friends vnto him, there hee disgorged all vnto them : namely, that whatsoeuer earthly thinges he yet had (which himselfe recounted vnto them, and acknowledged the same to bee great ) yet they all did giue him no such contentment, but that the discontentment hee had by that stiffness of *Mordecay*, still persisting in doing no such reuerence vnto him as others did, was more irksome vnto him, than that he could take any comfort in any of those thinges he had besides, or in all together . A very good patterne, both how a man may be enraged on the behalfe of his owne glory, when it is touched, though neuer so lightly ( for so was this case of his, beeing but one man among many thousands, that did not giue that honour vnto him ; nor he of any speciall reckoning yet ; nor doing any farther disgrace vnto him, but onely that he did him not that honour : ) and how little contentment there is in any earthly externall goods, against a small perturbation of the mind among men ; and then is there much lesse in them, against the clamorousnesse of a guilty conscience towards God . The matter being thus by him propounded, his company then were not long before they gaue in their verdit thereon : and it was, that he should first rid himselfe of that his griefe : and then might he more
- Ibid. 14.
- merrily goe with the King to the banquet . To rid himselfe of his griefe first, their aduise was, to get a Gibbet set vp (to be in a readinesse) and, the same of great heighth (according to the desire of the reuenge that was in him, so the better to satisfie the

ran-



rancor of it :) then, that hee should goe the next morning betime to the King, and begge *Mordecai* to bee hanged thereon; a matter that they (belike) did take to be most easie by the fauour the King did beare him, little acquainted (as it seemeth) with that higher ouer-ruling power in Heauen, or if they knewe it, yet in this case making no reckoning of it. This was no sooner moued by them, but that it was liked by him: and so on all handes concluded among them. Woorke-men are presently set on woorke to make the Gibbet: they were nowe to waite but the next morning; and that night (no doubt) was long, yet short enough if they knew all. They hauing nowe gone almost as farre as they can, and so wee being to see, *Ibid. 6: 1-12.* how God euen now began to aduance him, the King that night, not being able to sleepe, and by that occasion causing some of his Chamber to reade vnto him, they light on the place where it was recorded how *Mordecai* had saued the Kings lyfe, by detecting a conspiracie that two of his seruants had against him: whereuppon the King demaunding, howe that *Mordecai* had beene rewarded, and finding that nothing had beene done vnto him as yet, hee demaunded of *Haman* (who nowe was come to begge *Mordecai*, to bee graced with that high Gibet of his, the person of *Haman* nowe groaning for it) if in case hee were disposed to grace any man with speciall fauour, in what sort, by his aduise, hee best might doe it. *Haman* then, conceauing it must needs bee himselfe that the King did meane of, as if all the worlde were fully disposed still to goe with him, hee made the stake so fayre as hee could, making no doubt but hee should get it. The King well liked of his deuise, and bad him doe so to *Mordecai*; and not to faile in any thing that hee had spoken: and hee on the other side (but no doubt with an heauy heart, if hee might haue done otherwise) was faine to doe it; but when hee had done, hee liked so ill of his game then, that hee cast vp his cards, and got him away as fast as hee could, a sorrowfull man. A speciall good patterne, howe the prouidence of God D worketh here on earth among vs: and that he faileth not those that are his. For as touching his prouidence, when it still followeth the course of secondary causes, it is so ouer-shadowed with the, that we do not lightly perceiue it: whereas here, though al things be done by men, yet see we nothing in al these maters but such as sheweth it selfe to be the peculiar work of God; al things do so concur together, and so fitly answer each other without any help (as it were) of any. That he faileth not those that are his, though it bee also in his dealing towards all his people there then; yet wee note it but only in that which is towards *Mordecai* now: and that especially to be a mean to stay vs from all inordinate aspiring to helpe our selues, when as that which God doth mean vs, himselfe doth so readily bring in when himselfe thinketh good, that our selues doe not at any time need to slip any seruice to God to goe about it. God had saued the life of the king by *Mordecaies* meanes; yet do we not find, that he took any occasion thereby (as vsing the means which God had giuen him: for that is the thing, vnder which we shroud our greedy scambings) to make suit for any recompence for that his seruice. When God again did now, vnwitting to him, put the king in mind of that his seruice, and framed his heart to shew himselfe thankfull for it, so that he had speciall honor done vnto him, and that by his mortall enemy, so that in it he might plainly see the hand of God extended to his preferment; yet, when he had all that honor done vnto him, he did not follow on that vaine to work farther on it (so to prosecute his good fortune, as men doe terme it) nor beare himselfe the higher for it; but returned to the kings gate againe, not any place of credit or charge as it seemeth, though some haue made such reckning of it (for besides that we read of no such matter yet bestowed on him, we afterward finde, that when the king asked his seruants whether he had any recompence yet, they plainly answered, that then hee had none) but the wonted place of his attendance, such as before was noted. But when hee did no better follow on it, then did it so follow on him, that euen that day, it seemeth, it presented it selfe fully vnto him. When *Haman* was so gotten home, hee recounted to his Wife and friendes howe sorrowfull an accident had that morning befallen him: and they on the other side were now so far from giuing him any comfort in that discomfortable case of his that now they plainly

*Tramel. 100.*  
*in Ester 2: 19.*

*Ester. 6: 3.*

*Ibid. 2: 18.*



- E** plainly acknowledged they had no hope but he would fall more and more, if that *Mordecai* were a Jew before whom he had begun to stumble already. A good sentence to be marked in these dayes also: that they made such a reckoning of the fauour of God to that his people, that though God did afflict them some-times; yet when he beganne to vouchsafe them his fauour againe, and for their sakes to call their enemies to account of their doings, then must the Enemy daily more and more be humbled, and his people more and more aduanced. For the Gospell in these daies hath an *Haman* in *Rome*, who long hath endeauoured to abolish it cleane (so farre as they haue thought good to stand against it) and to extinguish the memory of it. But in these dayes it pleaseth God to set in hand with the aduancement of the Gospell againe; and that *Haman* hath stumbled already. And his wiser Friends no doubt do see, and haue told him too, that the Gospel being of the Seed whereof it is, it is vnpossible for him to stand against it, and may look for none other, but dayly more and more to fall before it. While they were thus casting their losses at home, the time of the second dayes banquet approached, which *Haman* so little attended now (it seemeth, hee liked his game but ill) that the King was faine to send for him to come away: indeede a dismall banquet to him (though yet he saw nothing neere to the bottome of it, nor any others as yet: neyther the King whom the Issue of it was to passe, nor so much as *Mordecai* nor *Ester* neyther, who were to reape much benefit by it) but a ioyfull banquet to others: and that very time, when God would now giue to *Mordecai* the full possession or fruition of that, whereof he gaue him but a tast before. For at the banquet, when the King againe would know what was the suit that *Ester* had, promising now also as great fauour therein as before hee had done, and *Ester* thereupon told him, it was but the assurance of her owne life, and of her people that she desired, shewing him withall in how present danger they were by *Haman* there present: the King then was so thoroughly moued against *Haman*, who had so much abused him therein, that presently hee tooke his Signet from him, and so put him out of authority, and office thereby, and soone after gaue sentence of death on him, and to be hanged (at his owne doores) on that very Gibet, that himselfe had provided to hang *Mordecai* on. The Enemy being thus taken away, then the King both gaue vnto *Ester* *Hamans* house: & when she acquainted the King how neere *Mordecai* was vnto her, he then committed his Signet to him, and put him in the place that *Haman* had.

- A** 28 Thus farre did the course of Gods working respect *Mordecai* chiefly: and now are we to consider of it, as it respected the rest of the people generally. Concerning which deliuerance of theirs, the Story doth so deliuer it vnto vs, as occasioneth vs to consider, not onely what it was in it selfe; but also what it was vnto them, or as they esteemed of it. As it was in it selfe, it resteth in two principall points: one, as it was graunted of the King; another, as it was wrought forth by them. As it was graunted by the King, it was not the reuoking of that heauy sentence that by *Hamans* meanes had passed against them before (the King himselfe acknowledging that hee might not so doe, that beeing a thing that was altogether against their Lawes or manner of gouernment) but an authorizing of them also to stand their owne defense against those that by the vertue of the former decree should goe about to suppress them; and not onely to defend themselues against them, but also to bee auenged on them, giuing them liberty therein both to destroy their persons, and to make spoyle of their goods. As it was wrought forth by them, it is noted first, that it was great comfort and ioy vnto them that *Mordecai* one of themselues was so greatly aduanced, and that they had that liberty giuen them against their Enemies: then also, that according to the liberty giuen them, they euery where assembled themselues to be auenged on those that meant euill against them. As touching which matter wee haue it more specially set downe what was done, first in all other places besides, throughout all the Dominions and Prouinces to him appertaining: then, in the City of *Shusan* it selfe, the royall City



*Ibid.* 9: 1-5,  
16, 17.

*Ibid.* 9: 6-15

*Ibid.* 17-19

*Ibid.* 20-32

*Ibid.* 24, 26,  
28, 31, 32.

ty or seat of the Kingdome. In all the other Prouinces it is noted, that euen the Rulers and Gouvernors themselues were fauourable to the *Jewes* in this businesse, for that they vnderstoode of the greatnesse of *Mordecay*, and so were afraid to come in any suspicion with him: and that the *Jewes* destroyed of those that would haue destroyed them, to the number of threescore and fiftene thousand, but that they neuer medled with the spoyle, though they were vnto it authorized also (though many of ours without authority doe fall to the spoyle where least they should) and that this they did, all on a day, on the thirteenth day of the twelfth month, the selfe same day that their enemies had gotten by the former decree, on which to haue destroyed them. In *Shushan* that which they did, may seeme to be the stranger, vnlesse there be some reason conceiued. For there when they had taken their pleasure, as it were, on the day appointed, and therein destroyed fivie hundred persons, and the ten sonnes of *Haman* besides (but heere also not medling with the spoyle) by *Queene Ester* they craued, that they might haue liberty, the next day also to doe the like: and hauing that graunted vnto them they then destroyed three hundred mo; and hanged vp (for example and terror) those ten Sonnes of *Haman* that were slaine the day before. The reason why they desired another day there, and had it granted, is not set down: but it seemeth to bee implied, that their enemies there, were not yet quieted or set downe, by the first daies worke; and therefore that another was thought to be needfull. And very likely it is, that the *Jewes* being strangers there, and but captiues but a little before, were not suffered much to inhabite there, that being the chiefe City and the seat of the Kingdome then: and so that the *Jewes* being but few there in comparison, and their enemies many, another daies execution there was needfull for them, to haue rest from those enemies that the former decree had set vp against them, which being obtained, then quickly they got them rest from them all. What this deliuerance was vnto them, or how they esteemed of it, it is a matter plaine enough in it selfe: and yet is it good that wee doe more specially consider, in what sort themselves did testifie, how they were affected at it. For if we marke, we may note, that in such sort they did it, as both might witnesse what comfort and ioy it was vnto them; and withall might scorne the folly of others. What comfort and ioy it was vnto them, they shewed, first for that present: then also for the time to come. For that present they shewed it, in that they kept the next daies ensuing, the foureteenth and fifteenth of that month with so great festiuity or reioycing as they did: the fourteenth, for that rest they got from all their enemies generalry, on the thirteenth day before; & the fifteenth, for that farther assurance therein, that they got in the chiefe City of all, the foureteenth day of that month also. For the time to come they did it, in that their Superiors ordained, and themselves agreed, that thence-forward they would keepe those two daies with ioy and gladnesse: *Mordecay* first at that present writing to all the *Jewes* in all the Prouinces so to do; and then, both the *Queene* and he againe the second time, setting downe a plaine decree for the due obseruing of them, to all their posterity ensuing. Those others whose folly therein they would scorne, were those their enemies, and especially *Haman*, the very ring-leader vnto them all: and that which they would scorne in them, was that their busie cyphering or casting of lots for a luckie day, wherein to doe this their intended feat, running ouer almost a twelue-month therein, that so they might light on a luckie day wherein to dispatch it. So they called these two feastiuall daies, *Purim*, or the daies of Lots, in scorne to those that had light on such daies, as whereon their owne deuile turned to bee so bloody, and reprochfull vnto themselves. A good example to vs, both to be carefull to commend the speciall fauours of God towards vs, to all out posterity ensuing: and what account to make of that heathenish superstition, that some daies are such as afford no good successe vnto such businesse as wee haue to doe, and therefore to cast for some luckie day when we haue any speciall thing to do.

29 That farther Story that we haue of that state (indeede, not much) is partly of the King himselfe; and partly of this great Officer of his now, *Mardocheus*, or *Mordecay*. Of the King himselfe there be two thinges reported: one, that he laid



a tribute on all the maine Land, and on the Islands of the Sea that were any part of his Dominions; the other that his power and greatnesse, were in the Chronicles of the *Medes* and *Persians*, recorded. Like lips, like Lettice againe. If there bee no worthier matter in him, but readily to lay vpon his people the burthen of such payments, as Princes are wont sometimes to doe (more than they neede, but to keepe their people low, that so themselves may so much the easilier impose the yoke of some kind of seruitude on them) euen those Chronicles of the *Medes* and *Persians*, are sufficient records of all his greatnesse: Chronicles, that are not extant now, nor haue beene these many ages already past; and if they were, yet of small credit, and in no great request, euen in the world. And whereas the iudgement of those daies was, that in comparison of those two other Kings of *Persia* that went immediately before him, *Cyrus* the one, *Cambyfes* the other, allowing *Cyrus* to haue ruled as a Father, and *Cambyfes* as a Lord, they did set downe this *Darius* to be, as it were, an Huckster, or one that made Money of all: it may bee, that the Spirit of God did now note that in  
 B him, as a principall part of his gouernment among them, to see that none of his Dominions escaped those payments that he meant to impose vpon them. Men, indeed, are wont to bee discontented with such payments as are iustly required; and so their censure may oft-times in such case be of no great reckoning, to touch the conscience of any: but if the Spirit of God do concur withall, improuing the course that of any is taken therein, then is there no question, but that that censure is indeede to be feared. Much better had it beene (so farre as hee had no neede to vrge them) rather as a Father, to haue beene so giuing vnto them, than taking of them, that his goodnesse might rather haue beene recorded in the hearts of his people, than his greatnes in the Chronicles of the *Medes* and *Persians*. Of *Mordecai* who was but his seruant, neuertheless there bee more honourable thinges reported: and first what hee was with the King; then what he was with his owne people. With the King he was in so speciall fauour, that he did so greatly aduance him, that it also was entered into those Chronicles together with the greatnesse of the King himselfe: an argument of great probability, albeit we had no farther knowledge of him, that hee was a man of speciall great worth, whom so mighty a Prince as he, should so greatly aduance as to make him next to himselfe, being still a stranger vnto him, and, a little before, a captiue too. With his owne people the *Iewes* he was not onely great, but acceptable  
 too, or of great price with them: and no maruell, because it is noted of him, that he procured the wealth of his people, and vsed to speake peaceably vnto them. A very good token, that such of our great men are good, as are in speciall Authority vnder their Prince, when they are of great price with the people also. But that can they not be, if they seeke aboue measure to gird them in daily more and more: or, if but in speech they deale roughly with them. We are all their owne people and bretheren now: but though we bee (so farre) all in one case: yet euer there are some, more specially to that reckoning appertaining (as the Ministry often, and the poore Commons euer) of whom there is more speciall regard to be had therein, & in whose estate it is (lightly) vndoubtedly seene, whether those that are in speciall place vnder their Prince, be good or not. Which the more that at any time we finde, the better may we see, that God then doth draw vs vnto him by loue; and wee are so much the more to thanke him: and the lesse againe that we do at any time finde it, the more plain it is vnto vs, that God is then offended with vs; and therefore, that in such case,  
 C we are the more to examine wherein we are wrong, and then, amending the same so far as we can, so to seeke vnto God for his farther fauour.

A 30 That one other thing, of which this Story of *Ester* doth giue vs good occasion likewise to consider, is not appropriate to this Story onely: but something appertaining to diuers other Stories of Scripture besides, as the people of God haue had some speciall dealing with Forraigne peoples. But because it is very pręgnant heere, and the last of that sort (that are of any speciall moment) as I do take it, therefore thought I it meetest heere to be remembred. It is no more but this, that whereas there be diuers Heathen writers, that do purposely write of the *Persian* Story, and  
 of



Conr. Pollie. in  
Ester. 10:11.

of this *Darius* that now we speake of: yet is it noted, that none of them all do make any mention of this *Mardocheus*; and so, not of any such place giuen vnto him. But so is it for diuers others besides, in the times both of the Kinges of *Babylon* before, and of the Kinges of the *Medes* and *Persians* after. In all which it seemeth, first that there was some fault in those writers: then also, that God may haue other meaning therein. The fault that may seeme to be in those writers, was, eyther of negligence, or else of malice. Of negligence it may be, that they being ignorant of God, and that the *Jewes* were his peculiar people, they did not regard to cast their eyes to any such matters: so that God might do many great thinges among them, and yet little or nothing regarded by them. Of malice it may be, that, because the *Jewes* were, for the most part, very odious to all other peoples, for that they were so diuided from all others in religious rites and ceremonies, and were in such sort to destroy the *Canaanites* as they were commanded, and might not haue any speciall society with diuers other peoples besides: therefore, whatsoeuer might tend to their commendation, or credit with others, that would they passe by and see not, and of the two rather chuse to suppress it, than to commend it to the knowledge of others. GOD also might doe it of speciall purpose, both to shew vs the defect of all such writers, that wee should not ouer-much trust vnto them, when they are so defectiue, as the omitting of such matters dooth shew they are: and that hee would make triall of vs, whether we can trust that which it pleaseth him to deliuer vnto vs, though there be no body else to auow it besides.

Tremel. Iun.  
in Zach. 7:2.

31 That other Story that wee haue of those that taried behinde, of which B notwithstanding there is some quæstion, appertaineth to the time when the Temple was builded, and is concerning that quæstion moued of those two fasting dayes that the *Jewes* had taken vpon them to obserue during the time of their captiuitie, but now made quæstion thereof themselves, whether they were bound to obserue them still or not. Concerning which matter, the quæstion is not, whether there were any such thing or not; but onely by whom the quæstion was mooued: whether by those that yet taried behinde in *Babylon*, and in other places of those Countreies: or by the *Jewes* that were already returned to their owne Land, but did not dwell at *Ierusalem* (neere to the Temple) but onely in other places of the Countrey farther of. Now those themselves that mooue the quæstion doe graunt, that all others generally are of opinion, that they were those that yet taried behinde, who sent about this matter: and yet themselves doe peremptorily ouer-rule it, to be those that were returned already. They professe likewise, that the occasion and argument of that demaund doe lead them to bee of that opinion: and yet bring no other matter for the occasion or argument of it that they conceiue, than the same whereon the others also doe build; sauing, that they account the nature of this demaund to bee such, as that in open sight it dooth no lesse, but much more appertaine, to those that were already returned, than vnto those that taried behinde. This they say; but bring no farther prooffe of their opinion: and so is it so much the stranger, that they doe so easily sunder themselves from the iudgement of all others besides. Concerning which, it seemeth to mee, that for sufficient resolution heerein (that it should rather bee the quæstion of those that taried behinde) wee neede goe no farther, but onely to marke the quæstion it selfe: and in what manner it was demaunded. The quæstion it selfe, may seeme rather to respect those that taried behinde, than those that were come home, because the doubtfulnessse of the quæstion dooth not noely stand vpon the knowledge of the estate of those that were returned: but much more on want of the knowledge of it. For if it were knowne, that the Temple was builded, and the common-wealth set vp againe (though but in some meaner measure) the doubtfulnessse of the quæstion were then no more, but onely on this: whether, seeing they tooke vppe those two fasting-dayes, one of them for the ruin of the Temple, the other for the slaughter of *Gedaliah* (by whose vnseasonable taking a- C way



way their whole estate then fell flat to the ground) it were meet that yet they should obserue them, or might not rather giue them vp now, when the Temple was builded, and the common-wealth in some measure reared againe. But thus much of the quæstion concerned both sortes of them, as well those that were returned, as those that were not, and both alike. But now, if we goe farther, to consider whether of these two sortes were more likely to knowe the certainty, whether the Temple were yet builded, or any reasonable forme of a Common-Wealth obtayned: there is no quæstion, but that those that were returned, were the likeliest to know best in what case those thinges were among them, and so needed they least to inquire for that matter. So falleth it out, that though in the former of these respects, it stand indifferent to eyther of them; yet in the latter it leaneeth altogether to the one sort of them: nothing at all fitting those that are at home, to moue any quæstion that should depend vpon the not knowing of theyr estate there; but fitting the others maruellous well for that they were many hundred miles of, and might well be doubtful in what estate they were there, if they were not (for many of them) altogether ignorant of it. If we go to the manner of demanding that quæstion, that beareth witnesse much more cleerely, that it was the quæstion of those that yet were behind; and not of those that were already returned: euen only because they sent to the House of GOD in *Hierusalem*, about it. For first there is no quæstion at all, but that this quæstion came from the whole body (as it were) of them: eyther of those that were returned; or of those that yet tarryed behinde. It could not so come from the body (or in common) of those that were returned, because many of them, and the cheefe part of them (for so many) did dwell in *Hierusalem* it selfe: and as for the residue of them, they also dwelt in such sort round about *Hierusalem*, (euey one in theyr owne Citties at home) that if they would confer of any matter in common, there were no place so fit for them all to meete in, to conferre thereof, as *Hierusalem* it selfe. For since the time that *Salmanassar* placed those other peoples in the Cittyes of Israell, we neede not to doubt, but that they still kept theyr holde in those. So that when these returned, they had (to speake of) but theyr wonted Cittyes to dwell in, those that belonged to *Iudah* and *Beniamin*: and those, it is knowne, compassed *Hierusalem* on euery side; and hadde theyr combyning or coupling together, as they were all but one body, no where so much as in *Hierusalem* it selfe. And when, a little after this, wee haue it more specially set downe, where the Iewes that returned did now inhabit, euen those that are of opinion, that this quæstion was moued by those that returned, doe neuerthelesse marke, that the Cittyes there named, did all appertaine eyther to *Iudah*, or to *Simeon* who mingled with them: as on the other side for *Beniamin*, the Text it selfe dooth witnesse, that theyr Cittyes did lye betwixt *Iudah* and *Ioseph*, (as indeede *Ephraim* lay on the North-side of them, euen as *Iudah* did on the South) closing vppe *Hierusalem* as it were in the bosome or middest of them both. But these Cittyes of *Beniamin* that now wee speake of, were I graunt those that were theyr portion before: which neuerthelesse dooth not altair the case, for that wee haue no reason to conceiue they got any others now; but rather might bee glad if they had all those, or so many of them as now they needed. Then also, seeing it plaine, that they sent, euen that very sending dooth not so well square to those that returned, and in person so often repayred thither them selues as vnto those that yet were behinde: all those beeing at *Hierusalem* already, as touching the bodie of them all, and none beeing distant thence but onely as they were particulars, and yet so very often repaying thither too; and these onely, both in particulars, and in the whole bodie or communite of them all, beeing absent from it, and the neerest of them far distant also. Being then resolved who they were that sent to *Hierusalem* about this matter, and so hauing the readier way now to come to the matter it selfe, wee are first to consider of the quæstion moued by them: then of the aunswere that was giuen them from God. In the quæstion

Neh. 11: 25.

30.

Tremel. 1. un.

Ios. 18: 11.

Chr. Adrichem.



mooued by them, we are first to beginne with the occasion of it : and so to come  
 to the quæstion it selfe. The occasion of it was, that they had taken vppe cer-  
 taine fasting dayes before, which euery yeere of their owne accord they would ob-  
 serue : themselves moouing the quæstion but of one ; but the Lorde himselfe dire-  
 cting his Prophet to remember them of others also, presently of one moe, and a  
 little after of two other besides. Which Fasting-dayes of theirs are by the help  
 of *Jeremy* noted to be, one of them towards the ende of one yeare : the others,  
 all in the next yeare ensuing. That which was towards the end of the yeare, was in  
 the tenth month thereof, what time the King of *Babylon* did first begin to besiege  
*Hierusalem*. The others that were all in the next yeare following, were some  
 of them by occasion of farther griefe for that which after befell to *Ierusalem* : and  
 one of them for the pittifull slaughter of a worthy personage among them. That  
 which befell to *Hierusalem* after, were two speciall calamities : one, to the Citty ;  
 another to the Temple. That which befell vnto the Citty, was in the fourth month  
 of the new yeare following : and it was, that then the enemies brake into the Cit-  
 ty and got it, it beeing greatly distressed by Famine before. That which befell  
 vnto the Temple, was in the next month following ; and it was no lesse than the  
 vtter ruine or destruction of it by Fire : the enemies putting fire vnto it ; and it bur-  
 ning foure daies long, before it was consumed with it. That worthy personage  
 that was slaughtered so pittifully, was *Gedaliah*, whom the King of *Babylon* had  
 left to bee Gouvernour to the people that remained : who accordingly gouerned  
 them so wel, that as then they stood a people yet ; so there was good hope that vn-  
 der him that they might haue doone so long, and haue beene in reasonable good  
 case too. But then certaine loose Gallants came treacherously and slue him, as  
 being too much for the *Babylonians* : whereupon soone after the Land was cleane  
 rid of all the rest of them ; and, so were they there, not only no Common-wealth,  
 but also no people at all. Which calamity befell in the seauenth month next en-  
 suing. So their foure Fasting-daies, that nowe for many yeares they had euerie  
 yeere kept, were on those daies, it seemeth, on which those calamities befel them :  
 the sledge begun ; the Citty gotten ; the Temple burnt ; and *Gedaliah* slaine. As  
 touching the quæstion it selfe, whereas they had foure Fasting-dayes in all, and  
 yet mooue the quæstion but of one of them onely, it shall bee good to consider,  
 whereupon they may seeme to doe it : then, what it is they mooue concerning it.  
 They may seeme to make choyce of that their first months fast, as most concerning  
 God, because it was on behalfe of his house then consumed with Fire. For such  
 is the nature of Hypocriticall, that is, of all our common or ordinary deuotion, to  
 plead most on such things whereby it may most seeme, that wee haue made God  
 beholding vnto vs. That which they moue concerning it, is, whether they were stil  
 to continue that wonted fasting of theirs, or whether now (as the world was men-  
 ded with them) they might not leaue it ; implying thereby, both that themselves  
 made no doubt of it, but that so long as the House of God lay wast, or was buried  
 in the ruines and rubble of it, so long as they had to obserue such a generall set and  
 solemne sorrowing for it ; but that now the cause of that their sorrowing being ta-  
 ken away, that in their iudgements they were tied vnto it still, but yet that they  
 thought it to be their duty, first to acquaint him with it, and therein to doe as hee  
 would haue them. Wherein we haue a plaine example, first that we may in time so  
 intangle our selues in such voluntary obseruations, as that in the end, though they  
 were but voluntary first, yet wee account them necessary after : and that then wee  
 readily obtrude them to God, as for his sake being doone ; and that, so if it please  
 him, we are ready to continue them also. The answer that hereunto was given them  
 of God, consisted of two principall points : one, concerning this that they speake  
 of ; the other, as touching some other thinges, nothing at all heere remembred by  
 them. Concerning the matter that now they spake of, the effect of his answer is, that  
 he neuer willed them so to do, & so will haue no dealing at all with it now : but that  
 it was their own doing before, and that (for him) they should now detennine of it  
 as they thought good ; himselfe would in no wise medle with it. As touching those  
 other



other things nothing at all remembered now by them, they are in effect, that they Zac. 7:4-12.  
 should haue had speciall regard to the word of God sent vnto the by his Prophets  
 before, & haue behaued themselues wel one towards another; and that so they had  
 pleased him indeed: but that they could neuer like to doe therein as he would haue  
 had them; & therefore that he careth as little, for this their voluntary seruice in these.

A notable place to teach vs two very good and needfull pointes: how carelesse we  
 are of those things that concerne true godlines indeed, and neuertheless not with-  
 out deuotion in such waies as our selues do like of; and how little God regardeth  
 those waies of ours, and euer turneth vs vnto those others that he requireth. And  
 yet were it hard to finde any one worke of our voluntary worshipping whatsoe-  
 uer, that in our owne iudgement were likely to bee more acceptable to God,  
 G than these fasting-dayes of theirs in such sort as they did take them vp at the first,  
 and afterward vse them. For they tooke them vp at the first vppon seuerall great  
 and pregnant tokens of the great displeasure of God against them for their sinnes:  
 their head Citty besiedged; soone after taken; their Temple burnt; and the land  
 dispeopled. In all which and in euery of them, they had good cause to stir vp them-  
 selues yearly to some speciall sorrow for so heany an hand of God, so many wayes  
 then laid vppon them. Their manner of doing it was to seperate or with-drawe  
 themselues for the time, from their delights and pleasures, and from their vsuall af-  
 faires besides; and to giue themselues to some set sorrowing and lamentation; and  
 many of them euen in sack-cloath and ashes, putting on such homely and base ap-  
 parrell, and so deforming themselues besides, as vnwoorthy any better reckoning  
 with any. In all which their fasts, forbearing of meat for the time was an appen-  
 dant, as the forbearing of their lawfull liberty in other things also for that present:  
 but neither it, nor any of the others being so for the time forborne were of the sub-  
 stance of their fasting, no, not in their owne iudgement) but onely their weeping  
 and sorrowing, as their owne very words doe reasonable plainly witnesse vnto vs.  
 For they doe not plead vppon their abstinence from meat, or on the forbearing of  
 those other things that otherwise they might lawfully haue imployed themselues  
 about, as but resting therein: but on that they wept and sorrowed, and that they Zac. 7:3.  
 seperated themselues from all other things, not as resting therein, but the better to  
 helpe them forward in that other action which at such times they chiefly intended.  
 Whereas on the other side our fastings, though the glory or flower of all the deuo-  
 tion that many of vs haue, doe not consist of the substance of fasting: but onely in  
 some appendant of it; and for the most part, but in sleight or easie manner. But  
 if God did looke so strangely on these fastings of theirs, and would haue nothing  
 to do with them: both the vsuall fastings, and many other voluntary worshippings,  
 which were vsed in the power of darknesse, may goe whistle, as they say, for any fa-  
 uor they are like to finde at the hands of God, for any thing they finde in this patterne  
 that now we are in.

## CHAP. 21.

A **H**itherto we haue the Story set downe, both in the  
 word of God, and by the way of History, so farre forth at  
 the least, or in such particulars, as it pleased God to deliuer  
 vnto vs: but hence-forward wee haue it not set downe in  
 the word of GOD but onely by the way of Prophecie;  
 and the same very breecfely too. The effect whereof is,  
 that thay shoulde neuer bee but in hard estate, vntill  
 the comming of theyr *Messias*: and that some-times  
 they should bee very much afflicted; and yet then bee holpen, but with some Dan. 11:34.  
 little



Pont. Iuan.  
5633.

2 Chr. 2:17, 18  
1 Kin. 5:15, 16

little helpe neyther. As touching which hard estate of theirs, to the end that we may the better perceiue it, it shall be good, that first wee consider some-thing of it generally: and that then we come to the more speciall consideration of it. That which we are to consider thereof generally, is first within what bounds our matter lieth: then what is the matter it selfe. The bounds of our matter are, partly in the time; and partly in the parties thereunto appertaining. The compasse of time that now we speake of, is some part of it while those yet stood vnder whome as yet they were: the rest, vnder others. Those vnder whom as yet they were, were the *Persians*, whose state is noted to haue stood somewhat better than two hundred yeares in all: but, about one hundred thirty and fise of those being now spent already since their returne, it remaineth, that wee haue no moe of that state of theirs but onely about threescore and twelue. All which though *Nehemiah* be thought to haue out-liued, or very neare thereunto: yet those stories that we had of him before do all appertaine to the former time of the *Persian* state, and not vnto this that now wee are entring into. Those others vnder whome they afterward were, were the *Gracians* first: and the *Romanes* after. Vnder the *Gracians* they were soone after that that state got vp: and it stood about two hundred threescore and seauen yeares. Vnder the *Romanes* they were likewise soon after that they came to their heighth; and much longer than that part of their story that now wee are in, doeth reach vnto: but after that these got vp, it was about threescore yeares, before that the story of Christ beginneth. So may we note, that the compasse of time that this our story lyeth in, is almost foure hundred yeares. The parties hereunto appertaining are the people of God: and those that were so grievous vnto them. As touching the people of God, we are to note, that now they all go vnder the name of *Iewes*, though of the other tribes besides there were diuers mingled with them; and not vnlikely, but that some of the *Canaanites* did so likewise: but, of whatsoever people or Nation any of them were, it seemeth they were all of one profession, and so were accounted all one people. Wherein it is not amisse to note, that whereas in *Salomons* time B when the Temple was to bee builded (and that beeing the time, when that state of theirs was at the highest) there were found to be in the Land one hundred fifty and three thousand strangers (which seeme to bee all, or the most part of them, *Canaanites*, the auncient inhabitants of the Land) and now we haue no mention of any of them; but that the peculiar people of God were now the inhabitants of that land: yet neuerthelesse, as the people of God together with those *Canaanites* before, had according to the Prophecy and curse of *Noah* bene seruaunts to the posteritie of *Sem*; so the people of God onely nowe, inhabiting that land, were vnder that part of the curse to others of the posteritie of *Sem* at this present, and afterward againe to two other states of *Iaphets* progenie. And seeing they offended so much as they did, lesse maruaile it is, that they inhabiting that Land nowe, haue part of the curse that was giuen forth against their predecessours before: as also it may seeme, by that which followeth after, that that part of the curse was so farre laid on the Land it selfe (for the others were in no such subiection yet to any of the posteritie of *Iaphet*) as that it might be of force against those inhabitants also. Those that were so grievous vnto them, were, first the latter of these two states or Monarchies, that were in the East part of the worlde, of the posteritie of *Sem*: then these other two that were in this North-west part of the world (which wee inhabit) both of them being of the posteritie of *Iaphet*; the other part of the knowne world, beeing peopled most by the posteritie of *Cham*, hauing none of those foure Monarchies in it, but so farre pertaking (in effect) with that curse aforesaide, though by name it were layd on *Canaan* onely, no ancestours of theirs, but onely hauing one and the selfe same aunccestor common to them both. The latter of those two States or Monarchies that were in the East-part of the world, and of the posteritie of *Sem*, was that of the *Persians*, vnder which they were yet: and the estate of the people of God vnder these is no more in effect (some few particulars only excepted) but that so long as these did yet stand (which we heard, was but about threescore and twelue yeares more) they were in subiection vnto them; but yet both had a Gouvernour of their owne



owne people, and were allowed the freedome of their owne profession. The particulars wee speake of, are but two; and both of them such as much respected the whole estate of the people: one of them, of a taxe or fine imposed on them; the other, of a great stumbling blocke in Religion reared vp among them. That taxe or fine that was imposed on them, was by occasion of a foule murder committed by *John* the High-Priest himselfe, on *IESVS* his owne brother, and that euen in the Temple too: the occasion beeing for that hee which was slayne, did set but light of his Brother the High-Priest, on an hope that hee had to get that office from his brother vnto himselfe by the fauour of *Bagoses* a Persian Gouvernour; and so in contentious alteration prouoked him much to hys owne death. That Gouvernour therefore both polluted their Temple, and imposed a fine vppon them for seauen yeares together. That stumbling blocke in cause of Religion that was reared vp among them, was neare vppon the end of the Persian State: done also by a brother of the High-Priest that then was, a bad man; and the very same, it seemeth, that *Nehemiah* for his profane marriage chased away from him. The matter was, that *Manasses* beeing Priest also himselfe, and hauing before administred the Office and dignitie of Priest-hood with *Iaddus* his brother, but afterward beeing in great disgrace at *Ierusalem* for that his bad marriage, by the helpe of *Sanballat* his Father in lawe the Lord of *Samaria*, hee erected another Temple in Mount *Garizin* neere to *Samaria*, like to that which was at *Ierusalem*, and himselfe was High-Priest there: many of the Priestes such as had polluted themselues with such vnlawful marriages, & others of the people such as eyther had so married, or otherwise for some bad parts of theirs were called to reckoning at *Hierusalem*, and finding readie entertainment there, leauing *Hierusalem*, and the true woorshippe of God behind them, and ioyning themselues to this vp-start profanation, arising out of the proud heart of that grand sectarie the High-Priests brother.

*Ioseph. Antiq.*  
lib. 11. cap. 7.  
Funct. & Chronol.  
in an. 3598.

*Neh. 13: 28*  
*Ant. li. 11. ca. 8*

- A 2 Of those two others that were of the posteritie of *Iaphet*, the former of them was that of the *Gracians*: the other, that of the *Romaines* that followed. That of the *Gracians*, for a while, was one entire State: but soone after, much deuided among themselues. It was one entire state but onely for the time of *Alexander* himselfe, who raigned in all but about twelue yeares: part thereof, but in *Macedonia* and *Greece* whence hee came; the residue in *Asia*, where hee ouer-threw the Persian State, and set vp his owne. In whose story, or in the compasse of whose time wee haue no more to consider, that dooth properly appertaine to our present purpose, but onely in what estate the people of GOD were vnder him: but seeing he was at the first so notable a Prince, and for his conquests was set on by God himselfe, it shall not bee amisse, first to consider of some fewe other stories of him going before; and then of the estate of the *Iewes* vnder him. Those other stories that now I speake of, are two: one, while yet he was in *Macedonie*; the other, so soon as he was ariued in *Asia*. While yet he was in *Macedonie*, being then purposed to go to warfare in *Asia*, he either took short, while he was there, or tooke away with him when hee went thence, all such as hee doubted to bee aspiring, and might hazzard him of his kingdome at home, while he was abroad: a good example for all the seruants of GOD, the Souldiours of Christ, first to take short all their inordinate affections of flesh and bloud, or to keep a strong hand on them, when we go forth to the warfare of a Christian life. In *Asia* as soone as hee ariued, and considered on the goodnesse and largenesse of that part of the world, making no doubt but to win it and make it his owne; hee thereuppon then parted and freely gaue *Macedonia* his former kingdome to his Captaines and friends, as hauing enough and enough in *Asia* for him: another faire example for the Childeren of GOD, after that by the knowledge of Christ, they vnderstand how good things are laid vp for them in the world to come, more easily to part with these earthly things heere, to goe and gain others vnto that other fellowship with them; at least to take heede, that in the loue of these earthly felicities they doe not moow-vp or burie themselues. The estate



of the *Jewes* vnder him was good, for that although hee came towardes them with great displeasure, for that (on alleagiance to their former Lords) they sent him no aide to the winning of *Tyre*, as he had required them to doe: yet after perceauing it was the God whome they professed, who had set him a worke, and had prospered him so farre therein, he was very gracious vnto them, and bestowed great immunities on them.

Dan. 11:5-9  
11, 13-15, 25,  
40.

Joseph. Antiq.  
lib. 12, cap. 1

Joseph. Antiq.  
lib. 12, cap. 2.

3. When the Græcian State was diuided (*Alexanders* Captaines, after his death, A  
he hauing no issue, parting the same among themselves) though they were moe at  
the first, and afterward the chiefe of them, foure: yet were they but two (themselves,  
and their successours) who had such dealing with the *Jewes*, as that we neede to re-  
paire to their storie, to finde out in what estate the *Jewes* then were. And those  
two were, such as had, one sort of them, *Egypt* on the South; the other, *Syria* on the  
North of the people of God: not, that either of them had no moe Countries be-  
sides vnder their gouernment; but that those were the chiefe to either of them, be-  
sides such others as they had withall, sometimes moe, sometimes fewer. Of these  
two (whome the Angell in *Daniell* calleth, the one, the King of the South; the o- B  
ther, the King of the North) it was the King of the South, or that Southern part of  
the Græcian Monarchy that had dealing with the *Jewes* first; but that other Nor-  
thern part soone after: and so I hold it best that we consider of either of them seue-  
rally. So beginning first with that part of the Græcian Monarchy which lay to-  
wards the South, there may we note, that sometimes the Princes thereof did make  
head against the *Jewes* to doe them some hurt: and that once the *Jewes* themselves  
did so prouoke them, as that they were in great daunger thereby. Those Princes  
made head against the people of God to their hurt, twice: the hurt that both times  
they made, being requited, as it were, with some speciall fauour towards them soon  
after. The former of those hurts was, that *Ptolomeus Lagi*, the first of those Prin-  
ces that enioyed that State, comming to *Ierusalem* as in peaceable manner, to offer  
Sacrifice, and on a Saboth day, surprised the Citty, and both dealt hardly with them  
there, and tooke away many of them captiues also: a matter that was by *Agathar- C*  
*chides* an other Author of those dayes reproachfully laid to the charge of the *Jewes*,  
as thogh they had of superstitious cleauing to their own ease that day, suffered him  
so to possesse himselfe of their Citty; and so had dearely bought that little ease of  
theirs then, by taking vpon their shoulders so vneasie and heauy a Lord, as hee was  
afterward like to prooue vnto them. The fauour wherewith this was, as it were  
soone after requited vnto them, was partly by himselfe: but more by him that next  
succeeded. Himselfe conceauing by the answer they gaue to *Alexander* before,  
(when hee sent vnto them to come into his aid, they refusing so to doe, on the oath  
they had made to their former Princes) that they had good regard to their oaths,  
put many of them in so speciall trust with his holds, and did so much enfranchise  
them besides in the head Citty of all his kingdome, that many others of the *Jewes*  
besides, on this good dealing of his with their brethren, of their own accord, came  
and yeelded themselves to dwell vnder his alleageance. The fauor they found in  
him that next succeeded *Ptolomeus Philadelphus*, was such, as that I can hardly think  
that any in these dayes of the Gospell that wisheth well to the aduancement there-  
of, can reade it, without a sound and speciall shame of these our dayes. Being a  
Prince that was giuen to the loue of learning, and hauing then already gotten two  
hundred thousand Bookes to his Library, and beeing in the way soone after to get  
fue hundred thousand moe vnto them, or at least to make them vp so many in all;  
and yet not so content, but farther desiring to get vnto him besides all the bookes  
of the Law of God by the helpe of the *Jewes*, and to haue them translated into the  
tongue that was then most common to all: to obtaine his desire therein (of which  
notwithstanding as yet he had but heard by report of others, nothing answerable  
to the woorth of the thinges themselves) it may stand for one of the chiefe miracles  
of the world, to see how that heathen Prince behaued himselfe therein, how graci-  
ously and liberally hee first dealt with those *Jewes* that then were in bondage in  
those



those his dominions, redeeming out of his owne treasure about an hundred and twenty thousands of them; howe great and rich gifts hee sent first likewise to the Temple at *Ierusalem*: what Interpreters, and how many he sought to haue thence; in how good manner hee sought to haue them; how welcome they were vnto him when they were come; how honourably and howe carefully to that purpose, they were entertained when they were there; how liberally they were rewarded; and how graciously dismissed when they had done. Wee haue better knowledge in these dayes of ours (or more shame for vs) of the Gospell of Christ; we need not open our owne treasures, of that which is (by vndoubted right) clearly our owne; we need but restore that which (no doubt) many of vs doe, in our own consciences vniustly with-hold; they are no forreine people to vs, but our own bretheren, that need to be by vs redeemed; their bondage is incomparably much greater, and more to bee pittied, than was that of those others; and yet how vntoward wee are herein; how little desire we haue of any such help; and how little we esteeme of those by whome we might haue it, and by whome we haue whatsoeuer of that kinde it is that we haue, no man can be of mind to deliuer, but that presently hee findeth himselfe ouerwhelmed with it. The latter of those hurts was about an hundred yeares after the former, or somewhat better; this latter of them, by the course of the story being at it were confined to about the fourth yeare of the raigne of *Antiochus* the great, King of *Syria* (for this Story it selfe is without any so speciall date) which fourth yeare of his is noted to bee, the yeare of the world, three thousand seauen hundred forty and fise; the former of them beeing set so neare to the beginning of his raigne that first began this *Egyptian* state, that it falleth not to be about the yeere of the world three thousand sixe hundred fortie and two. The thing it selfe was, that this King *Ptolomeus Philopater* comming peaceably to *Ierusalem*, and orderly offering his sacrifices there, seeing the Temple so beautiful a building as it was, and thereupon offering to go into it, and euen into the inmost place it selfe, because he was first but diswaded by those that were present, but then forcibly stayed by the strong and strange hand of God himselfe, he grew so greatly discontented therby, & so deeply displeased with the *Jewes*, as that thence-forward hee resolved vtterly to destroy them all, within his dominions, and that with a cruell and a strange kind of death. Which being twice attempted, was as often in easie manner by the prouidence of God defeated: first the king himselfe ouer-sleeping his owne appointed time; then, by a strong and strange obliuion, of that which he had before determined. When the third time notwithstanding he would yet set in hand with it again, and more eagerly than before, he was then not only by outward forcible meanes defeated: but inwardly in his former purpose, altered cleane. The fauor that after this did follow vpon them, was, not onely that he remitted and vtterly abandoned all that his displeasure against them: but also vouchsafed them diuers speciall fauors. When the *Jewes* themselues did so prouoke them, as that they were in great danger thereby, it was in the daies of this king also: *Onias* the High Priest, the *Jewes* chiefe gouernour then vnder him, being so strongly giuen to his owne priuate, that very much hee had wronged the publique cause; had not another in his roome stood vp in the gap (*Iosephus* a Nephew of his, of speciall good parts) against that danger.

- A 4. Comming to that Northern part of this Græcian Monarky, which, soon after the other began, had likewise dealing with these, & afterward much more than the other, we do not find to the contrary, but that the *Jewes* were in reasonable good case vnder these also for a time: but that afterward these were very grieuous vnto them. What time they were in reasonable case vnder them, it is notwithstanding noted, both that the *Samaritans* (a people of those parts, and neere to the *Jewes*) were very troublesome vnto them; and that when these two states warred the one on the other, the *Jewes* were then much afflicted by them, euen as a ship tossed betwixt mighty and contrary waues, and especially by the *Samaritans* at that time also: but then it is noted withall, that two special Princes of that state were very fauorable



1 bid. cap. 3.

Ibid.

2 Mac 3:4-40

1 Mac. 1:12-16.

2 Mac. 4:1-17  
Ioseph. Antiq.  
lib. 12. cap. 6

1 Mac. 1:21-24, 20-41.

2 Mac. 5:11-16, 21-26.

Ioseph. Antiq.  
lib. 12. c. 7.

1 Mac. 1:43-67.

2 Mac. 6, &amp; 7.

Ioseph. Antiq.  
lib. 2. cap. 7. et 8

1 Mac. 2:1-70

Ioseph. Antiq.  
lib. 12. cap. 8.

rable vnto them; one of them the same, that first after the diuision beganne that State, the other, who gouerned it a good while after. He that first after the diuision began that State, *Selencus Nicanor* building certaine Citties in his Territories, is noted to haue allowed the Iewes their liberty and priuiledges there; euen in the Head-Citty it selfe: and that so hee did, for their good and faithfull seruice done vnto him. He that a good while after succeeded *Antiochus* the great, was a Prince of speciall note, and hauing variable successe at the first, notwithstanding in the end he much prauailed against *Ptolemus Epiphanes*, his opposite Southerne Prince, in the clearing of those Territories that to him of former time appertained, but since had beene by the other surprized. At which time the Iewes, fiding themselves more specially to him, were vouchsafed speciall fauours (and those by good record) both at home and abroad. When afterward the Princes or Gouernours of this Northerne State were grieuous vnto them, first it was, but, as it were, a push for the time: but afterward it fate neerer vnto them. While it was but a storme of small continuance, and soone after blowne ouer againe, it was no more but that one *Simon*, a treacherous person from among themselves, was, by *Apollo-nius*, the occasion, that a speciall attempt was made by *Heliadornus*, sent fro *Selencus Soter*, and so euen by the higher power it selfe to haue made a spoile of the Temples treasure: which notwithstanding is noted to be so very strongly and strangely resisted, not by the people themselves, but by a strange extraordinary protection, that such as came for it, went away without it, and were glad too they had so escaped. When it fate neerer vnto them, and had longer continuance among them, theyr dealing then grew to be so grieuous and so intolerable, that it made an alteration of the State it selfe: and so are we therein to consider, first of that dealing of theirs against them; then, what alteration in the State it was, that came in thereby. Their dealing against them, though exceeding bad in it selfe; yet may it seeme to be iustly occasioned: and so are we first to note how it was occasioned; then, what it selfe was. Iustly occasioned we may account it to be, for that in those dayes mingling with the Heathen, many of them nowe gaue vp their former profession of the Lawe of God, and betooke themselves to the waies of the Heathen: and that mnny of the Priestes themselves did now make no reckoning of the Temple, nor of the seruice of God that was there to be vsed; and were besides fouly giuen to much disorder. What the dealing it selfe was, whereof they had experience now, that we may in few wordes the better see, wee are to know, first that it was whatsoeuer mighty and grieuous enemies are in such case wont to doo: then, that there was much more euill inflicted on them, than such dealing of the Enemies dooth (for the most part) reach vnto. That which was but such as in such case grieuous enemies are woont to doe, was, that they did exceedingly spoyle, euen the Temple it selfe, both of the treasure and ornamentes of it: and that they did put both the Citty and the people to Fire and Sword in very cruell and barbarous manner. That which was more, was, that both they forced them from the Law of God; and destroyed, both so many of the Books thereof as they could get, and so many of the people (without respect of age or sex) as would not yeeld: and both aduanced most detestable Idolatry; and strongly vrged (nay, violently rather) the people vnto it.

5 The alteration in the States that came thereby, was great: and such as much respected, not onely these their enemies; but also, euen the Iewes themselves withall. As it respected the *Syrians* their enemies, first it was, as the Iewes did now oppose themselves against them: then, as they decaied euen by themselves. As the Iewes did now oppose themselves against them, they were so roundly and roughly dealt with, first by *Mattathias*, an olde Priest him-selfe for a while, then by some others of his line, that, after these tooke them in hand they were able then to prauaile no farther: but were daily beaten backe more and more, from that course that before they were in. The old Priest (a man of good reckoning among his owne people) seeing so great wrong, yea and indignity offered to the Law and people



people of God, and being farther prouoked besides, by a leuit part of that kinde, by one of the Iewes, and at that present before his eyes, so inflamed with zeal that hee could not abide it, suddainely stept vp, slew that vile Apostate, and those that from the King were there imployed in that businesse, and then by open Proclamation offered himselfe to joyne with all such of the people, as in that case, against those their enemies, on the behalfe of the Law of God, and of their owne iust defense, would now resolute to stand on their guard: and as then he made them that offer, so did hee after performe it vnto them; and many did repaire vnto him, to take part with him therein. Of those that were of his line (who also before his death were stirred vp and encouraged by him) *Indas* one of his Sonnes, commonly called *Maccabans*, by his appointment did first beginne: and then was followed by others of them. Hee so beginning, did notably for a time prauaile against them: but a few yeares after he was ouerthrowne. He did so notably prauaile against them while he trusted only on God; and for that time he very strangely and wonderfully prauailed: and that so farre, that he put downe theyr Idolatry, and restored true Religion again; and afterward stood to the defense of the same, against all the force of his enemies. Ouertrowne hee was, soone after that hee sought to haue the *Romans* confederate with him: leaning some-what then, as it may seeme, to an Arme of Flesh. Those others that followed him, were some of them collaterall to him, two of his Bretheren, the one of them succeeding the other in those affaires; one other descending, who was the Sonne of that his Brother who last succeeded: all which went forward in that course, and maintained that cause so long as they continued, and in many things did very well stand to the maintenance of it; but the two former of them were in the ende treacherously slaine. As the enemies decayed euen of themselves, it is noted vnto vs, that after they so opposed themselves against the Law of God, making the people to abandon the same, and to betake themselves to Heathenish vanity, they went backward euer after more and more: he that first began it, and most did vrge it, *Antiochus Epiphanes*, comming to a miserable end; & his successors after, much warring among themselves, and slaughtering one another, till the *Romans* at length came and ouerthrew their State, and made that Countrey a Prouince of theirs.

1 Mac. 3: 1-

7: 50.

1 Mac 8: 1-

15: 40.

Joseph. Antiq.

lib. 12. cap. 9. 18

1 Mac. 8: 1-

9: 18.

Joseph. Antiq.

lib. 12. cap. 19

1 Mac. 9: 19-

16: 14.

Joseph. Antiq.

lib. 13. cap. 1. 18

Chro. Cario. a.

Phil. p. Melang

par. 1. a. lib. 2. p.

pag. 246, 247.

1. 2. 3.

- A 6 As it most respected the *Iewes*, it was, first as touching certaine Sectes that were among them: then as touching their ciuil estate from this time forward.
- B The cheefe Sects that were among them are noted to bee three; all growing vp among them while thus they mingled with the Heathen; and afterward hauing mention of two sorts of them, but not of the third. Those two whereof afterward we haue mention, are the *Pharasees* and the *Sadduces*, both which were troublesome to Christ and his Apostles: both of them being accounted of the most carefull sort of men among them, in all their waies generally, and Teachers of the Law of God to the people; but the former of them strictly obseruing certaine traditions of their owne withall, the latter erring in certaine speciall pointes of doctrine. The third sort of them, of whom wee haue no mention after, were the *Esses*, who liued more priuately a-part from others; as of purpose shunning contentions abroad, so the better to giue them-selues to the exercise of godlynesse at home: and one speciall part of their profession was a single life. A matter the rather to be marked, for that as *Sathan* had then provided these sects, & had gotten them into great credit with the world, for opinion of learning and holinesse, a little before the comming of Christ; so to fore-stall the people before, and to make them hang off farther from him, when hee should come and labour to win them: so wee haue found the much like sects of our late Cloysterers, stolne in among vs, and gotten to credit, before this more plentiful light of the Gospel was sent vnto vs that now we enjoy; and these (no doubt) to the hinderance of many, who other-wise wee may hope would haue beleueed long ere this. Their ciuill estate from this time forward, so long as the race of the *Maccabees* stood, was hard and troublesome: and it stood till the *Romans*, occasioned by their contentions and

Joseph. Antiq.

lib. 13. cap. 9.

18. lib. 18. ca. 2

Idē de bel. in lib

1. cap. 4. et lib.

2. Cap. 7.

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Joseph. Antiq.  
lib. 14. cap. 5.

disorder, did step in among them, and appointed other Gouvernours vnto them. So that although some of that stocke had done much good to the people before; or that God (at least) had vsed them as a scourge to the proud and insolent enemy: yet, stepping vp as they did, onely because of the great outrageous dealing of the enemy, and not being otherwise called vnto it (the Scepter for that people being before giuen to the Tribe of *Judah*, these being all of the Tribe of *Leuie*) it is lesse maruell, that now at length they were a burthen rather vnto the people than any benefit (insomuch that now euen the people themselves were likewise weary of them) and that by these, the *Romaines* were first brought to be somewhat towards them, and now to ouer-maister them so much as they did.

Joseph. Antiq.  
lib. 13. ca. 19,  
20. et lib. 14.  
cap. 1.

Idem. li. Antiq.  
13. cap. 19.

Joseph. Antiq.  
li. 13. ca. 20, 21

Ibid. ca. 22

7 As touching that other Monarchie or State of the *Romaines* that followed immediately after that of the *Gracians*, it also przuailed against the people of God, and had them in subiection, about threescore yeares before the birth of Iesus Christ: not, but that, long after that, they had them in subiection besides, euen so long as they were a people; but that then our Story must leaue them and goe on Christ, and on those that belonged to him. How for that time they came to bee in subiection to the *Romaines* that wee may the better perceiue, we are first to consider of that which may seeme to be the occasion: then of their subiection it selfe. That which may seeme to be the occasion, was, that they were so disorderly among themselves, that thereby themselves did open the passage to Forraigne power to step in among them: of which Forraigne power there was no other in those daies that in those parts bare any sway (to speake of) but onely that of the State of *Rome*. The disorder that wee speake of, we finde in two of the sonnes of the last of those *Maccabees* that we spake of before; and in one other that descended of the latter of them: some part of that disorder being common to them all; some other more proper to euery of them a-part by themselves. Common to all it is, that henceforward they tooke vpon them the name and dignity of Kings: that kinde of dignity being of such nature as none should take vpon them without some special calling thereunto of God, which they could not haue there, God hauing already bestowed the Scepter on that Tribe of *Judah*, all these being but onely of *Leuie*. When we are to consider of such disorder as was more proper to euery of them apart by themselves, we are first to begin with those two bretheren: then to come to the other that descended of the latter of them. Of those two bretheren, the former of them, *Aristobulus*, raiging but one yeare, yet in that short time both did imprison his Mother, so to exclude her from meddling in the gouernment of the Land (which authority and honour his Father notwithstanding had appointed vnto her) and there did famish her in prison: and without any iust cause, onely vpon a bare and false suspicion, slew his owne brother, a man of great worth, whom himselfe also before so tenderly loued that he made him partaker with him in his Kingdome. The latter likewise, *Alexander Ianneus*, first began with the slaughter of another brother of his: and though hee were by the iust iudgement of God reasonably well requited with blood againe (leezing a field, and thirty thousand of his Army at once, to one of his neighbour Princes besides him) yet afterward also did he so exceedingly rage in shedding the blood of others, euen of his owne people too, and by those his doings hee grew into so extreame hatred with them, as that on a time, as willing to content them for whatsoever he had offended them before, with one consent they plainly told him, that there was no way whereby to please them, but onely to make an end of himselfe. But he did so little regard, that he was fallen into so extreame hatred with them, that shortly after getting the aduantage of a great number of the better sort of them, hee purposely chose an higher place wherein himselfe and his Concubines might banquet together; taking order before, that in the time of their banquetting, eight hundred of those should haue their execution in the sight of him and his Concubines: their execution then also being, first to haue their wiues and children slaine before their faces; then afterward themselves to be hanged. He that descended of the latter of these called *Aristobulus* also, was so like to the stocke whereof he came, that whereas he was but the



the younger Sonne to his Father, and that his Mother, by the Kings Testament succeeding him in the Kingdome, had appointed the High-Priesthood (the Kingdome then being annexed vnto it) to her elder Sonne *Hircanus*, he presently warred vpon him about the same: & by the treachery of his Elder Brothers people prauayling, would needes be the King, and that his elder Brother must liue a priuate life vnder him. But yet the contention betweene these and their partakers was so great about this matter, that it occasioned the *Romanes* (alwaies ready to such opportunities) to step in, and to take vp the matter among them, nothing at all to the advantage of any of them, to speake of: *Hierusalem*, it selfe being by this occasion forcibly taken, and this vsurper had away Prisoner to *Rome*; the elder Brother onelie getting the High-Priest-hood againe, but afterward, about the same, leezing his cares, and shutting vp his old age with a bloody death besides.

*Ibid. lib. 14. cap. 1, et de Bel. Iud. lib. 1. cap. 8, 9.*

*Ibid. lib. 14. cap. 2, 8, 25, et lib. 15, cap. 9.*

- A 8 The *Romanes* hauing now by this occasion gotten that people in subiection to them, for a while deale more easily with them: but soone after, much more roughly. They dealt more easily with them, when, notwithstanding they got the City by force, yet did make it but tributary vnto them: leauing vnto them the liberty of their Religion and Laws; and restoring the High-Priesthood (and so the chiefe Gouvernment of the whole in effect, vnder them) to *Hircanus*, one of their owne that had it before, and to whom they all generally did wish it againe. And though soone after there was some farther order taken for the readier determining of their matters, yet was that in very good manner also for them. Of their rougher dealing with them, some part thereof is not to be laid to the charge of the whole State of them but onely to one of their principall Gouvernours: but some part againe is to bee laide to the charge of the whole. That which was but the fault of one of their Gouvernours, who at that time was *Crassus*, is, that hee comming into those partes, and going to warfare against another people, himselfe being Generall then of those forces of the *Romanes*, vnderstanding great treasure to be in the Temple at *Ierusalem*, and comming to get it into his hands, notwithstanding *Eleazar* he who had the charge of the Treasury, dealt so liberally with him, as that thereby he got him to sweare, that he would rest himselfe contented with that which he should bestow vpon him, and might well so haue done, for that it was a beame of Golde of very great value, which the Treasurer so did, that hee might thereby redeeme the other Ornamentes and Treasure of the Temple: yet hee, contrary to all sense of Religion, and contrary to his owne Oath too, tooke not onely it but the residue also. But seeing therein he was, and needes would be, so great a Church-Robber, it was not amisse, that he and his Army did so miscarry as they did: so to teach, not onely Church-Robbers howe much they offend; but others also, how they deale with them, or commit any charge of State vnto them. That hard dealing of theirs, that is to be laide to the charge of the whole, is, when (for some seruice that they had doone) they appointed Forrainers (*Antipater*, and his Issue) to bee their Gouvernours: and of such a people too (the *Edomites*) as were auncient Enemies to the people of God. Which act of theirs was so much the more grieuous to that people of God, for that *Herod*, one of them, to establish the Kingdome to his owne line, and to roote out those that had better right than he vnto it, did many grieuous and execrable thinges among them. A faire warning, if it can be taken, to reward such as haue deserued well, but onely with such thinges as are meete for them: and not with any place at all in the Church of God, if themselves be but profane or carelesse of that, which of such as haue charge of it, is chiefly required.

*Ioseph. Antiq. lib. 14 cap. 8.*

*Ibid. cap. 10.*

*Ibid. cap. 11*

*Ibid et de Bel. Iud. li. 1 cap. 5  
Ibid. de Bel. Iud. lib. 1. cap. 8, et 12. et Antiq. li. 14. et 17. et 26 et lib. 15. ca. 10  
Ibid. l. 1, 15. cap. 3. v. 21. et lib. 16. ca. 17 et lib. 17. cap. 8. et Chro. Car. Parte 1. lib. 2. o. pag. 332.*

## CHAP. 22.

- A T Hese speciall doubttes that may hence arise vnto vs, are two: and in eyther of them it shal be good to note, first what is the doubt it selfe; then, how we may best



best resolve as touching the same. In the former of these, the doubt it selfe is, that in diuers places of the Prophets there are such speeches giuen forth to the people, as may seeme to import, that after their returne from *Babylon*, or in the compasse that now we are in, they should haue another manner of estate than yet wee haue heard of: and such may we finde, both while *Ierusalem* and the Temple yet stood, before the Captiuitie; and when the people were deliuered thence, and returned home againe. While *Ierusalem* and the Temple yet stood, one place onely may bee sufficient in steede of the rest, appertaining to the compasse of time, wherein *Iotham*, *Abaz* and *Hezekia*, Kinges of *Judab*, reigned: the two former of whom (especially the latter of them) were such, as committed such things, as for which the iudgements of God came vpon them; but the last of them taking a much better course. For *Iotham* was the last of the three that did shew the State to bee declining, they being so giuen to their priuate, that it is no maruell though the greater sort following their example, became so grievous in that kinde vnto the meaner sort of the people, as diuers others, and this our Prophet doth much complaine: the other was both Idolatrous, and bloody too. The place it selfe is, that charging them first to haue much offended, and for the same denouncing great desolation to their chiefe City and Temple it selfe (by which hee afterward sheweth himselfe to meane, that selfe-same desolation, which a while after from the *Babylonians* did befall them) immediately after he telleth them of a maruelous happy & comfortable estate that they should be in: and so the one following so close on the other as it doth, euen that very order may seeme to direct their expectation of it to be, when they should haue their return from *Babylon* againe. When the people were deliuered thence, and returned home, *Haggai* or *Aggeus* the Prophet, encouraging the Elders of the people that then were, & the people themselues, cheerefully to build the Temple that then they had in hand, assureth them of a strange beauty whereunto that Temple should shortly attaine; and of a State they should haue aboue all the Kingdomes of the earth: and for the latter of these, they are by another likewise assured, that it should bee such a State, as both should giue place vnto others (and then must it needes bee superior vnto them) and be of so large limits it selfe, as that it should be from Sea to Sea, and from the Riuer to the end of the Land. Diuers such other places there are: in all which our resolution must be to sequester our expectation from all earthly and momentane things, which are but shadowes; and to fasten it on those that are glorious indeede, & those eternall (according to the nature of him that made the promise of them:) a full accomplishment whereof we haue in Iesus Christ.

2 The latter of them is of a principall part of that blessing, that *Iacob*, in the spirit of Prophecy, gaue vnto *Judab* his fourth Sonne: namely, that the Scepter (or Tribe) should not depart from *Judab*, nor a Law-giuer from betweene his feete, till *Shiloh* should come, and that the people should be gathered vnto him. The doubt that hence may arise vnto vs, is out of the common vnderstanding of it: and the Story thereunto laid. For the common vnderstanding of it is, that the meaning of it is to signifie, what time the promised Sauiour should come into the world: and that the time should be, when the authority or gouernment should bee taken away from the Tribe of *Judab*, which it had from *Dauids* time, eyther more or lesse, till a litle before the comming of Christ; but that being cleane taken away then, it was a token, that Christ was at hand. And true it is indeede, by good warrant of Scripture, that *David* was of that Tribe; and that hee or some of his line reigned ouer some of the people of God, vntill the Captiuitie, and that he who was their Gouernour (vnder the *Persians*) when they returned, was likewise of that Tribe, and of *Dauids* line: and that our best Authours for those matters do shew, that afterwarde also, till the *Maccabees* stept vp, those that were their chiefe Leaders vnder the *Persians* and *Grecians*, were of that Tribe and line too; and that, while the *Maccabees* were in place, that their Bench of those threescore and ten Elders, were of the House of *David* likewise, and that they stood till towards the very end of *Herods* raigne. But now if we lay the Story to this sense of the place, we do not finde, by vndoubted warrant, that



that which may so fully cleere it : and so are we therein, first to consider how far the Story attributeth the gouernment to others ; then, how this place that wee speake of may safely be taken. The Story we may note to attribute the Gouernment of the people, as by the appointment of God, but onely once before *Dauids* time to the Tribe of *Judah* : we knowing none that was any Gouernour of them so long as they were in *Egypt* after the death of *Iacob* (who is out of the compasse) but onely of *Ioseph* for his time, then *Moses* and *Aaron* after, who were all three of other Tribes. When they were come out of *Egypt*, for a time they were a free people : but afterward, so many of them as remained, vnder forraigne powers. A free people they were, first in the Wildernesse : afterward in the Land of promise. In the Wildernesse, for most part of the time, we haue but *Moses* and *Aaron* againe as chiefe (and of them for ciuill gouernment, in a manner, but onely *Moses*) but of others of an Inferior sort, first those Officers ouer thousands, hundreths, fifties, and tennes, afterward those threescore and tenne Elders as assistants to *Moses*, indifferently chosen out of all their Tribes : but towards the end of their being there, wee haue *Iosuah* after the death of *Moses*, who also was not of the Tribe of *Judah*. In the land of promise for this matter their estate was diuers : first, vnder *Iudges* ; then, vnder *Kinges*. Vnder *Iudges*, first for *Iosuahs* time : then, for the rest. For *Iosuahs* time, he onely was the chiefe, and all that we read of : sauing, that by likely-hood those other inferior Magistrates then also stood, euen both sortes of them. But for the time of all the rest the case is altered : great oddes beeing betwixt him who next succeeded ; and those that followed. As touching him that next succeeded, both the people asked of the Lord who should be their Leader then ; and the Lord according to the Oracle of *Iacob* before, appointed *Judah* thereunto, & told them how he would prosper him therein : and yet *Judah* neyther medled with the whole (that we read of) and tooke not vpon him alone, but tooke in his Brother *Simeon* with him ; and seemed to leane much to their owne priuate. As touching those that followed, neyther did the people (that wee read of) any more aske of the Lord who should gouerne them : and God himselfe appointed from time to time such as should gouerne them, not of any one Tribe, but some-times of one, some-times of another. Vnder their *Kinges* wee finde, that for a time they were all one people : but afterward diuided. While yet they were but one people, the case is plaine, that G O D gaue them a King of another Tribe. Diuided they were, first but of themselues : then, of the ordnance of G O D concurring.

G When they were diuided but of themselues, they came soon together againe : and for the time of their diuision, the greater part of them had their King of that other Tribe, and but the lesser of the Tribe of *Judah* ; but when they came together again, then were they all vnder that King of the Tribe of *Judah*, and vnder another of that line, euen hee that next succeeded. When they were diuided againe, not onely of themselues, but of the ordnance of God concurring, the greater part of them had their Kings againe of other Tribes ; and but the lesser onely, of the Tribe of *Judah* : which succession (euen in it too) was likewise interrupted or broken off, for about sixe yeares, by a bad Woman, and a meere stranger vnto them. Vnder forraigne powers were that lesser part of the people (who were all that now remained) first out of their owne Land : then also, at home. Out of their owne land, while they were in captiuitie, that estate of theirs is not like to affoord, that they had any of their owne Nation gouernours ouer them : their King himselfe for most of that time beeing in prison. At home, it is plaine, that still they were vnder forraigne powers : and then is it not much more materiall, that for part of that time they had vnder-gouernours of their own ; than that afterward they had none but others, first but of another Tribe, then meere strangers vnto them. How we may best resolute as touching this also, to the end that we may the better finde, it seemeth to me, that the best and the readiest way is, first to go to the originall it selfe : then to make what sense it is, whereunto it most inclineth. In the originall it selfe most of the matter hangeth on one word onely, which may be taken, either for a Rod, Staffe or Scepter ; or else for a distinct Tribe, stocke or Family : and so is it accordingly interpreted, or taken

Exod. 18:13-

26.

Num. 11:11-

17, 24, 25.

Jud. 1:1-3.

Jud. 3:9.

1 Sam. 8:22.

2 Sam. 2:8-

4:12.

2 Sam. 5:1-8.

King. 11:43.

1. King. 12:1-

2. King. 17:41

1 Kin. 12:20-

2. Chr. 36:21.

2. kin. 18:1-11



taken diuersly. If we take it for a Scepter (the chiefe and principall of those rods or staves, which also it may signifie) then we plainly see, that the Story discouereth, that since that Oracle was vttered, both the Tribe of *Judah* hath often beene without it; and that it was bestowed on diuers others: then may wee in like sort note, that the words which next do follow of the Law-giuer that should euer be among them, do import, in a manner, the selfe same thing; and therefore that those may seeme to discharge that former of that conceiued sense, and to allot it to that other, if so it may be conueniently taken. But on the other side, if we take it for a Tribe, as if those words did note, that howsoeuer it should bee with them after, yet should they bee a distinct Tribe till the promised Sauour should come, both it hath a sufficient difference from that which followeth next after: and euery where doth the Story accord therewith, throughout the whole.

3 Howbeit, whethersoeuer of these two readings we take, there is no quæsti- A  
on, but that it may very well stand, and be strong against the *Jewes*, to shew that their  
promised Sauour is come already, whether wee take that word to meane a Scepter; B  
or, whether we take it to meane a Tribe: and so it shall bee good in either of these  
to consider, first, how that sense it selfe will arise; then, of what force it may be vnto  
others. In the former of those that sense will well arise, if wee can take it, that by  
that Scepter and Law-giuer, he would haue them to know, that God would so order  
the mater, or haue so carefull an eye towards them, as that howsoeuer it went with  
the other Tribes besides; yet should they haue a tolerable estate, euen vnto the com-  
ming of Christ: and that doth the Story thoroughly witnesse. The force of this  
sense towards others, is such, as that it giueh good instruction, first to them all in the  
meane season: then specially, to so many of them as remaine, after the desolation of  
that common estate of them all, that long they enioyed. The instruction that it gi-  
ueth to them all in the meane season, is, that seeing that Tribe should be in so good,  
or at least in tolerable estate vntill the comming of Christ: therefore neyther should  
they refuse to take vpon them the ouer-sight or gouernment of the rest, when it should  
orderly come vnto them, nor diuide themselues from their bretheren, least that so they  
deprived them of such benefits as by their society or vnion with them, they might en-  
ioy; neyther should any of the others especially, withdraw themselues from them, for  
that so they should deprive themselues of that good (or tolerable estate, euen at the  
worst) that with them they might haue enioyed. Whereby if we examine certaine  
passages of theirs, or some of those matters that already were passed among them be-  
fore, wee may finde, first that it may seeme, the Tribe of *Judah*, or at least the chiefe  
Fathers or Princes thereof were at one time much to blame: and that others of them  
Iud. 1: 1-3. very plainly offended. The chiefe Fathers of *Judah* were much to blame, when  
soone after the death of *Ioshua*, inquiring of the Lord who should be their Leader a-  
gainst their enemies, and the Lord answering that it should bee *Judah*, neuerthelessse  
(so farre as wee reade) they did not take vpon them ouer the whole, or on behalfe of  
them all: but onely after a more priuate manner, making head or addressing them-  
selues against their owne priuate enemies, such of the *Canaanites* as yet remained  
within their Borders; to that end both desiring the helpe of the *Simeonites* against  
those (whereas now they were put in such place, as by vertue whereof they might  
haue commanded ouer all) and promising the like against those those that yet were  
within the *Simeonites* Borders. Whereunto if we lay, how troublesome and pitifull  
estate the people had all the time following (in a manner) till it pleased God againe  
to set the Tribe of *Judah* in place to such purpose, their ouer-sight heerein may ap-  
peare so much the greater: especially, if they could call to minde withall, how *Jacob*  
had behight them such a prerogatiue so long before. Those others of them that  
plainely offended, were, partly *Abner*, the Generall of *Saule* (who was the occasion) C  
and all the other Tribes besides yeelding thereunto, in that they diuided themselues  
then from the Tribe of *Judah*; especially, when as now they plainly saw, that God  
had set vp one of the Tribe of *Judah* to bee their King, and that the same was a man  
of great worth, and of great Atchieuments already: but most of all, ten of those  
Tribes

1. Sam. 3: 8, 9.



Tribes againe, immediately after the raigne of *Salomon*, making such another diuision againe, after that now they had vnited themselues, and had stode therein about threescore and twelue yeares; and now, from that line of Royall succession besides, whereunto they (no doubt) knew, that there were very gracious (and those very great) promises made. The instruction it giueth to those that remaine, after that now their former State is long since so cleane ouerthrowne, is an irrefragable conuiction vnto them, that there *Messias* is come already: themselues not being able to deny, first, but as God heereby did promise them some reasonable good estate, till their *Messias* should come among them, so they had it till *Christ* in his owne person had bene with them, and till by his Apostles and Disciples hee had farther acquainted himselfe with them, and drawne in many of the Gentiles vnto him; then also, that soone after that time, all the good estate they had, went backe-ward daily more and more, till it fell downe cleane to the ground, and so hath euer since remained. In the latter of them, the sense likewise dooth well arise, not onely, because the originall it selfe giueth that sense also as well as the other, and is so likewise interpreted by diuers of very good note: but also, because that people had diuers waies good cause to haue speciall respect to the distinction of their Tribes; and to the Tribe that now we speake of, most of all others. Which sense also is of like force, as the other before, to shew that *Christ* (whom yet they expect) is long since come against them already: the word of God being plaine, that they should not faile to bee a Tribe till then; and themselues knowing, that for that time they were so indeede, both in that relation they had to others of their Brethren, and in themselues too, but that so they are not now in respect of eyther. Insomuch that the Iewes themselues (as one of their owne company hath noted) are not able now to discern, who are of that Tribe, and who are not: themselues, and the remnants of those other Tribes that were left, so intermingling marriage together, as that neyther can they distinguish their Tribes now, neyther haue themselues any care so to do.

1 King. 12: 16, 19.

2 Sam. 7: 12-16.

Tremel. Iou.

### To the Reader.

AS touching all such faults as haue escaped, eyther literall, or otherwise, they are therefore the more fauourable to be censured, for that the Printer was by diuers so discouraged, after he had taken it in hand, that in that doubtfulnesse, many such escapes might the easier be let passe. And againe, whereas the Reader shall meet with sundry places which wanteth the Hebrue Characters, the reason thereof is, that we had not one so little, furnished with the points: wherefore, the Learned Reader, may easily make them supply with his Pen, either by writing them in the Hebrue Character, or turning them into Latine letters, as thus: *Tomim*, *Tabagh*, *Tabaath*, &c.

## FINIS.